

W. 7. 40

I RAGGUAGLI DI PARNASSO:  
O R,  
ADVERTISEMENTS  
FROM  
PARNASSUS:

---

*In Two Centuries.*

---

WITH THE  
Politick Touchstone.

---

Written Originally in ITALIAN  
By that famous ROMAN  
FRASANO BOCALINI.

---

And now put into ENGLISH  
By the Right Honourable,  
HENRY Earl of MONMOUTH.

---

*The Second Edition.*

---

LONDON,

Printed for T. Dring, J. Starkey and T. Bassett, and are  
to be sold at their Shops in Fleetstreet, MDCLXIX.





*Guil. Faithorne fecit.*

*Hen: Do: Cary Baro de Leppington Comes  
Monmouthensis, et Hon: <sup>mi</sup> Ord: Baln' Eques.*

I RAGGVAGLI DI PARNASSO:  
O R,  
ADVERTISEMENTS  
FROM  
PARNASSUS:

---

*In Two Centuries.*

---

WITH THE  
Politick Touchstone.

---

Written Originally in ITALIAN  
By that famous ROMAN  
TRAFANO BOCALINI.

---

And now put into ENGLISH  
By the Right Honourable,  
HENRY Earl of MONMOUTH.

---

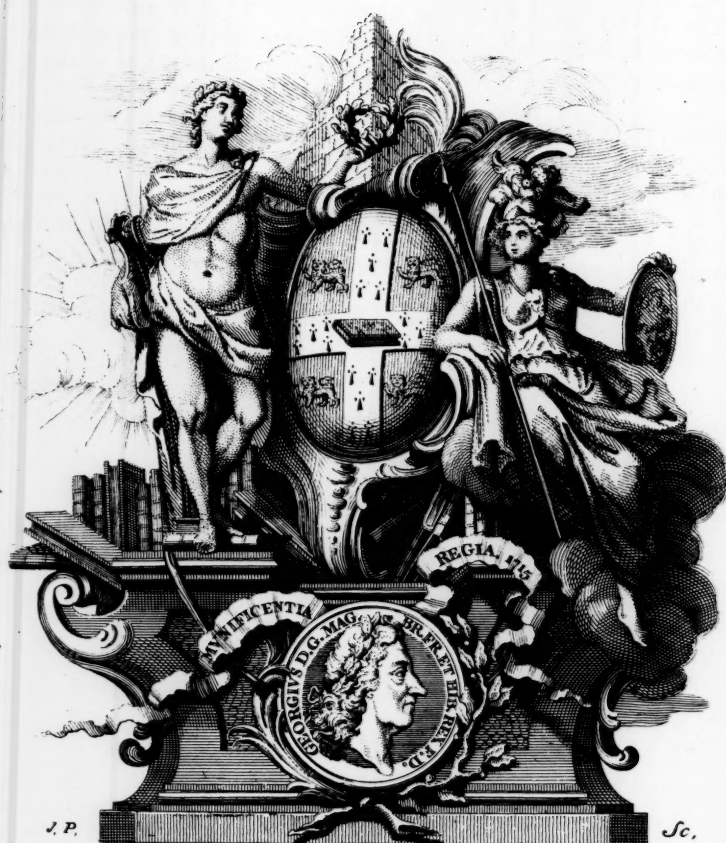
*The Second Edition.*

---

LONDON,

Printed for T. Dring, J. Starkey and T. Bassett, and are  
to be sold at their Shops in Fleetstreet, MDCLXIX.





261.14

The Translator's

# EPISTLE

TO HIS

## COUNTREY-MEN,

THE

## READERS.



He Spaniard *Mendoza* may seem to have Reason on his side, when he saies, *El Ambition de la Empreña es una Colpa que no basta arrepentirse*; Ambition to be in Print, is a fault past repentance: Which he goes about to make good, by asserting, That, *Un día es siempre Maestro del otro*; y contra lo que si scribier, *estará Manana quien sabe mas*; One day is Master of another; and whatsoever is written to day, there will be some body who will know more to morrow. And this he likewise seeks to prove, saying, *Y quien no supo menos ayer*? And who knew not less yesterday? But all this is but a seeming Truth, and *Nullum simile est idem*. For, as for his first Position, If Knowledge be the thing of this World, which is most to be aspired unto, (as certainly it is;) to impart this Knowledge unto others, is so far from being a fault, as it is rather a great piece of Charity, which is truly said to cover a great many faults. Does not our Saviour say, *No man lights a Candle to set*



*The Epistle.*

*under a Bushe*? And if monopolizing any earthly Commodity, be an adjudged grievance; to monopolize Learning, is questionless the worst of Monopolies. In the next place, what he brings for proof of this his Position, may receive this answer: That if nothing should be written to day, there would but few know more to morrow. And so likewise, for answer to his Question of our Yesterdays Knowledge, it would be as much as that of this day, had nothing been either said or done yesterday: But alas! I am not so happy as to be concern'd herein; who not having any thing of mine own worthy of my Countrey-men, do but present them with that in English, which was written many years ago in Italian; and part whereof (though not above the fourth part, and some of that but in part also) hath been formerly Printed in our Language by some others, who may peradventure have forbore publishing the rest of the *Ragnalia's*, or Advertisements, which you have fully and faithfully here laid down before you; as not thinking them all so highly seasoned, nor so full of Salt, as those which they have pickt out, and which belike made more for their then present purpose. But as for my part, I must confess, that after having at the desire of some Friends, fallen upon this Translation, I found so much *Gusto* into it, and not any thing that without injury to my Author, I thought I could leave out; as I shall believe them to be of a queasie and deprav'd Stomack, who shall not find enough therein to please their Palates: For my Author is an *Ambodexter*, playes rarely well at the Back-sword, gives sometimes very home and sharp Stöckadoes; and, in fine, layes about him hard on all sides, without any fear (Marry I cannot say as usually it follows) or Wit: For, believe me, you will find no lack of that in him, but sufficient to please all Harpies, howsoever they stand affected. And having said this, I leave him to your further perusal, hoping that the more you read him, the better you will like him, as did, and doth,

*Your Compatriot,*

MONMOUTH.



A  
TABLE  
OF THE  
CONTENTS  
OF THE  
FIRST CENTURY  
OF  
ADVERTISEMENTS.

---

ADVERT. I.

- T**He Society of Politicians open a Ware-house in Parnassus, wherein are sold divers sorts of Merchandize, very useful for the virtuous living of those that are Learned. Pag. 1
- Advert. 2. The usual Guard of Parnassus having taken a Poetaster, who had been banished Parnassus, upon pain of death, found a pair of Cards in his Pocket; which, when Apollo saw, he gave order that he should read the Game of Trump in the publick Schools. 4
- Advert. 3. Apollo having notice how Henry the Fourth, that Potent King of France, was most wickedly assassinated, ordered for the indemnity of his beloved French, that powerful succour should be sent from Arcadia into France. 5
- Advert. 4. Whilst Michel Angelo Buonaroti was copying forth the ill-favoured fore-front of Anneus Seneca's House, he was asked by Pierius Valeriano, wherefore he did so? And Buonaroti gives him the reason. 6
- Advert. 5. The contention which arose between many Learned men, touching which is the best Political Law, which the most praise-worthy Order in the flourishing Commonwealth of Venice, is decided, and fully ended by the very Venetian Liberty, which with the joynt agreement of all the Learned men, was chosen Umpire.



## A Table

- Advert. 6. *A Learned Laconick is severely punished by the Laconick Senate, for not having used requisite brevity in his discourse.* 12
- Advert. 7. *The Censors of Learning do severely punish one of their Associates, who in his more mature years, seemed to be pleased with Italian Poetry.* ibid.
- Advert. 8. *Apuleius his Golden Ass, and Plautus his Asinaria complain to Apollo of their Masters great severity, and receive no very pleasing answer.* ibid.
- Advert. 9. *A Summary of what the Learned in Sciences have sowed and reaped.* 13
- Advert. 10. *Menante comes into the Politicians Ware-house, and by the Merchandizes which the Learned buy there, he studies how to know the quality of their Wits.* 14
- Advert. 11. *The excellent verine of loyalty and faithfulness being secretly departed from Parnassus, Apollo, when he knew where she had hid her self, sent the Muses, Melpomene and Thalia, to persuade her to return.* 17
- Advert. 12. *In the general Dyet of the Learned, appointed by Apollo to be held in Helicon, his Majesty, contrary to all mens expectations, decrees Eternity to the name of Vincenzo Pinti, called in the Court of Rome, The Knight of the Lute.* 18
- Advert. 13. *John Francisco Petanda with much ado gets leave of Apollo to be admitted into Parnassus, and despiseth Jerolomo Fracastoro's proffer, who would have restored him to his eye-sight, which he had lost.* 19
- Advert. 14. *The Italian Academies send Commissioners into Parnassus to obtain some remedy from Apollo for their corruptions; and find the business impossible to be effected.* 20
- Advert. 15. *Anneus Seneca being accused before Apollo of two foul Vices, which were commonly found in all the Sects of Moral Philosophers, doth excellently well defend his own Cause, and the like of his Associates.* 21
- Advert. 16. *Ambassadours are sent from the Colledge of Gardners, to Apollo, to obtain some Instrument from him, whereby they might without any cost or charge, cleanse their Gardens of all unprofitable Herbs, and are laugh't at by his Majesty.* 22
- Advert. 17. *A doubt arising about the truth of an usual saying, That a man must eat a peck of salt with another, before he can perfectly know him. Apollo makes the point to be argued in a general Assembly of Learned men, which he causeth to be called for that purpose.* 23
- Advert. 18. *The Hircanians send Ambassadours to Apollo, to be resolved by his Majesty in the Important Article, Whether it be lawful for the people to kill a Tyrant?* 24
- Advert. 19. *Nero the Emperour, for a very singular commendation given him by Cornelius Tacitus, rewards him with a gift of 25 Mules laden with Crowns of Gold.* 25
- Advert. 20. *The Vertuosi visit the chief Church in Parnassus, and beg of God an important favour.* 26
- Advert. 21. *Apollo, to encourage Senators of Free Countries, to cultivate Liberty, without affecting Tyranny, causeth an exceeding woful Spectacle to be shewn in Melpomene's Amphitheater.* ibid.
- Advert. 22. *The Lubroned Academians, having admitted the chief Sbe-Poets, or Poetesses into Parnassus; Apollo commands that they be taken from thence.* 28
- Advert. 23. *Justus Lipsius being solemnly admitted into Parnassus, the next day after his entrance, did, contrary to all mens expectation, accuse Tacitus for being impious, and reaps but little credit thereby.* ibid.
- Advert. 24. *A mournful day in Parnassus, in commemoration of the unhappy Introduction of the Grace-Cup.* 33
- Advert. 25. *The principal Monarchies abiding in Parnassus, ask the Illustrious Venetian Liberty, by what means she obtains the benefit of so exquisite secrecy, and such exact obedience from her Nobility? and received from her their desired satisfaction,* 34
- Advert. 26.

## of the Advertisements.

- Advert. 26. Francis the First, that porent King of France, meeting the Lady Philosophy naked, proffered her his Royal Mantle; which would not be accepted. 35
- Advert. 27. Apollo complains bitterly of the Muses, for that they inspire many mean Wits with Poetical fury; and they defend themselves excellently well. 36
- Advert. 28. Torquato Tasso presents Apollo with his Poem of Giordafalemme Liberata, or Godfrey of Bullen; for which Lodovico Castelvetro, and Aristotle, are severely reprehended by his Majesty. 37
- Advert. 29. Cornelius Tacitus is chosen Prince of Lesbos; whither being come, his success proves not good. 38
- Advert. 30. Apollo being aware of the great disorder occasioned amongst men by the flight of Fidelity; by assistance of the Muses, and of the sublimest heretick Vertues, procures her return to Parnassus. 41
- Advert. 31. In the time of Carnival, the Vertuosi in Parnassus run Races, and make other demonstrations of mirth and jollity. 42
- Advert. 32. The Militia of Janisaries, seeing one of their Souldiers ill rewarded, mutiny in the Ottoman Monarchy; and are by Apollo quieted. 46
- Advert. 33. Apollo frees Carlo Sigonio, and Dionigi Atanigi; the first being accused of Ingratitude by Pietro Victorio, and the other by Hannibal Caro. 47
- Advert. 34. Publius Terentius being by order from Gialone del Maimo, an Urban Prætor, charged with Fornication, is by Apollo freed, with much derision to the Prætor. 49
- Advert. 35. Publick Audience is given by Apollo, wherein, by wise answers, he decided many affairs of his Vertuosi. 50
- Advert. 36. Harpocrates being found by Apollo to be ignorant, is driven out of Parnassus. 60
- Advert. 37. A Learned Roman desires a Receipt from Apollo, to make him forget certain great injuries which he had received at a great Prince his Court: His Majesty gives him some of the water of Lethe to drink; but with bad success. 61
- Advert. 38. The Duke of Laconia is accused before Apollo to have idolatrized a Favourite of his, for having advanced a faithful Secretary to the highest State-preferments; and he defends his cause excellently well. ibid.
- Advert. 39. The people of the Island of Mitilene, their Prince being dead without issue, argue whether it will be better for them to chuse a new Prince, or to set up Liberty in their Country. 64
- Advert. 40. James Creyton, a Scotchman, having incens'd the Vertuosi in Parnassus, by a proud defiance, was so shamed by them through a bitter jest, as without ending the dispute, they forced him to forego Parnassus. 67
- Advert. 41. After strict examination of such as were to be chosen, the List of Governours is filled up in Parnassus. 68
- Advert. 42. Argus makes proffer of himself to the Duke of Venice, to guard the Virginity of their Illustrious Commonwealth; and his offer is not accepted. 72
- Advert. 43. The Florentines in their Pastime called the Calcio, admit of a spruce Foreign Countryer, who wins the Prize. 73
- Advert. 44. Batista Platina being bastinadoed by Augustino Niso, complains to Apollo (little to his Reputation) of the injury received. 74
- Advert. 45. Apollo knowing what mischief overmuch Riches causes to Poets, exhorts the magnanimous King of France, Francis the First, to moderate his profuse liberality which he used towards them. 75
- Advert. 46. Apollo having found out the first Inventor of Guns, as he is about to punish him severely for his faults therein committed; the Artificer defends himself very well. 76
- Advert. 47. The Roman Monarchy desire to be resolved by Cornelius Tacitus in a Politick Doubt; and receive full satisfaction therein by Melibœus, the Manneran Shepherd, who was casually there. 77
- Advert. 48. The Vertuosi of Parnassus, in the Assembly of Focide, decide the mystery of



# A Table

- of an Host; and find the keeping of an Inn to be a Noble Heroick Vertue. 80
- Advert. 49. A Literato severely punished, for saying, That Duels were sometimes necessary. 81
- Advert. 50. The Dukes, Marquesses, and other Titulati of Parnassus, complain grievously to Apollo, that their honourable Title of Excellency should be given to Doctors of Law and Physick. ibid.
- Advert. 51. A Marques's who caused his Genealogie to be made by Scipio Ammerati, found himself so ill dealt with by him, as he re-demands the reward he gave him. 83
- Advert. 52. A dispute arising amongst the Vertuosi, touching the truth of certain Sayings and Speeches of Wise men, their true meanings were argued and resolved in the General Dyes celebrated in Helicon. 84
- Advert. 53. Apollo at last grants admittance into Parnassus to Francisco Sforza, Duke of Millan, which he had long denied to do, upon a hard condition, which he accepted of. 86
- Advert. 54. A dangerous contention which arose amongst the Pedagogues in Parnassus, upon a very slight occasion, is appeased by Apollo. 88
- Advert. 55. For remedy of many disorders which are found in History, a General Assembly of Historians being summoned, Apollo publisheth a severe Edict against them, and many Historians are reprehended for their errors. ibid.
- Advert. 56. Apollo, to secure the Rivers of his State from Piracy, makes Bernardo Capello General of the Ionick Sea, and gives him excellent directions. 92
- Advert. 57. The Prince of Epire's first Son being born, he is thereat so afflicted, as he forbids that any shews of joy be made for it in his State. 93
- Advert. 58. Apollo erects a new Tribunal in Parnassus, for the punishment of flatterers; but succeeds very unfortunately therein. 94
- Advert. 59. Apollo being very far in love with Torquato Tasso's good conditions, creates him Prince-Poet, and Lord High Constable of Italian Poetry. 96
- Advert. 60. A Literato desires of Apollo, the Art of Memory, for which he is laughed at by his Majesty. 97
- Advert. 61. Juvenal refuseth a challenge given him by Francisco Berni, to contend with him in Satyricall Poetry. ibid.
- Advert. 62. Domitio Corbulone being severely prosecuted by the Quarantia Criminale (a Venetian Magistracy, consisting of forty men) for some words spoken by him in his Government of Pindo, which were formerly declared by Apollo's publick Edict, to be Tyrannical; is at last acquitted with much praise. 99
- Advert. 63. The Chair of private Tranquillity being void, by Diogenes the Cynick's promotion to a higher degree, Apollo offers it to the famous Philosopher Crates; who refuseth it. 100
- Advert. 64. Many people having wasted themselves in keeping great Tables, and going gloriously attired, desire their Princes to make a Pragmatical Law for the moderation of such expences; but obtain not their suit. ibid.
- Advert. 65. Johannes Bodinus presents Apollo with his six Books of his Commonwealth; wherein it being found, that he approves of Liberty of Conscience, he is sentenced to be burnt. 102
- Advert. 65. Apollo punisheth a Poet severely, for having been so desperate as to blaspheme. 106
- Advert. 66. The Vertuosi of Parnassus visit the Temple of Divine Providence, whom they thank for the great charity which she hath shewen to mankind. ibid.
- Advert. 67. The most excellent Paolo Peruta, by order from Apollo, declares in the publick Politick Schools, what the genuine signification is, of that Precept in Policy, That to Reign securely, the people must be kept under. 107
- Advert. 68. A Noble-born Laconick Senator, having committed a great fault, the Duke of Laconia thinks it wisdom to pass by it. 108
- Advert. 69. Andrea Alciati finding himself injuriously persecuted in his place of Magistracy, flies for help to Apollo, but finds none. 109
- Advert. 70.

## of the Advertisements.

- Advert. 70. *The Lady Victoria Colouna begs of Apollo, in name of all the Feminine Sex, that such married men as are Adulterers, may suffer the like infamy as chaste Wives do.* 110
- Advert. 71. *Cæsar having taxed Marcus Brutus of ingratitude, in a full Assembly of great Personages, they challenge one another.* 111
- Advert. 72. *Certain Subjects desire their Princes that the infinite multitude of Laws which they live under, may be reduced to a lesser number; and thus the Government of Provinces may be forbidden to publish every day new Proclamations.* 114
- Advert. 73. *The Vertuosi of Italy beg of Apollo, that Philosophy may be treated in the Italian Tongue, and are denied their request.* 115
- Advert. 74. *Apollo shews unto his Literati the true meaning of the Latin Sentence, Homo longus, raro sapiens, A tall man is seldom wise.* 116
- Advert. 75. *The Ruota di Parnasso having decided a Point in difference between the Military men, and the Literati on the Military men's behalf, are awed by their words, and withdraw their Sentence.* 117
- Advert. 76. *Aristotle being besieged in his Country-House by many Printers, is by them forced to revoke his definition of a Tyrant.* 118
- Advert. 77. *By order from Apollo, a General Reformation of the World is published by the Seven Wise Men of Greece, and by the other Literati.* 119
- Advert. 78. *Apollo hearing of the happy Alliance of the two illustrious Daughters of Charles Emanuel, with the two Noble Princes of Mantua and Modena, commands that extraordinary demonstrations of joy be made throughout his whole Dominions.* 133
- Advert. 79. *The Ancient Commonwealth of Rome, and the Modern Venetian Liberty argue together, what the true rewards of Honour be; by which well-ordered Commonwealths do acknowledge the worth of their well-deserving Senators.* 134
- Advert. 80. *The people of Lesbos, after Cornelius Tacitus ran away from them, chuse Anna Momorancy, by Apollo's appointment, for their Prince.* 137
- Advert. 81. *The excellent Bolognian Physitian, Jovanni Zecca, sells in Parnassus the true Antidote against the French Pox.* *ibid.*
- Advert. 82. *The Literati of Parnassus do with great solemnity, celebrate the Holiday dedicated to the laudable Laurel-leaves.* 138
- Advert. 83. *Apollo having highly commended the King of Spain's Decree, That no Advocates nor Professors should go into the Indies: The Doctors of Law quarrel grievously with his Majesty for it.* 140
- Advert. 84. *The chiefest Literati of Parnassus desire Apollo, that Tacitus may recompense those Books of his Annals and Histories which are lost.* 141
- Advert. 85. *Apollo being advertised that ignorant men took up Arms against Learning, puts himself in a posture to defend his Vertuosi.* 142
- Advert. 86. *Justus Lipsius, to make amends for his fault in having accused Tacitus, is so intent thereupon, as he is accused before Apollo to have idolatrized him; for which, after a feigned punishment, he is at last praised and admired by his Majesty.* 143
- Advert. 87. *The Queen of Italy being much entreated by her chiefest Princes, and by Apollo's self, to pardon the injuries done by those Italian Commanders who took up Arms against her, in assistance of Forraign Nations, denies to do it.* 148
- Advert. 88. *The whole generation of Sheep, send their publick Ambassadors to Apollo, by whom they make their desires known, that they may be allowed to have sharp Teeth, and long Horns, and their desire is laughed at by his Majesty.* 149
- Advert. 89. *Nicholas Maehiavel being banished Parnassus upon pain of death, was found hidden in a Friends Library; for which his former Sentence of being burnt was executed.* 151
- Advert. 90. *Apollo visits the Prisons, and in his visitation dispatches the causes of many Literati accused of sundry faults, and imprisoned for debt.* 152
- Advert. 91. *A great Prince in discharge of a Vow that he had made, carries a rich Vessel to the Temple; which the Priest receiving with shew of great sadness; the Prince*

## A Table

- Prince desired the reason thereof, and receives satisfaction 162
- Advert. 92. Apollo forbids the Shepherds of Arcadia to fatten Hogs any more; and being earnestly intreated to revoke that his Decree, denies it. ibid.
- Advert. 93. It being observed that Pero Trasea, in company of his Son-in-law Elvidius Prisco, frequented the houses of the chiefest Poetesses of Parnassus; he is severely reprehended for it by Apollo. 163
- Advert. 94. A chief Senator of Poland, whilst he corrects another Senator, who is a friend of his, is made aware that he himself is he who goes astray, and needs amendment. 164
- Advert. 95. A controversy arising between the Governors of Pindo, and of Libetro, in point of Jurisdiction; Apollo punisheth them both. 165
- Advert. 96. Apollo sentenceth Hannibal Caro to pay his forfeited security, for the wounds which he gave Castelvetro. ibid.
- Advert. 67. Dante Aligieri being assaulted by night in his Country-house, and ill used by some disguised Vertuosi, is relieved by the great French Ronfard. 166
- Advert. 98. All the Princes of the world beseech Apollo that he will insert into their people the love of their Country. 167
- Advert. 99. Apollo makes a general hunting of Pismires and Tortoisers, as being both of them beasts of evil example to mankind. 168
- Advert. 100. Apollo refuseth to receive a Censure presented him by a Literato, which was made upon the Poem of an Italian Vertuosi. 169





A  
**TABLE**  
OF THE  
**CONTENTS**  
OF THE  
**SECOND CENTURY**  
OF  
**ADVERTISEMENTS.**

**ADVERT. I.**

**T**He Province of Phosides, doth by her Ambassadors complain to Apollo, that his Majesties Officers do not any whit observe their Priviledges; and are not only not listened to in what they do say, but receive a harsh answer. 171

Advert. 2. Apollo makes use of the unfortunate Count St. Paul, to frighten the Nobility in Kingdoms from rebelling against their Natural Lords, at the pressure of foreign Princes. 170

Advert. 3. Great Euclid, for having distast'd some powerful men, is cruelly beaten by their Bravoes. ibid.

Advert. 4. In a Duel which hapned between an Italian Poet, and a Vertuosi of Spain, the Spaniard being wounded to death, did so gallant an action before he expired, as Apollo gave order that he should be solemnly buried at the publick charge. 173

Advert. 5. Apollo having used great diligence to come by any of the Idols of Princes, proceeds with severity against one, who fell into the Judges power. 174

Advert. 6. All the Monarchies of the World, affrighted at the ever-great power and successful proceedings of the German Commonwealths, consult in a general Dyer, how to keep themselves from being in time oppressed by them. 176

(b)

Advert. 7.

# Table

- Prince desired the reason thereof, and receives satisfaction 162
- Advert. 92. Apollo forbids the Shepherds of Arcadia to fatten Hogs any more; and being earnestly intreated to revoke that his Decree, denies it. 162
- Advert. 93. It being observed that Pero Trasca, in company of his Son-in-law Elvidius Prisco, frequented the houses of the chiefest Poetesses of Parnassus; he is severely reprehended for it by Apollo. 163
- Advert. 94. A chief Senator of Poland, whilst he corrects another Senator, who is a friend of his, is made aware that he himself is he who goes astray, and needs amendment. 164
- Advert. 95. A controversy arising between the Governors of Pindo, and of Libetro, in point of Jurisdiction; Apollo punisheth them both. 165
- Advert. 96. Apollo sentences Hannibal Caro to pay his forfeited security, for the wounds which he gave Castelvetro. 165
- Advert. 97. Dante Aligieri being assaulted by night in his Country-house, and ill used by some disguised Vertuosi, is relieved by the great French Ronfard. 166
- Advert. 98. All the Princes of the world beseech Apollo that he will insert into their people the love of their Country. 167
- Advert. 99. Apollo makes a general hunting of Pismires and Tortoisers, as being both of them beasts of evil example to mankind. 168
- Advert. 100. Apollo refuseth to receive a Censure presented him by a Literato, which was made upon the Poem of an Italian Vertuosi. 169



**TABLE**  
**OF THE**  
**CONTENTS**  
**OF THE**  
**SECOND CENTURY**  
**OF**  
**ADVERTISEMENTS.**

**ADVERT. I.**

**T**He Province of Pholides, doth by her Ambassadors complain to Apollo, that his Majesties Officers do not any whit observe their Priviledges; and are not only not listened to in what they do say, but receive a harsh answer. 171

Advert. 2. Apollo makes use of the unfortunate Count St. Paul, to frighten the Nobility in Kingdoms from rebelling against their Natural Lords, at the pressure of foreign Princes. 170

Advert. 3. Great Euclid, for having distast ed some powerful men, is cruelly beaten by their Bravours. ibid.

Advert. 4. In a Duel which hapned between an Italian Poet, and a Vertuosi of Spain, the Spaniard being wounded to death, did so gallant an action before he expired, as Apollo gave order that he should be solemnly buried at the publick charge. 173

Advert. 5. Apollo having used great diligence to come by any of the Idols of Princes, proceeds with severity against one, who fell into the Judges power. 174

Advert. 6. All the Monarchies of the World, affrighted at the ever-great power and successful proceedings of the German Commonwealths, consult in a general Dyes, how to keep themselves from being in time oppressed by them. 176

(b)

Advert. 7.



## A Table

- Advert. 7. *The people of Phocides, treating how they might rise in Rebellion, by reason of the Relation which their Ambassadors made unto them, who earnestly sent to Apollo, to pray that their prayers might be answered, as Kennedy first to be applied to such a disorder, as appeared in the Marston Council.* 186
- Advert. 8. *A great Controversie arising in point of precedency, between the Prince of Bisagnano, and Dr. Julianio Corbelli of St. Marino. Apollo refers the consideration thereof to the Congregation of Ceremonies, by which it is decided.* ibid.
- Advert. 9. *Apollo publisheth a very severe Edict against some Literati, who under a cloak of feigned piety, cover down-right avarice.* 187
- Advert. 10. *The City Prator, or chief Justice of Parnassus, complains bitterly before Apollo of the Triumvir, a Magistrate newly instituted by his Majesty, that in an Edict he theirs published against Manius, and other Masters of Princes of Cities, they have violated his Jurisdiction.* 188
- Advert. 11. *The Inhabitants of Phocides fall into a new Rebellion, by reason that the Privileges of their Country are not observed by Apollo's Officers; they are pacified by a Senator, and send new Ambassadors to his Majesty.* 189
- Advert. 12. *Whilst some Poets parallel'd the greatness of Rome with that of Naples, a dangerous dispute arise between them; Apollo, to the end that his Vertuosi might know what to say and believe in a business of such importance, commits the cause to the Rota of Parnassus, who decide.* 191
- Advert. 13. *Theodorius, that famous King of Italy, who having oft-times prest very much to be admitted into Parnassus, is always denied by Apollo, for a very important Reason.* 192
- Advert. 14. *Apollo, according to his usual custom of the first day of every month, hears the Petitions of such as desire to be admitted into Parnassus.* 193
- Advert. 15. *At a public Meeting, Forte (contrary to the custom of the Pæthian Court) pretending to take place of Reputation, that beautiful Lady; with excellent Resolution, finds a remedy for her reputation, which was in great hazard.* 208
- Advert. 16. *Giovan Francisco Pico, Count of Mirandola, that he might the more quietly attend his studies, entreats Monignor Dino da Mugello, Auditor of the Exchequer in Parnassus, that the Reformers, by reason of the too great noise which they alwayes make in their profession, may be removed further from his neighbourhood; and is not heard in his desire.* 209
- Advert. 17. *Tacitus being excluded from out of the most famous Commonwealths of Europe, makes a grievous complaint to Apollo, and is by them with much honour received again, and much made of.* 210
- Advert. 18. *The blind man of Forli, that famous Italian Mountebank, being, to the wonder of all the Senate of Vertuosi, admitted by Apollo into Parnassus, is by his Majesty put upon an Employment of importance.* 211
- Advert. 19. *Luigi Alimanni having in an elegant Oration set forth the praises of the French Nation, repented that his action afterward, and desired leave of Apollo to make his Recantation; but was not permitted so to do.* 113
- Advert. 20. *Corbulone having with much honour ended his prefixt time of Government in Pindo, a Patent to continue the same Jurisdiction for one year longer, is graciously sent him by Apollo; which he refuseth to accept of.* 214
- Advert. 21. *Sebastian Veneri, Duke of Venice, after his admittance into Parnassus, desires Apollo that he may have the precedency given him before Hereditary Kings and Monarchs; and obtains a favourable Decree from his Majesty.* ibid.
- Advert. 22. *Apollo being greatly moved to compassion, by seeing a poor Souldier, (who had lost both his hands in the Wars) go a begging, doth sharply reprehend Princes for their ingratitude to Military men.* 216
- Advert. 23. *Apollo greatly compassionating the lamentable Shipwrack which his Vertuoli make in great Princes Courts, to secure their Navigation, commands some of the chief Literati of his State, to make a Cart whereby men may sail by land.* ibid.
- Advert. 24.

## of the Advertisements.

- Advert. 24. Ariadeno Barbarossa being driven by a sudden storm, splits upon the Scogli Curfolari; and Maturino Romogasso, Captain of the Guard of the Gulph of Lepanto, endeavours his escape, when he might have taken him prisoner. 220
- Advert. 25. Epictetus, a Stoick Philosopher, who finding his Seel to grow much deformed, asks leave of Apollo to ground a new Seel of Reformed Stoicks; and is rather reprehended by his Majesty, than commended. 221
- Advert. 26. The Nobility of the Commonwealth of Achaia, not being able any longer to endure the insolvency of the Commons, who governed the State, send Ambassadors to Apollo, to obtain a Prince, who may govern them; and receive a gracious answer. 222
- Advert. 27. Apollo having for a just cause removed Gulielmo Budeo from the Lord Treasurers place, confers the aforesaid place upon Diego Covarruvia, a Noble Spanish Literato, and Dean of the Colledge of the Grand Sages of this Court, though he was much gain-said therein by the French Monarchy. 223
- Advert. 28. Monsieur Jovanni de la Casa having presented Apollo with his most useful Galateo, meets with great difficulties in many Nations, in having it observed. 225
- Advert. 29. Apollo finding that wicked men, by making use of the Sword of Justice to injure honest men, do make his Tribunals become very hateful, to remedy so great a disorder, institutes a Committee of the greatest Subjects of this State; but hath but bad success therein. 227
- Advert. 30. Marcus Brutus desires Lucius Brutus, to shew him the perfections of the Conspiracy, which he so happily brought to pass against the Tarquins, and the Imperfections of that Conspiracy, which he so miserably executed upon Caesar. And receives desired satisfaction from him. 228
- Advert. 31. Marcus Cato having, to the infinite dislike of Princes, writ the word Libera underneath the Motto, Pugna pro Patria, which was set upon his Gate, is commanded by Apollo to put it out. 229
- Advert. 32. Socrates being found dead in the morning on his bed, Apollo useth all possible diligence to learn the true reason of so sudden a death. 230
- Advert. 33. The Hereditary Princes in Parnassus, do very much press Apollo, that the Emperour Tiberius may be removed from their Classis, and placed in that of Tyrants; and he defends his cause victoriously before his Majesty. 231
- Advert. 34. Hippocrates having advised Apollo how to prevent the frequent deaths of sick Folks, occasioned through the ignorance of Physicians, and proving unfortunate in that his advice, is in great danger of being severely punished by his Majesty. 236
- Advert. 35. Francisco Mauro, a Noble Italian Poet, having married the most virtuous Lady; Laura Terecino, is soon after jealous of her, and kills her. 237
- Advert. 36. Thais, that famous Courtizan of the Comick Poets, is at last, though after much debate, admitted into Parnassus; who, much to Apollo's satisfaction, tells what good she hopes to bring to his Court. 239
- Advert. 37. The Ambassadors of the Province of Marca being sent to this Court, in a publick Audience, complain unto his Majesty of an unfortunate Affair which hath befallen his Inhabitants of that Province; for which Apollo provides sufficient remedy, with singular demonstration of true love and affection. 241
- Advert. 38. Gonzalvo Ferrante Cordova, desires Apollo that the Title of Magno, or Great, may be confirmed unto him; and in stead of being granted his request, receives a very unsatisfactory answer. ibid.
- Advert. 39. Many of the French Nobility intreat their Monarchy, that according as the Nobility of Commonwealths do, it may be lawful for them to use Merchandizing, and are by her shamefully denied. 244
- Advert. 40. The Honourable Title of Messere being faine into a miserable condition, is shamefully driven out of the Kingdom of Naples; and not being received into Rome (as it is thought it should be,) for its last refuge hath its recourse to Apollo, who assigns it a very satisfactory abode. 245
- Advert. 41. The Censors of Parnassus, having by order from Apollo, published a rig-

## A Table

- row Edict against Hippocrates, are forced to moderate it, by reason of a weighty particular discovered unto them by Plato. 246
- Advert. 42. The Immense bulk of the Ottoman Empire, which was thought by the wise men to be everlasting, doth now of it self so destroy it self, as it threatens present ruine. 247
- Advert. 43. The Prince of Helicon desires by an Ambassador of his, from Apollo, the privilege of ordaining birth-right amongst the Nobles of his State; which his Majesty denies to grant. 248
- Advert. 44. The Duke of Alva being accused of cruelty, for having with exquisite diligence caused two of the prime Subjects of his new Principality of Achaia, to be imprisoned, slain, and afterwards secretly buried in their very prisons, defends himself stoutly before Apollo. 250
- Advert. 45. A chief Subject of the Province of Macedonia, being hired by the Prince of Epire at a great salary, when he came to know the right cause why that Pension was given him, doth magnanimously refuse it. 251
- Advert. 46. The tenth of June is observed as a sad and mournful day in Parnassus, in memory of the unfortunate loss of the Decads of Titus Livie. 252
- Advert. 47. Apollo having appointed Hospitals to every Nation, for their Fools, puts down that of Florence, by reason of the few Fools that are found amongst the Florentines, and adds the Revenue thereof to the Lombard's Hospital, which by reason of the greater number of Fools that flock thither, was run far in arrears. 253
- Advert. 48. Apollo's Sea-Captains, having in one of their Assemblies made many useful Decrees for their Militia, his Majesty orders that they be made known to Courtiers, and commands the punctual observancy of them. *ibid.*
- Advert. 49. Natalis Comes, an Historian, is severely punished by Apollo, for having said somewhat in an Assembly of the Literati, which did bawlingly offend his Majesty. 254
- Advert. 50. The chief Monarchies of Europe and Asia, which now reside in Parnassus, full sick at one and the same instant, and not being to be cured by Esculapius, Hippocrates, or any other able Physitian, they are restored to their health by a skilful Farrier. 255
- Advert. 51. The Achaians being much incensed against the Duke of Alva, for his cruel proceeding against their two Chieftains, take up Arms, and drive him out of their State. 256
- Advert. 52. An Italian Gentleman, for having lost much blood in the service of a great Prince, is honoured by him with a Noble Order of Knighthood; who being but slightly esteemed of by those of his own Country, asks Apollo by what Reasons he may satisfy those his deriders, that he was the more richly rewarded, in that he was paid in Honour, and not in Gold or Silver. 257
- Advert. 53. Apollo finding that his having allowed the use of the eightieth part of one grain of Hypocrisie to his Vertuosi, had wrought very bad effects, does not only recall that his favour by publick Edict, but thunders out exceeding severe punishments against Hypocrites. 258
- Advert. 54. Guiccardine having spoken many things prejudicial to the reputation of the Marquess of Pescara, in an Assembly of divers Vertuosi, that renowned Commander doth sufficiently justify himself before Apollo. 259
- Advert. 55. Giovan Francisco Pico, not being able to reconcile the differences between Plato and Aristotle, Apollo commands those two great Philosophers to end the business in a publick Disputation; and being therein obeyed, they do not, notwithstanding, part friends. 263
- Advert. 56. Gonzalvo Ferrante Cordua, not having obtained the confirmation of his desired Title of Magnus, from the Reverend Colledge of Historians, demands another place in Parnassus of Apollo, from whence he is likewise excluded. 265
- Advert. 57. A Barque loaded with Inventors of new Grievances running Shipwrack upon the shore of Lepanto, his Majesty treats them well, though he do greatly abominate such like men. 266
- Advert. 58.



## of the Advertisements.

- Advert. 58. By Letters intercepted, which were sent by an express from some Princes to the Lake of Avernus, people come to know that the enmities which are seen to reign in the Nations of the world, are occasioned by the cunning of their Princes. 267
- Advert. 59. The Prince of the Laconick's Nephew, being after his Uncle's death, to return to a private Fortune, shews no well composed mind in making so dangerous a passage. 268
- Advert. 60. Antonio Peretz of Aragon, having presented Apollo with his Book of Relations, his Majesty does not only refuse to receive it; but commands it to be presently burnt. 270
- Advert. 61. Apollo, to afford pastime to his Literati, makes two useful Scenes be represented upon Melpomene's Theater; in one of which, he shews the lesser Princes, with what wariness they ought to preserve themselves from a greater Potentate; and in the other, lets Senators of Republics know how ill advised they are, who through partiality, side with a Subject of their own Faction, who notoriously aims at Tyranny. *ibid.*
- Advert. 62. Lewis de la Tremoglia, a Noble French Baron, renounceth his Nobility, and all the priviledges which he thereby enjoyed, in presence of the Monarchy of France. 273
- Advert. 63. Don Ferrante Gonsaga being Governour of Corinthus, is exhorted by Domitio Corbulone, severely to resent a great excess, committed by a chief Personage of that City; which Counsel Gonsaga wisely refuses. 274
- Advert. 64. The Prince of Macedon accuseth the Nobility of Athens of Treason, before Apollo, who are freed from that imputation, by his Majesties Council of War. 276
- Advert. 65. A Shop keeper is condemned to the Gallies at the very instant that he was seized on by the Serjeants, not being so much as examined. 277
- Advert. 66. Bernardino Rota, a famous Neapolitan Poet, being greatly beloved by the Vertuosi of all Professions in Parnassus, is accused before Apollo, for having purchased so general a good liking by some ill means. 278
- Advert. 67. A Carpenter being cudgelled somewhat severely for having uttered certain insolent words against the most Noble Scaliger, to his greater calamity, complains first of him to the Lord Chief Justice, and afterwards appeals to Apollo. 279
- Advert. 68. The great Emperour Maximilian the First, having said in a great Assembly of the chiefest Princes of this State, that the Mahometan Religion was nothing but Policy, proves by excellent Reasons to the very Teeth of the Ottoman Monarchy, who complained bitterly thereof to Apollo, that he had said nothing but truth. 280
- Advert. 69. Annæus Seneca, after having read Moral Philosophy in the publick Schools of Parnassus, obtains a Writ of Ease from Apollo; and being desirous to endow the Philosophy-School with a rich Revenue, is not suffered by his Majesty so to do. 283
- Advert. 70. Diego Covarruvia, after having for a short space exercised the place of his Majesties chief Treasurer, betakes himself to the Stoicks Self. 184
- Advert. 71. Cornelius Tacitus being imprisoned, at the complaint of some great Princes, for having made some Politick Spectacles, which were very prejudicial to their Government, is freed by Apollo. 285
- Advert. 72. Many Carriers, who, contrary to the Laws, brought great store of Beans into Parnassus, are taken Prisoners by the Scouts. 286
- Advert. 73. Seneca having bought great store of Poultry in a Country-house of his, which lies in the Gnides Territories, those people come to the true Reason of that his forestalling the Market. 287
- Advert. 74. The Grand-child to the Prince of the Laconicks, asks counsel of Apollo, what course he should take to live with Reputation in Laconia. *ibid.*
- Advert. 75. Isabella of Aragon, Duchess of Millan, being continually persecuted by adverse Fortune, is brought to a very unhappy condition in the City of Ephesus. 288
- Advert. 76. Many of the Literati who do much apprehend the severity of the Reformation, which by order from Apollo, is now in Treaty in Parnassus, do seditiously rise



## A Table

- in rebellion against the Reformers; and his Majesty appeaseth the tumult by applying a fitting remedy. 289
- Advert. 77. Many Princes believing that the disorder of their Courts, which were abandoned by Courtiers, proceeded from the injurious Speeches used by Caesar Caparoli, in his Chapter Della Corte, desire Apollo that it may be remedied, and obtain their desire. 292
- Advert. 78. Learned Seneca, seeing that his late Reformation of his former too splendid way of living, was ill taken by the Universality of Parnassus, distributes his immense Riches in a Work which was greatly commended by all men. 293
- Advert. 79. Some Princes of Parnassus, having spent a great mass of Wealth, in a sinking sort of Merchandize, and having thereby incurred great debts, are forced to confess themselves Bankrupts, and to leave Parnassus. 294
- Advert. 80. Certain prime Politicians of Parnassus, pray the Ottoman Monarchy to tell them the true reason why she makes short War with her Enemies; and are by her satisfied. 295
- Advert. 81. The Vertuosi of Parnassus, after having paid in the accustomed Donative of a Million of Conceits to his Majesties Treasurer; according to their wont, ask a favour of him. 297
- Advert. 82. The Arcadians being up in Arms against their Prince, for certain new Taxes imposed upon them, he wisely appeaseth them by delivering up unto them, him who had persuaded him thereunto. 298
- Advert. 83. Marcus Portius Cato, whilst he reprehends Salustius Crispus for flattering the Emperour Tiberius, is severely taxed by him for being too obstinate. 299
- Advert. 84. Apollo having by a new Edict inhibited Poets to make use of any fabulous Creature in their Verses, at the fervent intreaties of the Poets, his Majesty revokes the said Edict. 301
- Advert. 85. Giovangirolimo Aquaviva, having overcome a very great difficulty, is with much honour admitted into Parnassus. 302
- Advert. 86. The Duke of Laconia, to revenge himself by way of Law, upon a chief Senator of State, for some private distastes that he had taken at him, commanded Fleminio Cartaro, his Judge of Assize, to proceed severely against him upon some Heads which he would give him, and he denies to obey him. 303
- Advert. 87. Some Princes of this State having presented Apollo with a Book of the Reason of State, the Vertuosi of Parnassus not approving of the definition of State therein given, publish a new one; which was very much displeasing to those Princes. 304
- Advert. 88. Marcantonio Moreto desires Apollo that he may have leave to make an Oration in the publick Schools of Parnassus, in the praise of the Clemency of the most glorious King of France, Henry the Fourth; but is denied it. 306
- Advert. 89. A Literato presents Apollo with an Oration made by him in praise of the present Age; which is laid aside by his Majesty, as not grounded upon Truth. 307
- Advert. 90. Christopher Columbus, and other famous discoverers of the new World, desire Apollo that Immortality may be decreed them for their Noble daring; but are denied it. 309
- Advert. 91. Sigismond King of Polonia, prefers a Palatine to the Prime Dignities of his Kingdom; who proving perfidious, the Polack Nobility, thinking the publick Reputation was concerned in this private Palatines misdemeanour, revenge themselves severely upon him. 312
- Advert. 92. Apollo having a notorious Hypocrite in his hands, punisheth him severely. 313
- Advert. 93. Apuleius his Ass having given his Master two kicks in the breast, is severely punished by him. 314
- Advert. 94. Paulus Jovius presents Apollo with his most elegant Histories, which give full satisfaction to his Majesty and the Colledge of Vertuosi; and notwithstanding some opposition that is made, he is admitted with great applause into Parnassus. 315
- Advert.

## of the Advertisements.

- Advert. 95. *A very famous Literato, who was imprisoned by the Judges of Affize, for being a pratter, is freed by Apollo, as not guilty of such a crime.* 316
- Advert. 96. *Philip the Second, King of Spain, being offended at what the Duke of Alva had told Apollo, concerning his Government of Flanders; wherest he seeks to revenge himself upon that his Minister of State, is sent for by Apollo, who was acquainted with what had past, and is by him pacified.* 317
- Advert. 97. *Pompey the Great, having invited many Noble Lords of Rome to be present at the dedication of the Magnificent Theater which he had built in Parnassus, they refused to come.* 318
- Advert. 98. *Peter Aretine being again assaulted, Apollo, in respect of the lewd conditions of that Satirical vicious Poet, commanded that no Process should be made upon that Riot.* 319
- Advert. 99. *Apollo having received news by an express Poet, wherest he was much rejoiced, communicates it to his Literati with great Jubilee.* 320
- Advert. 100. *A more than usual sweet Odor issuing from the Delphick Library, Apollo goes himself in person thither, to discover the Miracle, and soon finds the occasion of so great a novelty.* 321

## A TABLE of the CONTENTS of the POLITICK TOUCH-STONE.

- W**Hy the Neapolitans are so strangely oppressed, and hardly treated by the Spaniards. 323
- Genoa excuses her freedom in Parnassus. 324
- The Spanish Monarchy complains that her falsehoods are discovered. 325
- The Spanish Monarchy comes to Parnassus, and desires Apollo to be cured of an Issue; but is dismissed by the Politick Physicians. 327
- A Secretary of Monsieur de Guise is punished, for having spoken amiss. 331
- The Spaniards endeavour the getting of Savioneda, but in vain. *ibid.*
- Sir Thomas Moore, an Englishman, asks Apollo when Heresies will cease. 332
- The French desire Apollo that he will teach them the true Spanish perfume for Glue. *ibid.*
- The Spanish Monarchy goes to the Oracle of Delphos, to know whether she shall ever obtain the Universal Monarchy of the whole world; and receiving a negative answer. 333
- Philip the Second, King of Spain, after some dispute concerning his Title, enters in great state into Parnassus. 334
- All Princes, Commonwealths, and States, are justly weighed in the Scales by Lorenzo de Medici. 336
- Why the Monarchy of Spain withdrew her self into her Palace. 341
- The Duke of Alva being arrived at Parnassus, in complementing with Prospero Colonna, he falls to cuffs with him about Titles, whereof he had defrauded the Colonnelli. *ibid.*
- Boccace is assassinated by Salviati. 345
- The Sicilian Ambassadors cannot obtain Audience from Apollo, but are disgracefully driven away by his Majesty. 346
- Sigismondo Battori hath learned the Latine Tongue. 347
- The French are freed out of the Mad-mens Hospital by the Spaniards. 348
- Some for examples sake are made a Spectacle to the people. *ibid.*
- A discovery made, that the Spanish Officers are wholly concerned in their own profits. 349
- Maximilian the Emperour is advertised of the tumults sprung up amongst his Sons. 350
- The

# A Table, &c.

|  |       |
|--|-------|
| The Dogs in the Indies are grown Wolves.   | ibid. |
| The Spanish Monarchy visits the Queen of Italy, and there pass between them Complements full of kindness.  | 352   |
| The Monarchy of Spain throws her Physician out of the window.  | 353   |
| The Cardinal of Toledo's Summa is not admitted into the Liberty of Parnassus.  | 354   |
| Almanzor, that was King of the Moors, meeting with the Kingdom of Naples, they two fall a weeping, and rehearse their miseries brought upon them by the oppression of the Spaniards. | 355   |
| The Conte de Fuentes is admitted into Parnassus.   | 359   |
| All the States of the World are censur'd in Parnassus for their errors.  | 361   |
| The Spanish Monarchy invites the Cardinal of Toledo to be Secretary of State, who refuseth; and why.   | 372   |
| Apollo detesteth the means that are recommended to him, for getting of moneys.   | ibid. |

## A TABLE of the CONTENTS of the POLITICK TOUCHSTONE.

|     |     |
|-----|-----|
| W   | 372 |
| 373 |     |
| 374 |     |
| 375 |     |
| 376 |     |
| 377 |     |
| 378 |     |
| 379 |     |
| 380 |     |
| 381 |     |
| 382 |     |
| 383 |     |
| 384 |     |
| 385 |     |
| 386 |     |
| 387 |     |
| 388 |     |
| 389 |     |
| 390 |     |
| 391 |     |
| 392 |     |
| 393 |     |
| 394 |     |
| 395 |     |
| 396 |     |
| 397 |     |
| 398 |     |
| 399 |     |
| 400 |     |

THE



I

---

# ADVERTISEMENTS FROM PARNASSUS.

---

## The first Information.

---

*The Society of Polititians open a Ware-house in Parnassus; wherein are sold divers sorts of Merchandize, very useful for the vertuous living of those that are Learned.*



He busines so many moneths in agitation between the Society of Polititians and the *Ministri Camerati*, touching the opening of a publick Ware-house in *Parnassus*, with large Priviledges for Polititians, was the last week fully concluded; and they yesterday made a glorious shew in the Piazza, of all such things as men stand most in need of: wherefore, *Ménante* thinks not much to acquaint you here with the chiefeft of them, firmly believing, that all gallant mén will be pleased with the notice thereof.

In the first place, great store of *Stuffing* or *Bombast*, not prized by the meaner sort of men, but highly esteemed by *understanding Courtiers*, is sold in this Ware-house: For those of great capacity, know that the shavings of those finest Cloaths which wise men weave with the superfine Wooll of forbearance, serves to stuff up the Pack-saddles of Slavery; to the end that they may sit the more easily upon the backs of those wretched Courtiers, and not gall their lean sides so horribly, as the sides of some are seen to be, who though they be known to detest labour, are perswaded notwithstanding to go to Court, *with assured hopes of spending their time there merrily, and to command others, though they themselves serve.* It is very observable, that some young men, though they live at home in their Fathers houses, have bought good store of this precious Stuffing, to bolster up some small Pack-saddles, which they make use of in private houses, to the end that they may not come like raw Colts unto the Court, and that when they shall first undergo that weighty Pack-saddle of Court-servitude, they may not commit those senseless absurdities, which cause the Court-Colt-breakers to lash them with bitter distastes, the better to inure them to that toilsome slavery.

There is likewise sold in the same Ware-house store of Pensils, which are very excellent for those Princes, *who upon urgent occasions are forced to paint white for black unto the people.* And although this be a Merchandise proper only for Princes, yet do these false Cheaters provide themselves thereof, *who setting the*

best leg forward, mind only mocking and cosenage, and to feed the silly multitude with fair words and foul deeds.

They have also abundance of Spectacles, very wonderful, and of great use: Some of them serve to give light to those libidinous men, who, amidst their goatish lusts, grow so short-sighted, as they cannot discern *between Honour and Shame, not know a Friend from an Enemy, a meer Stranger from a Kinsman*, nor any thing else to which respect ought to be given. So great is the riddance which these Politicians make of these kind of Spectacles, as it is evidently known that few men see well in carnal affairs.

There are other Spectacles of a clear contrary operation, which keep men from seeing the light; and the Politicians affirm, that though they be generally good for all men, yet are they particularly more useful for Courtiers, than those which enlarge the sight. For many loathsome things present themselves often to the sight of worthy men; upon which, if you shall turn your back, you may peradventure draw upon you the ill-will of Potent men; and to behold them, is to martyrize ones self. He who upon such an occasion puts a pair of these miraculous Spectacles upon his nose, shall thereby free himself from the trouble of seeing the nauseous things of this wicked and corrupted world, and shall make the foolish rabble believe that he eyes them very accurately.

Others serve to preserve the sight of unworthy men, who the very day that they have received any new Dignity, lean towards Ingratitude. The Masters of the Ware-house say, that they are made of the tenacious memory of benefits received, and past friendships.

But very miraculous is the Workmanship of those Spectacles which make Fleas appear to be Elephants, and Pigmies Giants; these are greedily bought up by great Personages, who putting them upon the noses of unfortunate Courtiers, do thereby work such an alteration in the eye-sight of those wretches, as if their Lord do but lay his hand upon their shoulders, or do but cast an artificial smile upon them, they take it as acceptably as a reward of five hundred Crowns a year.

But the Spectacles lately invented in Flanders, are bought at the dearest rates by men of highest rank, which they give to their Servants, thereby making Rewards and Dignities appear near unto them, which their sight cannot reach unto, and which peradventure they shall never arrive at as long as they live.

There are fold moreover in the same Shop (but at a very dear rate) Humane Eyes, which are of admirable use; for it is not to be believed how much men better their own affairs, when they look upon them with the eyes of other men. Nay, the very Politicians themselves affirm, that a man cannot arrive at that so excellent virtue so much endeavoured by great men, of *Nosce teipsum* by any other instrument better than by these.

There are certain Compasses also sold in the same Shop, not made of Silver, Brass, or Steel, but of the purest interest of unspotted Reputation, which is to be found in point of Honour; and they are exceeding good to measure a mans own Actions by: for it is known by experience, *That Compasses made of the base materials of Capriciousness, and of sole Interest, prove not just to those who in all their affairs desire to draw parallel Lines*. These Compasses are excellently good for those who know how to use them exactly, to take the juit latitude of those ditches, which other men out of Honour are forced to leap clean over, so to keep from falling into the midst, and from burying themselves shamefully in the mire of Indiscretion. Nor can Scape-thrifts, who have but the purse of a private man, yet will spend like a Prince, learn the requisite virtue of cutting their Coats according to their Cloath, by any Instrument better than by this. They do likewise sell Mathematical Instruments used by Surveyors, which are very necessary perfectly to delineate those with whom one hath to treat in great affairs, or to impart important secrets.

The same Shop vents likewise great store of certain Iron Instruments, not  
unlike

unlike such as are used by Surgeons and Tooth-drawers; and they serve to enlarge the jaws of unfortunate Courtiers, who being to make a Virtue of Necessity, are oft-times forced to swallow down great Pompions, instead of little Ma-  
stick Pills.

They have likewise great store of *Beesoms*, made of *Circumspection*, which the wariest Courtiers make provision of, diligently to cleanse the Stairs both morning and evening, from those dangerous *Beans* scattered thereupon by such malignant people, who delighting more in spoyling other mens affairs, than in accommodating their own, practise nothing but how to break the neck of Reputation of men of Honour.

There you may likewise have (but at the weight of Gold) very fine Ink, which being well made use of upon Paper, by the labour of Learned Writers, serves to embalm and perfume the dead Bodies of virtuous men; whereas the Bodies of the Ignorant cast forth a horrible stench, and are soon turned to ashes: And by this Ink only are the names of Learned Men eternized in memory, when the like of the Ignorant perish as soon as their eyes are closed: A Balsom certainly of more than humane virtue, since those who annoint themselves therewith, live after death, and parting only with their body from the world, abide there eternally in the memory of their Writings.

These Politicians enrich themselves likewise much by an Oyl which they sell, which hath sundry times been experimented to be good for the strengthening of Courtiers stomachs, to the end, that without weakning the complexion of Patients, these unfortunate people may chearfully digest the bitter distastes which they are so often enforced to swallow down at Court.

There is likewise sold in little Glass Vials (of which *Menante* who writes these things, had the good fortune to come by some very cheap) *Oderiferous humane Sweat*, very admirable to perfume those, who by the fragrancy of the Musk, and Civit of their Honourable Labours, desire to appear among the *Learned with Pen in hand*.

The same shop vents much *Paste-Royal*, very good to sharpen the appetite of certain obstinate Stoicks, to the end that they may greedily swallow down the loathsome things of this world: which, though they nauseate others very much, and go absolutely against the stomachs of good men; yet some, that they may not draw upon them the displeasure of powerful men, and so disorder their own affairs, are forced to seem very desirous of them, and to hunger after them.

There are moreover in this Shop many Boxes of perfumed Confects, very good to sweeten the breath of such Counsellors, Secretaries, and Senators, as are bound to suffer their secrets to putrifie in their bodies.

In a room apart, they sell *Horse-Trammels*, made of Iron of maturity, which though they be abhorred by some foolish people, as Instruments fit for Beasts, yet advized men have purchased them so much credit, as they are bought at dear rates by those forward and precipitate Wits, who strangely apprehending the judicious maturity of the weekly Carrier, delight in speedily dispatching their affairs by the Post.

But there is no Merchandize in this Ware-house which sells better than certain Fans, not made of the Feathers of Ostriches or Peacocks, or any other better coloured Bird, but of Herbs and Flowers; and because *Andrew Matthiolo* the *Delphick* Herbarist, found out amongst those Flowers and Herbs, the *Infernal Wolfebane*, the wary *Virtuosi* of *Parnassus* have clearly discovered, that those mysterious Fans serve not to cool ones self in the heat of Summer, but to drive those troublesome Flies from ones Nose, which some unadvised men endeavouring to chase away violently with a Dagger, have shamefully cut their own Noses.



## The II. ADVERTISEMENT.

*The usual Guard of Parnassus having taken a Poetaster, who had been banished Parnassus upon pain of death, found a pair of Cards in his Pocket; which when Apollo saw, he gave order that he should read the Game of Trump in the publick Schools.*

TO the end that the ignorant sort of people, by their sottishness of soul, may not profane the vertuous Habitations of Parnassus, Apollo sent many years ago for two Companies of Rhiming Poets from Sicily, who were very fortunate in their Meeter, and had their conceits at their fingers ends, whose Office was to scoure the Country, and keep the Fields free. These, some eight days ago, took a Poetaster prisoner, who was banished from Parnassus upon forfeiture of life, if he should ever return thither; and who, though he were interdicted the use of Books, or exercise of Pen, yet was seen every day, in despite of Apollo, and in scorn of the Sovereign Muscs, to defile Paper with Verses, and even to pretend to the sublime name of Poet. The misdemerits of this fellow were much aggravated by a pair of Cards, which the Serjeants, whilst they were searching him, found in his pocket; which, as conducing only to vice, are capitally condemned: they being therefore forthwith brought to Apollo, he was strangely astonished at the brutishness of the Invention found out by vitious men to spend their time, and waste their reputation and means: but his Majesty did much more wonder, when he understood that the foolishness of these men was arrived at that height, that they called that, play, which is done in so very great earnest; and that they thought it a delight, sport, and pastime, to hazard that money which is purchased with so much labour, and which serves for so many things; as, without it, Aristotle would be thought ignorant by the modern World, and Alexander the Great, a Plebeian. Apollo asked this man, What Game he used to play most at? who answering, Trump, Apollo commanded him to play at it; which when he had done, Apollo penetrating into the deep mysteries thereof, cried out, That the Game of Trump was the true Court-Philosophy; a Science necessary for all men to learn, who would not live blockishly. And appearing much displeased at the affront done this man, he first honoured him with the name of *Vertuoso*; and then causing him to be set at liberty, he commanded the Beadles, that the next morning a particular Colledge should be opened, where, with the salary of 500 Crowns a year, for the general good, this rare man might read the most excellent Game of *Trump*; and commanded upon great penalty, that the *Platonicks*, *Peripateticks*, and all other the Moral Philosophers, and *Vertuosi* of Parnassus should learn so requisite a Science; and that they might not forget it, he ordered them to study that Game one hour every day; and though the Learned sort thought it very strange that it should be possible to gather any thing that was advantagious for the life of man from a base Game, used only in Ale-houses; yet knowing that his Majesty did never command any thing which made not for the bettering of his *Vertuosi*, they so willingly obeyed him, as that School was much frequented. But when the Learned found out the deep Mysteries, the hidden Secrets, and the admirable Cunning of the excellent Game of *Trump*, they extolled his Majesties Judgement, even to the eighth Heaven, celebrating and magnifying every where, That neither Philosophy, nor Poetry, nor Astrology, nor any of the other most esteemed Sciences, but only the miraculous Game of *Trump*, did teach (and more particularly, such as had business in Court) the most important Secret, That every the least *Trump* did take all the best Coat-Cards.

THE III. ADVERTISEMENT.

*Apollo having notice how Henry the fourth, that potent King of France, was most wickedly assassinated, ordered for the indemnity of his beloved French, that powerful succour should be sent from Arcadia into France.*

ON the two and twentieth of this present Moneth, late at night, *Apollo* heard by an express Post, sent with all speed from the University of *Paris*, the sad news of the murder committed upon the glorious King of *France*, *Henry* the Fourth; which news did so afflict his Majesty, as, in testimony of his inward grief, he presently veiled his face with a thick dark cloud, from which for three whole days he showed down great store of tears: and all the *Literati*, both *Spaniards*, *English*, *Flemish*, *Germans*, and *Italians*, did with abundance of tears bewail the unfortunate mischance of so great a King. It must not be here forgot, that *Apollo*, amidst his deepest sighs, was heard to break forth into these words, *That the world was come to the point of being ready to return to its first Principles, since the wicked perfidiousness of some was grown to that height of impiety, as they would expose their lives to the Hangmans hands, rather to purchase bad, than good Fame.*

Two dayes after the Post's arrival, solemn Obsèques were ordered for so mighty a Monarch; so as not only all *Parnassus* was covered with blacks, but every of the *Literati* put on his long mourning Weed. And to shew to all the Sacred Colledge of the *Virtuosi*, that the Father of Learning was departed this World; the *Mecenas* of the *Virtuosi*, and the very *Muses* themselves, did with dishevel'd hair, assist at the Obsèques in widowie apparel: A piece of sorrow not seen in *Parnassus* since the death of *Octavianus Augustus*. The Learned of all the Colledges, and several Sects of Philosophers, made above two hundred mournful Orations; and yet of all the virtues of so great a King, his more than Humane Valour was only praised; and 'tis very true, that by reason of the many sighs of the *Virtuosi*, the Orators were scarce heard: so as *Apollo* esteeming it a piece of cruelty to rub the sore of so bitter a wound by continual remembrance, as was done by Schollership throughout the whole world, he commanded that the Obsèques of so magnanimous a King, should be no further proceeded in; since such, and so great was the loss, as, lest the world might live in perpetual affliction, men should strive soon to forget it: and so much the rather, for that the Heroick Vertues of this invincible King, were arrived at such a height of Eminency, as they stood no more in need of being praised by men. And for that the Noble Kingdom of *France* may vie and weigh even with *Greece* it self in point of Learning (as is clearly testified by the *Delphick* Library, so fully fraught with infinite Labours of the French *Virtuosi*) for the indemnity of that flourishing Kingdom, so dear unto his Majesty; and for the better safety of his beloved French; *Apollo* commanded that 60000 Pack-horses should immediately be sent from *Arcadia* into *France*. Some of the *Virtuosi* wondred much at this his Majesties resolution, and told him, that *France*, which was furnished with so numerous and so noble a Cavalry, as that she did not only nor know nor fear danger, but did so far despise it, as that she went in quest thereof even by night, with the Lanthorn of her undaunted heart; that, having with her invincible Sword won so famous a Kingdom, she would be so well able to maintain her self in this her present misfortune, as not to stand in need of *Arcadian* Pack-horses.

To this *Apollo* answered, That his beloved French in this their modern calamity, and for the better security of their flourishing Kingdom, needed no armed Cavalry; but that since the peace and quiet of the Kingdom did chiefly depend

depend upon the unity of their Natives, that this peace and unity could not be better come by, by any other means, than by the perpetual remembrance of the miserable wasting of their Country, cruel sacking of their Cities, of the woful loss they had undergone, not only of means, but of reputation in their last forty years Civil Wars; and that nothing was so good to put them still in mind of these so sad afflictions, as these Pack-horses, *which by instinct of Nature, did detest passing a second time by the same way, wherein formerly they had run hazard of breaking their necks.*

---

#### The IV. ADVERTISEMENT.

*Whilest Michael Angelo Buonaroti was copying forth the illfavoured fore-front of Anneus Seneca's House, he was asked by Pierius Valeriano, wherefore he did so? And Buonaroti gives him this reason,*

**A**lthough the habitation of *Anneus Seneca*, for pleasantness of situation, beautiful Gardens, abundance of fresh and clear Waters, multitudes of Lodgings, good both for Summer and Winter, and for all other exquisite delights which may be imagined for humane accommodation, may compare in all points to *Nero's* famous house of Gold, yet the fore-front thereof is like the rotten rack of a Carriers Stable: yet did the famous *Michael Angelo Buonaroti* draw out the design thereof the other day; which when *Pierius Valeriano*, as he was passing by, saw, he wondred very much, that so famous an Architect should mispend his time in drawing so loathsome a thing; which made him ask *Buonaroti*, what singular thing he could see in that Frontispiece, which deserved the Pensil of so famous a man as himself? To which, as the same *Pierius* told me, he answered in these words; Sir, The skilful do so clearly discern in this Front which appears to you so ugly, all the rules of Dorick, Tomick, Corinthian Architecture, and Composts which are, and yet appear not, as by the opinion of *Vitruvius* himself, it ought to be added as the eighth, to the seven Wonders of the World. My most vertuous *Iohnghirollimo Aquaviva*, Duke of *Atri*, commanded me to draw this Copy which you see, and told me, he intends to send it to *Naples*, to some of the Barons there, who are his good friends, and who being besotted with the vanity of seeming to be more than what they are, have very much need ocularly to discover in the workmanship of this fore-front, how wise men govern their affairs, who are, and do not appear.

---

#### The V. ADVERTISEMENT.

*The Contention which arose between many Learned men (touching, which is the best Political Law, which the most praise-worthy Order in the flourishing Commonwealth of Venice) is decided, and fully ended by the very Venetian Liberty, which with the joynt agreement of all the Learned men, was chosen Umpire.*

**T**he gallant Dispute which arose some six days ago between some *Literati* of the State, deserves to be written; who whilest they were discoursing of the famous Order, gallant Laws, and other rare Institutions, which maintain the Illustrious Republick of *Venice* in so great a lustre, there arose variety of Opinions between them which deserved the greatest commendation: and for that every one of these *Vertuosi* defended their own Opinion as the best;

to



to the end that so great a difference might be quietly decided, they joyned unanimously in this resolution; that they would all of them personally appear before the most Illustrious Venetian Liberty, to whom they would first make known their several senses, and would afterwards acquiesce in her judgement. This was then made known to that Illustrious Lady, who was graciously pleased to give those *Verinosi* what satisfaction they desired.

*Peter Crinitus* spoke first, and said: That since it was agreed upon by all men, that all sublunary things, are first born, grow, and increase afterwards, and in process of time decay; it seemed very strange to him that only the Commonwealth of *Venice*, was seen still to flourish the more, the elder it grew; and that the Laws, Orders, and wholesome Institutions, which after a relaxation, are at last quite forgotten in other Principalities, were known to increase in vigour, and exactness, and to be more diligently, and readily observed only in *Venice*, which was the cause that in the Venetian Commonwealth those reformations of Government, those re-assumings of State were never seen, which with infinite tumults the Roman and Florentine Commonwealths had so often used: it being the peculiar virtue of the Venetian Senate, to perpetuate her self in her flourishing liberty, by the punctual observance of her ancient Laws; and that those defects not being seen in *Venice*, which as it appears other Potentates know not how to shun; and that all diligence, though never so exquisite, doth soon terminate in that supine negligence which be-reaves all Principalities both of liberty and life, he thought he might assuredly affirm that through such wisdom, the Republic of *Venice* should last as the world did.

Next spake *Angelo Politiano*, saying; That he admired the wise Venetian Commonwealth, for what *Peter Crinito* had related, and for a thousand other most excellent Orders: but that he thought it to be a very rare thing, that an *Astocratical* Commonwealth, the true foundation whereof was held by the most understanding Writers upon Commonwealths, to consist in the parity of means amongst the Nobility; could be so long maintained in so much peace and greatness, in that disproportionable inequality of riches which was apparently seen in the Venetian Nobility; in which though there were the two so hazardous extreams of immense Wealth, and great Poverty, yet that defect did not appear in *Venice*, which humane laws seem not able to inhibit, that the rich should trample upon the poor, who though they did greatly envy the fortune of the wealthy, yet either by reason of the immense charity which reigns in all the Venetian Nobility towards the publick liberty, or that the very great riches of those that possessed them were not made use of to the injury of inferiours; the poor as well as the wealthy did live peacefully and modestly together in that happy Country.

After *Politiano* spoke *Pierio Valeriano*, and said, That, the only Miracle which was to be wondred at, in the Venetian Commonwealth, was, the rare and miraculous situation of her Metropolitan City, from which he thought that the Venetians ought immediatly to acknowledge the great benefit of their glorious Libertie, as that which hath still preserved them from the forces of many forraign Princes, who have endeavored to put upon them the chain of servitude.

Then said *Julius Scaliger*, that the stupendiousness of the Venetian Liberty, which filld the whole world with wonder, was, that the very Nobility which sat at the Helm, did not only patiently pay the Antient grievous taxes of the publick Treasury, but with incredible readines did oft times impose new ones upon themselves, which were afterwards rigorously exacted by the receivers: and that it had been often seen that the Noble Venetians, upon any urgent occasion of the Commonwealth, rather than to lay any new impositions upon the People, would open their own Coffers; and did this in so ample a manner, and with so strange alacrity for the publick liberty; as this action de-

served

served the preheminance over all the miracles which were observed to be in the fortunate Venetian Freedom; as that which made it appear clearly to the whole world, that they were fully indued with that excellent quality which doth eternize Republicks, of having their Nobilitie so hugely in love with living free, as they did chearfully prefer the publick interest before their own profit.

Next said *Barnardo Tasso*, that he had lived long in *Venice*, where he found nothing to be more wondred at, than to see those very noble Venetians, who did so much delight in pleasures, pastimes, and Idleness, govern the publick affairs with such gallantry, as they seemed to others to be men of exemplary lives, and Lords born to perpetual labour.

When *Tasso* had done, *Francisco Berney* according to his wonted pleasantness, which did much delight in the Venetian liberty, said; That the rarest and most admirable thing, that great wits were to admire in the State of *Venice*, was, that all the Channels of that City being full of *Gudgins*, the Venetian Senators did notwithstanding take so few of them, as they were deservedly held by all Nations to be the salt of the earth.

Then *Sabio* followed, and said, that whilst he writ the Venetian History, having diligently observed the excellent institutions of that Glorious Liberty, he found nothing more to wonder at therein, than that the publick Treasury should be so faithfully managed, even by needy Senators; as, To have their hands greased with one penny of *St. Marks*, was held by the Nobility not only to be acapital Excess, but great Infamy.

*Jacopo Sanazzarro* said then, that it appeared strange to him in the Venetian Commonwealth, that there being many of the Nobility but of mean fortunes, they did notwithstanding with incredible patience tolerate their private miseries; not so much as in a thought, coveting the mass of publick wealth, by those seditious Frumentary, and Agrarian Laws, with which the famous Commonwealth of *Rome* was so much vexed by her Citizens; and that it was a thing praise-worthy, and to be wondred at, to see that in *Venice*, the poor Nobleman strove only through vertue and worth to comfort himself amidst his miseries; studying to make himself worthy to be employed by his Country in advantageous employments; which made that vertue, worth, and honesty, served instead of a rich Patrimony to the poor Noble Venetian.

*Jovanni Joviano Pontano* added, that all that had been said was very miraculous; but that the greatest thing which he had alwaies observed in the Venetian Liberty was, that the immense wealth, which some of the Nobility possessed, did not puff them up with pride and vain glory, as many were seen to be in other Commonwealths; that therefore it was a rare custome in *Venice*, that such Senators who were as rich as Princes, knew how to live at home in their own houses like private Citizens, and did not differ at all in the Piazza's from the poorest men. And that the Venetians only know how to separate the evils of ambition and pride, and the being attended by multitudes of the meaner sort of Citizens, from great riches; which the famous Roman Liberty either could not, or would not prohibit in *Caesar*, in *Pompey*, and in many other Senators.

When *Pontano* had ended his discourse, the commendador *Hannibal Caro* said, that above all other stupendious things in the Commonwealth of *Venice*, he had alwaies much admired to see the mighty Prince of so famous a Liberty, observed with so much Obsequiousness, reverence, Kinglike Majesty, and Citizen-Authority: and that the coherence of so great Veneration, with limited Authority; the long extent of the Prince his Empire, with modesty; was a temper not known to the wisdom of the ancient Legislators of former Republicks, and which was happily practised only by the Venetian Senate.

*Bartolomeo Cavalcanti* replied next, that, as *Pontano* had observed it for a great Rarity in the Venetian Commonwealth, that store of wealth did not make rich Senators wise; so was it a much greater Portent to see, that the Orders

ders of that Excellẽ Libertie, the Sacred Laws of that Eternal Commonwealth were such, as even the chiefest Places, did not fasten any thing of ambition or pride to them who did exercise them with great Authorities; A particularitie the more worthy of observation; for that the like was never seen in whatsoever other Principalitie, or well constituted Commonwealth, as being a thing which did directly oppugne nature. And that when he was in *Venice*, he did not admire the rich Treasure of *St. Mark*, the *Arsenal*, the *Grand Cannale*, with the stately Palaces of the *Cornari*, *Grimani*, *Foscarini*, and other magnificent buildings, built at vast expence in that miraculous City, wonders only obvious to the eye of ordinariẽ men; but that it appeared marvellous to him to see *Signior Sebastiano Vinieri*, lately General of so powerful a Fleet, so famous for the glorious Naval Victorie which he obtained against the Turks, to return a private man to *Venice*, and to walk the *Piazza* with that decent Modestie, as he appeared not to differ in any thing from those Senators who never stirr'd from the City; and that it was a singular thing, that, in the Venetian Commonwealth; the Nobles thereof could behave themselves so modestly and civilly at home, who when they were employed abroad in important Magistracie, and great Commands, could with splendid and princely liberalitie make themselves known to the world, not to be barely Citizens of a well regulated Republick, but men born to command those who were descended from Royal Blood; and that therefore he believed that there was no Nation in the world that knew better how to obey modestly, and command gallantly, than the Venetian Nobility: A thing so true, that whereas in other States, they were freed, for the Honour of their publick Magistrates, to put their Senators in mind with what magnificencie of spirit they should make good the Majestie of their Publick Employments; the Venetian Senate had several times been necessitated to make severe Laws to inhibit those, who did exercise any Authoritie or Jurisdiction out of the City, the using of any splendid Magnificencie.

Thus said *Cavalcanti*, when *Flavio Biondo* added, That when he was in *Venice*, he was much amazed to see, that in a meer *Aristocrasie*, the Citizens and Plebeians lived with such satisfaction in that happie Countrie, as that for many months that he tarried there, he could never discern whether the publick Venetian Libertie was better beloved, and held dearer by the Nobilitie which commanded, or by the bare common sort of Citizens who obeyed.

Then followed *Paulus Jovius*, who said, that not only to himself, but to many great Princes, with whom he had discoursed at large of the miraculous Government of the State of *Venice*, it seemed very strange that the Senate of that Commonwealth studied nothing more than peace, and yet with great vigilancy and assiduitie did perpetually prepare for War; and that Armed Peace was only seen in the flourishing Venetian State.

*Jovius* was followed by *John B. catchio*, who said, That the true Salt which preserved the Venetian Liberty from the putrefaction and corruption of all abuse, was that Supreme Queen of all Laws, that excellent Institution, so inviolably observed by her, *That neither the greatness of Parentage, abundance of Wealth, nor the merits of fore-Fathers were considered in the preferment of Senators to high places, but the sole worth of him who pretended to the Magistracy was weighed*: whence it was that there was many vitious and ignorant Gentlemen of *Venice*, but only the most vertuous and well-deserving commanded, and governed with that wisdom which was known to all the world.

But *Leonardo Aretine*, after having much commended *B. catchio's* opinion, added, That the excellent custome of the State of *Venice*, in not conferring places upon her Nobility by skips and leaps, but by degrees and gradation, was that sound Basis whereon the greatness and eternity of such Liberty was grounded; and that it was an excellent Rule, that whatsoever Noble man would arrive at the Supreme Dignities, he must even from his youth begin at the meanest Magistracies: A wholesome Custome which produceth the important effect of main-



taining that true and essential equalitie amongst the Nobles of an Aristocrasie, which makes Libertie long-liv'd: for with those that understand State-Affairs, the paritie of wealth is not that which equals Senators in a Commonwealth; but the making all the Nobles march on towards the Grandeur of the highest Dignities, beginning at the meanest Employments. A Law, well worthy the Venetian Wildom; which because the ancient Roman Commonwealth did want, her Libertie was but short-liv'd, and yet was still molested with dangerous infirmities, and tumultuous insurrections. For the base abuse of giving the Consulship of a Free Country, and the chief places in the Army to *Pompey* and *Cesar*, and other rich Subjects in the prime of their youth, was no better than to deal with them rather like men born of Royal Bloud, like Lords and Masters of their Countries Libertie, than like Senators of a well-regulated Republick. For since it is a certain truth, that that is a well-ordered Commonwealth, where the hopes of some yet higher Dignitie remains, even to the worstest Senators, and men of great merit, which may serve for sharp spurs to such as are ambitious of glory, to make them make haste in the strait path of Vertue, that they may the sooner arrive at the Goal of the desired Magistracy; what greater preferment remained to be hoped for in their age, by *Cesar* and *Pompey*, who in their youth obtained from the Commonwealth of *Rome*, not without much imprudencie, the highest Honours, and supremest Dignities, than that absolute Tyrannical Power, to which *Cesar* openly, and *Pompey* more cunningly did afterwards aspire? A great mis-government, and from which the famous Roman Liberty might preface her death!

Though the most glorious Venetian Libertie gave great signs that she was very well pleased with *Araunes* opinion, she notwithstanding commanded the remainder of the *Vermosi*, to speak theirs. Then thus began *Benedetto Varchi*; My Republick of *Florence*, which never had the luck to work peace and union between her Noble Families, and that mutual love which doth perpetuate the libertie of Commonwealths, was at last compelled to fall into servitude. Wherefore this appears to me to be the rarest of humane Miracles, that a Noble Venetian, though never so highly offended by the murder of his Children, and in his own person, being more violently wrought upon by his fervent charitie towards the freedom of his Countrie, than frightened by the rigour of Magistrates, can with a free soul put on the hard resolution of forgiving his, enemy (at that very instant) the injurie which he hath received. Certainly a most admirable resolution, and so much the more worthy of wonder, as that it is evidently seen, that the Noble Venetian knows how to trust the Senate willingly with the revenge of any injurie he can receive, when sensual men are very loath to remit the like into the hands of God, from whom we receive all that we have of good.

Thus said *Varchi*, when *Lodovico Dolci* added, That if that were true, which is confessed by all men, that the rarest and most considerable vertue in a Prince, was to be able with ease, and without any danger, to disarm his Captain General, and to receive perfect obedience from him, even then when he knew he was sent for back by an incensed Prince, and one who did much suspect his Loyaltie; his opinion was, that of all other things which the rest had mentioned of rare in the State of *Venice*, this was to be preferred, That she did not only with great ease, disarm her Captain-Generals at Sea, but that when her chiefeft Ministers knew that the Senate was highly displeased with them, and that therefore they were sure to be severely punished; though they were absent, well arm'd, and in great command, if it should so happen that they should be sent for by the State, they would with great readinesse obey, and laying down their Arms, and Authoritie of Chief Magistrates, hasten to *Venice* to receive Judgement from their Friends and Kindred, though it might cost them their lives. The examples whereof had been so often seen in *Venice* in his time, as it had filled the whole world with wonder: That therefore he thought he might justly

justly say he should be much injured, if the so great Authoritie of the State of *Venice*, the so great submission, obedience, and unheard-of charitie of the Venetian Nobilitie to the Publick Libertie, were not preferred before all those admirable Laws, and excellent Institutions, which others had spoken of before him.

The most Serene Venetian Libertie, which without replying any one word to these *Verinosi*, had heard all these her so many laudable Customs, and her so many miraculous Prerogatives, said to *Ludovico Dolci*, that what he had said, was very considerable; but that it was a benefit which the *Ottoman* Emperours, likewise enjoyed; but, that she acknowledged all her *Grandesta* from one only Prerogative, which she was exactly Mistress of, and wherein she knew she did excel all Principalities, and all Commonwealths, as well past as present; which had not yet been touched upon by any of those *Verinosi*.

Then said *Dionigi Antonigi*, That the greatest wonder, and which ought to be praised even to the skies, was, To see that the dreadful Tribunal of the Council of Ten, and the Supreme Magistracie of the State-Inquisitors, could with three Balletting-Balls, easily bury alive any *Cesar* or *Pompey*, which began to discover himself in that well-governed State.

*Antonigi* had no sooner spoke his opinion, but *Ferolino Mercuriali* added, That whilest he exercised his charge of reading in the so famous Schools of Physick in *Padua*, it happened that some Plebeians in *Venice*, being gone, according to their custom, to the Sea-side to solace themselves with some young Courtisans which they had carried along with them, they were so beaten by some Noble Venetians, as the former betaking themselves unto their Swords, slew one of the others, and handled the rest but ill. For which fault, being sent for by the Judges, those Plebeians, although they saw all the Judges in the power of the offended Nobility, yet they hoped so much in the uprightness of the Senate, and in the exact Justice of the Tribunals for offences, as they stuck not to make their appearance, and go to Prison: nor were they deceived in their opinion; for the Judges finding by the defence which they made, how they had been molested by those Noble Venetians, they were, as innocent, set at libertie, to the eternal glory of the uncorrupt Venetian Justice. And that it was a Prodigie not formerly seen, and which could not be believed, but by those that practised it, that the Noble man, though of powerful Parentage, famous for his riches, and of great Authoritie through the honours he had received in the Commonwealth, the Citizen proved the harder Adversarie in pleading, than the Noble man. And that if the Politick Precept written by great men was true, That Aristocracies never died when the young Nobilitie used Modestie, and the Tribunals maintained equal Justice, he could not see when the most happie Venetian Libertie, which was so severe in punishing the licentiousness of her Nobles, and so exquisitely just in her Tribunals, should ever have an end.

Learned *Ermolao Barbaro* would be the last that spake, who said, That Tyranny being then introduced in free Countries, when the most important secrets of Commonwealths was communicated but to a few Senators, the excellent Venetian Libertie, to shun splitting upon so dangerous a Rock, communicated secrets, and had the most important business of her State disscut in the Supreme Magistracie of the *Pregadi*: wherein were above 250 Senators, and that it seemed very strange to him, that the Commonwealth of *Venice* could find that secrecie in so great a number of Senators, which Princes did often in vain endeavour with such diligence, and through such liberal gifts, in one sole Secretary, and a couple of Councillors.

Then did the most excellent Lady of the Venetian Libertie rest her hand upon *Ermolao Barbaro's* shoulder, and said unto him, You have found out that precious Jewel, which I so much glory in, and for which I deserve to be envied by all the world; for Secrecy is no less necessary for the well governing of States, than good Counsel.

## The VI. ADVERTISEMENT.

*A Learned Laconick is severely punished by the Laconick Senate, for not having used requisite brevity in his discourse.*

**T**hat unluckie Laconick *Literato*, who exprest that in *three words*, which was judged by the Laconick Senate, might have been said in *two*, and which was reputed a more than Capital fault by those Laconicks, who are more penurious of words, than courteous men are of pence; after eight moneths long and tedious imprisonment, received his Sentence five dayes ago; which was, That he should read only once over the War of *Pisa*, written by *Guichardino*; the Laconick read over the first leaf with much agonie; but so horribly tedious did that rabble of discourse appear to him, as the unfortunate wretch threw himself down before his Judges feet, who had sentenced him, and earnestly entreated them that they would condemn him to row in the Gallies during life, that they would immure him between two Walls, and that for mercies sake they would flea him alive; for to read those endless discourses, those so tedious Counsels, *those empty Harangues made at the taking in of a Pigeon-house*, was a punishment which surpass all the bitter pains of Child-birth, and all the most cruel deaths that ever the pitiless *Perillus* could think upon, at the instance of the most cruel Tyrants.

## The VII. ADVERTISEMENT.

*The Censors of Learning do severely punish one of their Associates, who in his more mature years, seemed to be pleased with Italian Poetry.*

**A** *Vertuoso* was taken yesterday by the Marshals belonging to the Court of the Censors of Learning, who was found with his Spectacles on his Nose, reading some Italian Poetrie; and this morning early, by order from *Apollo*, he received three sound lashes with a cord first, and was afterward told, that being, as he was, of the age of 55 years, he should learn to apply himself to graver studies, and leave the reading of those Madrigals, Songs, and Sonnets, to be idly spent by those spruce Youngsters, in whom those things were tolerated, which were severely punished in old men.

## The VIII. ADVERTISEMENT.

*Apuleius his Golden Ass, and Plautus his Asinaria, complain to Apollo of their Master's great severity, and receive no very pleasing answer.*

**T**he eighth of this present moneth, *Apuleius* his glorious Golden Ass, and the famous *Asinaria* of *Plautus*, appear'd before *Apollo's* Majesty; to whom in the name of all sorts of Pack-Horses, they joyntly said, That, if those creatures deserved to be better treated, which were of little charge and much use, they had more reason to complain of their Masters, than any other beasts; for, though by their perpetual labour, they bore the greatest weight in their Masters house, both by day and night; & for their food were contented with a little course  
grass



grass and water, and made it a Holy-day when they got but a little bran; yet they were so indiscreetly dealt withall through their Masters ingratitude and crueltie, as that miserable beasts that they were, they became the spectacle of all brutish usages; and that since they could not mollifie their Masters crueltie, by humble prostrating of their service, they did it, in all submission, beseech his Majestie, to the end that some bounds, though not utter period, might be put to their Ass-like-sufferings; he would vouchsafe to command their Masters to use more gratitude, at least more humanity to so meritorious Beasts.

To which *Apollo* answered, That the severitie used by Masters to their Pack-Horses, for which they so much complained; arose not from their Masters crueltie, since there was none that hated the profit of his own Patrimony; but that it was occasioned through the great slothfulness, and monstrous dullness, of the Pack-Horses: For which their Masters were forced by store of bastenadoes to egg them on to do that which they had not spirit enough to do by any vivacitie of their own wit: And that they who would judge aright of the cruelties used to any whosoever, must not regard so much his genious who useth severity, as the parties condition who complains of ill usage.

## The IX. ADVERTISEMENT.

*A Summary of what the Learned in Sciences have sowed and reaped.*

**T**He Harvest is already over, and the whole entrease of this year is brought by the Possessors thereof into the Granaries; which though it hath been various, according to the nature of the grounds, and condition of seed, which hath been thereupon sown; yet the Harvest may be said in general, to be penurious: Since by the publick Calamity of mankind, peoples wits are become sterill and barren, as well as is the aire and earth: Those who have sowed the study of the Law, have usually had a great encrease, and many are much enriched thereby, particularly those who have cultivated the fields in the Common Pleas; their Harvest is so plentiful, as it yields fifty for one. Greater things have been seen in the fruitful fields of the Courts at Rome, where particularly *Silvestro Aldobrandini*, and *Markantonio Bughese*; two Roman Advocates, each of whose sons were Popes, having sowed the study of the Law with much cost, and infinite labour, and watered it with their sweat, have filed their Granaries with rich treasure, and their sons who have practised the same Husbandry, have thereby purchased Principalities for their Families, and Divine Dignities for themselves.

Those who have sowed the study of Physick, have likewise had a good Harvest; but not to be compared with that of the Law; for it gives only twelve for one. The *Flowers of Poetry* have seen their Fields make a beautiful shew in the Spring of their age, and had great reason to expect a rich harvest; but when in the beginning of July, the season of earing began, they saw their sweat and labours dissolve all into leaves and flowers; so as having laboured in vain, the Poets find themselves pil'd and pol'd, not having meat to eat. Wherefore this sort of Husbandry, as being more for appearance than profit is almost given over. But little Greek hath been sown, there being in these times but small vent thereof; which may peradventure be occasioned because the bread which is made of such grain, although it hath formerly been the daily food of a numerous Nation, it seems notwithstanding that it proves hard of digestion to the squeasie stomachs of modern weak-wits. Hence it is that some of the more Learned sort have only sowed so much thereof in their Gardens as will serve for their household expence, and rather not to appear ignorant, than to seem learned; and to maintain

maintain Seed, but not to make Merchandize thereof. The *Seed of Hebreu* is almost quite lost; for it being no longer in use, there are but very few that sow any; and certainly it redounds much to the general shame of all men, that this Tongue is not ambitiously aspired unto, since God by his speaking in that Language, hath given it so great reputation.

The *Husbandmen of Philosophy* have even lost their seed; and therefore the world is about to give over such Merchandize, as that which requireth the fruitful Fields of subtile Wits, and infinite study to make it grow and come to maturity; and since it yields but little fruit, and but very few buyers of that little; to intend it, is to lose the Principal. They who have sowed good turns (contrarie to the opinion of many) have had a most plentiful harvest: and certainly such seed is as precious as wonderful: For, of many bushels-full thereof, if one only grain spring up and prosper, it yields so abundant an encrease to the Husbandman, as it makes him rich. It is true, that only magnanimous minds, and men of great liberality, attend the most Noble Husbandry of sowing Benefits; for the covise avaricious men, whose greediness is such, as they would reap before they sow, dare not venture to throw that seed upon the ground, which they see is for the most part lost. Those who have sown threats and injurious words, have reaped great store of actual offences; the sowers of curses, reap great store of maledictions. Those likewise who have sown tribulation, have reaped so plentiful a harvest of Thorns, as they have filled their Granaries therewithal, even up to the top, for their own use, and from those that shall descend from them, even to the sixtieth generation.

---

### The X. ADVERTISEMENT.

*Menante comes into the Polititian's Ware-House, and, by the Merchandizes which the Learned buy there, he studies how to know the quality of their Wits.*

TO make an exact judgement of every mans genius, it is very behoofful, to frequent those places/where vertuous exercises are used, and those Shops wherein vitious things are sold, and to observe them that frequent them. For Libraries serve as well to make known the lovers of Learning, as living riotously denotes out Gamsters, or Cooks Shops Gluttons; nor is there a better way to discover vain men, than to frequent Barbers shops often, and to observe who those *Ganimedes* are, who those *Narcissi*, who having the patience to sit two hours under the Barbers hands, will be trim'd with such exquisite diligence, as they spend more time in turning up their beards, than a fair Lady doth in dressing her head: they think that every hair which stands out of order, will make them appear so many fowle fiends when they are in company. *Menante* therefore, who is very well acquainted with this piece of skill, entertains himself often in the aforesaid Ware-House opened in *Parnassus*, by the Colledge of Polititians; the which he doth, that he may come to know the genius of many of this Court, by the qualities of Ware which they buy there, that he may afterwards give a more exact account thereof to his friends and acquaintances.

Three daies since *John Baptista Sanga*, a famous Secretary in the Court of *Rome*, happened into this the Polititian's Shop, who asked one of the young men if they had any Cole to sell, or no? He was answered, Yes: and straight-way some Cole was shewed him; which when the Courtier saw, he agreed upon the price, and bought forty load thereof. *Menante* wondered to see the Courtier buy so great a quantity of Cole, which he knew was very disproportionable for him, who kept but one servant; and being very well acquainted with

with this *Sanga*, he with great confidence asked him, Why, having none but himself and servant in the house, he made so great provision of Cole? To the which *Sanga* freely answered, that he burnt no wood in his Kitchen. *Menante* then asked him, Whether he did it for that he found it cheaper to burn Cole? To the which *Sanga* freely answered; That living in the Court, he was forced to measure his affairs by the surpluse of his reputation, not by sparing money; and that he hated wood-fires because they made a great smoak, and but little live coles; and that the burning of Cole was very good for those that did not love their porridg should smell of smoak; and that he did not desire that the qualitie of his Victuals should be judged of, by those hounds which are only good at smelling out what men do by the smoke of his Kitchen-Chimney, but by the copious adorning of his Table.

Next to *Sanga*, *Epicletus*, entred the Shop, a Philosopher, who for the excellency of his soul, is of high esteem in *Parnassus*; and therefore very well known, admired, and observed by *Menante*. This man desired the Foremen of the Shop that they would shew him all the sorts of Furrs, or furr'd Garments that they had; and immediately they brought unto him many Miniver-skins, Sables and other very pretious Furrs; which notwithstanding this Philosopher liked not; and therefore told a very spruce Polititian who looked to the venting of Wares, that the skins they shewed were too glorious, and therefore not for his purpose; but that he desired some such Furr as they wore who would appear to be good men. When the Polititian knew what *Epicletus* would be at, he led him into a Room apart from the Ware-house, from whence he came out not long after, clad in a Lizards skin lined with a Lamb-skin. And *Epicletus* having put the Lizards inward and the Lambskin outward, *Menante*, ran after him, and told him he had put his Garment on the wrong side outwards. But he was much amazed, when that wise Philosopher, after having smiled a little at him, answered, It may be, my *Menante*, that you know how to put on Spanish Buskins, but not how to wear these skins: This Robe is worn as you see; the Lizards skin must be worn inward; I should never attain the end of my intents, if any one hair thereof appear without.

*Menante* then returned into the Shop, where he found a great Prince, who desired to be shewn some *Ramoioli da Ministare*: And because they shewed only four, he desired them to bring all they had in the Shop; which was forthwith done. The Prince drew then from out his bosom a list of all his servants names, which were in all 320. And first did exactly examin the condition of every several Courtier, and according to their deserts, bought for every one of them a particular *Ramoioli*. Very great ones were chosen for those of great deserts, and much lesser for the rest; and *Menante* observed it for a great rarity, that the *Ramoioli* of some ancient Courtiers, and old servants; who despising the Prince his service had behaved themselves negligently in their several places, were very little. Certainly a singular piece of justice, to measure a Courtiers merits more by the assiduity of his service, than by the length of time which he hath been at Court. *Menante*, who wondered much at the bestowing of so many *Ramoioli* told that Prince, to whom he ought particular service, that in the Courts of other great Princes, he had observed that Cooks made use of one only; wherewith not with many scruples, but at their own discretion, they did dish up their porridg. Then said the Prince unto *Menante*, Friend, I my self have observed that way of proceeding which you speak of, till now; but with very bad consequence: For having made use of very unequal dishes in serving up porridg to my Courtiers, and giving it out to them only as I liked, I have unwisely kindled in them a fire of such jealousy, rancor, and hatred, as they mist but a little of utterly undoing me and my State: A fault, which hath made me see clearly, that a Prince who will have faithful servants, and careful Officers, must resolve to be just in  
his



his ministring unto them: For Courtiers greedily longing to taste of the porridg of their Princes favour, when they see their fellow's porringer run over with fat, and their own empty and lean, they turn the love which they ought to bear unto their master, into hatred: their observance into disrespect, their service into disservice; and grow the more incens'd against their Lords, for that they impute the so unequal dishing up of their porridg, more to want of love, ingratitude, and partiality, than to inconsideratness. And in such like injustice, they complain more of the scarcity of their Masters good graces, than of their own small pittance. And to pretend that a Courtier, whose leggs his Prince shall cut off with the sword of disgraces, should speedily run to do him service, is as great a piece of folly, as is theirs who intending to make their horse run the faster, hold in his bridle.

This Prince was no soner gone out of the shop, but another man entered, who desired that he might see some Clokes which would hang to the ground, for he was to buy such a one. Forthwith, divers were brought unto him, which he could not dislike, neither for Colour nor Cloath; only they were all of them too short. This man was of somewhat a low stature; and that those Clokes should prove too short for him, which were long enough to reach to the heels of the tallest size of men, seemed strange to *Menante*. Wherefore coming up to this stranger, he asked him, Who he was, and of what profession? To which the other freely answered, that he was a Sicilian; and that having built and finished two Gallies at his own charge, he meant to put to Sea with them; and gain by Free-booting; but because he knew that trade was very hateful to the world, and bit of small reputation to him that used it, he would provide himself of a long Cloak, that he might cover his intention, and the Interest which moved him to take up that occupation; and that his pretence might be thought to be, that he had taken it up only to fight against the ignorant, and such as hated Learning. When *Menante* had heard this, he boldly said to the Sicilian, that he did but lose his labour, for that all the Cloath made in *England*, was not sufficient to make such long Cloakes for Pyrates, but that two handfuls and a half of Thieves Leggs would still be seen.

Soon after, a *Vertuosi* came into the Shop, who desired to see some yard-wands whereof many were presently shewed him; one of which he seemed to like; and as he was about to pay for it, his servant told him that he needed not to be at that expence, for he had a very just yard at home. To which his Master answered, that the yard which he had at home, was just enough for himself, but that in measuring others, he clearly saw that it was needfull to use forrein yards; for having had some occasion of measuring the stomach of forreiners with the yard-wand of simplicity, and of the candor of his own soul, he found he was much mistaken.

Afterwards, *Menante* saw *Lorenzo Gambara*, a famous Priscian Poet, enter the Shop; who seeing a beautifull Indian Parret sitting upon a bench, seemed so delighted to hear her speak, as he asked her price; and was told that it would be 150 Crowns. *Gambara*, who if he could have made his bargain well, might have had the Parret much cheaper, said, He did not dislike the price; but the mischief was, he had not so much ready money; wherefore instead of ready money, he would give them the Bed he lay on, the Curtains, and other Furniture of his House, to be prized by two indifferent men. And the bargain being soon accepted of by those of the Shop, *Gambara* took the Parret to carry her home. Which when *Menante* saw, he was much scandalized at the Poet's so rash resolution, having, till then, taken him for a man of good understanding; and therefore pitying his simplicity, he asked him, Why he, who by the clothes he wore, seemed not to have money to cast away, should out of an humour of having a Parret, not only foolishly bereave himself of his household-stuff, but even of his very bed, the only repose for bodily labour, and the labour of the mind. To which he answered, Know my good friend, that to purchase

purchase so pretious a Jewel as this Partet, I would not only deprive my self of all my worldly wealth, but I would sell my self to my skin, and become a slave in the Gallies, rather than miss her. I am a Lombard, born, given to the usin defect of those of my nation; of having a free tongue, and a clear heart; Noble vertues in former times, but now great faults, and which have caused much harm in Courts, and elsewhere, which I hope to amend by buying this pretious Bird; which will teach me the vertue which is unknown to us Lombards, and but too well known and practised by other Nations; of suppressing the true sense of the soul, and of speaking only such words as please others, and which are got without book.

## The XI. ADVERTISEMENT.

*The excellent Vertue of Loyalty and Faithfulness being secretly departed from Parnassus; Apollo, when he knew where she had hid her self, sent the Muses, Melpomene and Thalia, to perswade her to return.*

**T**He Noble Palace of *Fidelity*, which was formerly frequented by Princes, Chief Officers, and abundance of Senators of the most famous Commonwealths, is of late so little frequented, as it appears to be the House of desolation: insomuch, as on the eighteenth of this present moneth, the abode of so excellent a Vertue was seen to be shut up: which, as soon as *Apollo* heard of, he commanded that the Gates should be broken open, and that *Fidelities* selfe should be asked the reason of so great a novelty. His Majestie's command was forthwith obeyed; and the House was found to be totally void of Inhabitants. Which, when the *Vernossi* heard, they put on mourning weeds, sprinkled themselves over with ashes, and made other demonstrations of true sorrow; and *Apollo* in particular was so much grieved, and those very effects of inward sorrow were discerned in him, which he shewed when the sad and memorable accident hapned of his son *Phaeton*. And his Majestie very well knowing that all humane Government would be quite overthrown, when the firm foundation of *Fidelitie*, which sustains so great a building should fail; he immediately caused Proclamations to be every where made, wherein he granted even to the ignorant sort of people, and to all others that were incapable of the noble Prerogative of living with honour in the memory of men, a hundred years of immortality, to be given to whosoever should find out where so renowned a Vertue had hid her self. And he gave Letters Patents for the making good his word, out of the Bank of *Homer*, *Virgil*, *Livie*, and of wealthy *Tacitus*, all of them chief Merchants in *Parnassus*; who by their precious Ink, do use the noble Traffick of eternizing peoples names in the memory of other men. The largeness of the reward invited many to go in search of her; and much diligence being used in the pursuit, the Royal Majestie of *Fidelity* was found in the Dog-kennel of that famous Hunter *Alceon*, and the beautiful *Adonis*. This so strange news was quickly brought to *Apollo*, who immediately dispatched away the two learned Muses, *Melpomene* and *Thalia*, with charge to bring her from that place so unworthy of her presence, and to re-conduct her to her wonted habitation; but all was in vain, for that famous Princess bitterly bewailing her own unfortunate condition; Say (said she) you Divine Goddesses, to my Lord *Apollo*, That fraid who hath ever been my capital Enemy, hath at last got the victory, in the dispute which hath been perpetually had between Her and Me: and, that base self-interest, which in these unfortunate times doth tyrannize over the souls in all the best Nations, hath banished me from out the heart of man, which was formerly wholly mine. Let his Majestie likewise know, that the whole world is

so sunk in the mud of filthy pollution, as that Fidelitie which hath been always resolute to serve her Prince honourably, even to the effusion of her last drop of blood, and to the emission of her utmost spirits, and which was formerly so admired and coveted, is now accounted a foolish and vain ostentation; and tell him, That to have a fraudulent soul, full fraught with perfidiousness, and ready to use all execrable infidelity, thereby the better to fit ones self to the time, place, and person, is now adays cried up for wisdom, sagacity, and wariness of wit; and unfortunate I, nauseated to see such opprobrious things, was forced to put on the resolution you see, to live among these Dogs, amongst which I now fully find that faithfulness toward their Masters, which I have always so much laboured to ingraff in the self-interested and perfidious heart of Man.

## The XII. A DVERTISEM E N T.

*In the General Diet of the Learned, appointed by Apollo to be held in Helicon, his Majesty, contrary to all mens expectations, decrees Eternity to the name of Vincenzo Pinti, called, in the Court of Rome, The Knight of the Lute.*

Is four months since *Apollo* intimated the holding of the general Diet of the Learned, on the eighth of the present, at *Helicon*; where all the Poet Princes, the Nobility and Burgeſſes of the *Vertuoſis* Universities being met together early in the morning in the great Hall, his Majesty sat under his Cloath of State, of transplendent Eternity, invironed by the most Illustrious Muses. And because *Apollo* had given notice in his Edicts, whereby he specified the calling of the Diet, that he had done it to give Eternity to the name of a *Vertuoſo*, whom he would propound unto them. Divers were the opinions of the Learned, touching who it should be that he should nominate: but the most general opinion pitcht upon *Justus Lipsius*, a Flemish Gentleman, whose Writings filled *Parnassus* with such fragrancy, as they had provoked, in all the *Vertuoſi*, rather a ravenous desire of devouring them, than an appetite to taste them. Others said, that when the publick Entry should be made, and audience given in the great Hall, Eternity should be given to the most famous name of the most Illustrious and vertuous Cardinal *Serafino Olivieri*, the Prince of Modern Schools, who being lately come to the Confines of *Parnassus*, was met with unaccustomed demonstrations of honour, by most of the *Vertuoſi*, who wondered that a man who had been employed all his life-time in the laborious charge of the *Rota Romana*, the court of Exchequer, could come to the exact knowledge of Divinity and Philosophy, that he should be the prime Lawyer of his time, a famous Mathematician, able Astrologer, and as well versed in the Greek as Latin Tongue; and that which made the Wonder greater, was, that a Prelate so skilful in so many Sciences, so full of vertues, should die a learner; for thinking that he knew but little, he in his eightieth year of his age began to learn the Arabick Tongue. The reputation of so noble a Personage was increased by his famous Library, the which was yet more famous, for having a Master more learned than all his Books; whilst the reverend Colledge of *Vertuoſi* stood expecting, which of these two so famous men should be named, *Apollo* propounded *Vincenzo Pinti*, called, in the court of *Rome*, The Knight of the Lute, for his excellent skill on that Instrument. The *Vertuoſi* were so astonished at the election of so base a person, as they in all humility told his Majesty, that they would willingly obey his commands, but that they only desired to put his Majesty in mind, that his most faithful Colledge of *Vertuoſi* were unwilling to admit of a Fidler into their Society. To this *Apollo* answered; That he foresaw that the Colledge would wonder at this his choice, yet wished them willingly



willingly to decree Immortality to this man; for he knew how to command what was necessary, though it appeared strange to them: the business was then carried by a secret scrutiny, and Eternity was favourably decreed to the name of the Knight of the Lute, who was forthwith brought into the Colledge of the *Vertuosi*, by the Masters of the Pegaſean Ceremony. Then ſaid *Apollo* to the Knight; You *Vincenzo*; are the firſt of your Profeſſion that was ever admitted into this learned Colledge; an honour reſerved only for thoſe who by their perpetual pains-taking, are come by the knowledge of Learning; but the preſent neceſſity of your perſon hath forced us to take this reſolution: See therefore that you teach both Princes and private men the neceſſary art of tuning Lutes, wherein many are ſo ignorant, as they break the ſtrings by ſcrueing them up too high; and ſome humorous phantaſtical mad wits are more particularly recommended to you, and which I am certain you will meet withall; who being obſtinately reſolved to make the great Baſe ſtrings act the part of Trebles, they do ſo ſtrangely ſtretch them, as, though they be very great and ſtrong, yet they break them, and quite ruine the Lutes.

### The XIII. ADVERTISEMENT.

John Francisco Peranda with much ado gets leave of *Apollo* to be admitted into Parnassus, and deſpiſeth Jerolomo Fracaſtoro's proffer, who would have reſtored him to his eye-ſight, which he had loſt.

THOUGH it be many years ſince Signior John Francisco Peranda did much ſolicit his Maſteſtie that he might be admitted into *Parnassus*, and that he uſed great means to obtain his requeſt, yet *Apollo* would never give way thereunto; for ſince he brought nothing into *Parnassus* but a volume of his Letters, his Maſteſtie, who is much nauſeated with ſuch Compoſures, ſaid, That he was reſolved rather to throw the greateſt part of the infinite volumes of Letters which were in the Library, out of it, than add one new-one to it. For nothing but writings of Invention, and Nocturnal Labours, being received into the Delphick Library, the innumerable volumes of Letters that were there, were but troubleſom, and took up a great deal of room. And that all men being full of ambition and vain glory, and the manner of Modern Writing being reduced to the naked ſpeaking what they think without any artifice, and that there be but few men who want buſineſs, and who cannot write; the eaſie admittance of every one that writes Letters, into *Parnassus*, would occaſion ſo great an inconvenience, as every one, though never ſo meanly learned, would print great volumes of his own Letters, only to make the miſeries and baſe affairs of his own houſe known: An error of the greater conſequence, for that immortality is not ſold at ſo cheap a rate in *Parnassus*; and that to theſe ſo many reſpects, it was yet further added, That is was diſcovered, many had been ſo ambitiouſly preſumptuous, as to publiſh falſe Letters written to ſuch a King, or ſuch a great Prince, whom they had never ſeen, nor had ever had any buſineſs with them; a falſhood the more worthy conſideration, for that in all true Letters, the vivacitie of an unlooked-for conceit, ſprung from the reality of the fact, was that which was admired; whereas feigned Letters were alwaies full of affectation, a thing ſo much abhorred by good wits. The noble *Cajetanians*, did notwithstanding ſo much favour this their ſervant, as they overcame all theſe difficulties; moreover they made it appear to his Maſteſtie, that of all Letters that had been yet printed, *Peranda's* deſerved the firſt place. Wherefore *Apollo*, by reaſon of this teſtimony, and for that there were

many of *Peranda's* Letters appertaining to History, which would be very acceptable to all the *Virtuosi*, he granted his request, and gave him the first place amongst all the Italian Secretaries. And though in honouring this *Virtuoso*, *Apollo* (according to his custom) had respect only to his merits, there were notwithstanding some lavish tongues which durst affirm, that this was done in favour to the Illustrious Cardinal *Henry Cajetan*, a Prince who for the magnificency of his Works, for his undaunted courage, his laudable customs, candid genius, purity of soul, and for all the most excellent gifts of Nature wherewith he was richly adorned, is usually called, His Majesties best beloved.

It must not be forgotten, that when (according to custom) all the *Virtuosi* were permitted to pass their censures upon *Peranda's* writings, *Claudius Ptolomæus* said that they deserved to be corrected, because there were many words in them which were not Tuscan. But the Censurer bad *Ptolomæus* hold his peace, for that, in Learned Writings, the ingenious *Virtuosi* noted the Conceptions; and that they were only malignant Pedants, who censured Words. And, *Peranda* having lost his eye-sight some years before his death, *Jerolomo Fracastoro* proffered to restore him to his sight again; which if he should effect, *Peranda* Promised him 500 Crowns for his Cure. The Physitian being then to do his work, *Peranda* was set down in a chair, and asked the Physitian whether all things were in readiness wherewith to restore his eye-sight. The Physitian said, there was nothing wanting; for he had all his Instruments, and Plaisters. These things which you have named, said *Peranda*, do but little import towards giving me that comfort which I desire by my eye-sight. Tell me, How goes the world? Even as it did, said the Physitian, when you fell blind; If it be so, replies *Peranda*, I will not lay out my money in recovery of that eye-sight, which I willingly lost that I might not see the present world drowned in those enormous and hateful loathsomnesses, which do so much nauseate good mens eyes.

#### The XIV. ADVERTISEMENT.

*The Italian Academies send Commissioners into Parnassus to obtain some remedy from Apollo for their corruptions; and find the business impossible to be effected.*

THE Commissioners, sent to this Court from the Italian Academies, had not audience till the twentieth of the present moneth; at which time they told his Majestie, that the fundamental Principles of all Academies being excellently good and vertuous, the Schollers were at first very studious, and diligent in their disputations, and all other learned exercises; but that this so ardent desire of knowledg did with time so cool in them, as also those vertuous exercises; that, whereas, at first, Academies were frequented by private men, and held in great reputation by Princes; in process of time they grew so forsaken and despised, as they had often, to the great discouragement of Learning, been inhibited; as proving rather prejudicial, than advantageous. And that though many remedies had been applyed to this Evil, yet none of them had procured the desired operation: wherefore the Italian Academies being much devoted to his Majestie, were forced to have recourse to him, whom they did humbly beseech that he would be pleased to give them some preservative Medicine against so great corruption. These Commissioners were very graciously received, and listened to by *Apollo*; who recommended the business to the Reformers of Learning: To whom when the Commissioners came, they found them so employed in the important business which they are perpetually

ly troubled with, *di far delle sance fuse*, with making much of nothing, as that they excused themselves, as not being then at leisure to attend that business. Wherefore the Commissioners returned again to *Apollo*, who referred them to the Regio Collateral, where the Academie's demands were often disputed and discust; and yesterday they had for their last answer, That all those Gentlemen, after much debate and proposals, were at last resolved, that the saying was true that, *Omnia orta occidunt, & aulta senescunt*. Wherefore it was impossible to prevent, but that a pair of shooes, how neat and spruce soever they were at the first, should in process of time become torn and ill-favoured. That therefore the lovers of Learning would be very diligent, in suddenly suppressing whatsoever Academy had swarved too farr from the good Rules of its first Institution, and at the same time to found new ones, to the end that the world (little to the credit of the *Vertuosi*) might not be full of unprofitable Academies, but might alwaies enjoy the benefit which it receives from good ones.

### The XV. ADVERTISEMENT.

*Anneus Seneca being accused before Apollo of two fowl Vices which were commonly found in all the Sects of Moral Philosophers; doth excellently well defend his own Cause, and the like of his Associates.*

THE last night, to the infinite wonder of all the *Vertuosi* in *Parnassus*, *Anneus Seneca*; that Prince of Moral philosophers, and one so well beloved by his Maiestie, was made prisoner. Various were the discourses, which so great a noveltie occasioned. Some thought that it might be, for that his Maiestie would have him give a very particular account to the world, By what Philosophical precepts he had in so short a time of his serving *Nero*, gotten the worth of seven millions and a half; by which so great riches, he had cast so fowle a shame upon that Poverty, and upon that Moderation of mind, which in his writings he had made so particular profession of. A thing so much the more scandalous, as, by the testimony of many Historians, it plainly appeared he had been a frequent cheater of Legacies, which he had fowly extorted from wealthy men. Others said, that he was imprisoned for the Adultery, which, some will not stick to say, he committed with *Agrippina*; and many were of opinion that it was, for having been cause of the *Pysonian*, Conspiracy against *Nero*; wherein it was firmly held that *Seneca* had not only a hand, but that he had so fowly given himself over to ambition, as after so great fault committed, he had suffered himself to be perswaded he might become Emperour. Nor were there wanting those who constantly affirmed that *Apollo* was exceeding angry with this Philosopher; for that *Nero* himself had confest that the wicked Parricide which he had committed, was not only done by *Seneca's* knowledge, but by his perswasion; not out of any love he bore to his Master, but to make him commit so horrid a wickedness, that he might ascertain his own so unexhaustible riches which he had accumulated to his own shame, and his Master's prejudice. But after his examination, *Seneca* found, that not only he, but all his fellow moral Philosophers, were accused for having very much scandalized all men by two fowl Vices which they are given unto above all other men, to wit, of being Revengeful, and Ingratefull. 'Tis said, that *Seneca* acknowledged these accusations to be true; but that neither he, nor the rest of moral Philosophers, ought to be blamed for what was laid to their charge; since even thereby their goodness did manifestly appear: for good men never offend any; and consequently, since they gave no occasion of



of being injured, it ought not to be held strange, if they were more mindful of injuries received, than other men, it being common amongst men, that, they know not how to pardon injuries, who best know they never deserved them. And that likewise for Ingratitude which moral Philosophers were daily seen to use towards their benefactors, it was no blockishness in them, as was every where affirmed by their ill-willers; but that therein the candor and great goodness of their souls, was clearly discerned: For, moral Philosophers being guided in all their actions by their very cautious souls, did know by the instinct of Nature, that all the good and graces which they in this world did receive from men, did proceed from the all-powerful hand of God; it was therefore no wonder that they did not own them from men.

## The XVI. A V E R T I S E M E N T.

*Ambassadors are sent from the Colledg of Gardeners, to Apollo, to obtain some Instrument from him, whereby they might, without any cost or charge, cleanse their Gardens of all unprofitable hearbs; and are laught at by his Majestie.*

**A**mbassadors from all the Gardeners of the world, are come to this Court, who have acquainted his Majestie, that were it either from the bad condition of their seed, the naughtiness of the soyl, or from the evil celestial influences, so great abundance of Weeds grew up in their Gardens, as not being any longer able to undergo the charges they were at in weeding them out, and of cleansing their Gardens, they should be forced either to give them over, or else to inhaunce the price of their Pompions, Cabbidges, and other hearbs; unless his Majestie would help them to some Instrument, by means whereof they might not be at such excessive charge in keeping their Gardens. His Majestie did much wonder at this the Gardners foolish request, and being full of indignation, answered the Ambassadors, that they should tell those that sent them, that they should use their accustomed manual Instrument, their spades and mat-hooks (for no better could be found, nor wished for) and cease from demanding such impertinent things.

The Ambassadors did then courageously reply, that they made this Request, being moved thereunto by the great benefit which they saw his Majestie had been pleased to grant to Princes; who, to purge their States from evil weeds, and seditious plants, which to the great misfortune of good men, do grow there in such abundance, had obtained the miraculous Instruments of Drum and Trumpet, as the sound whereof, Mallows, Henbane, Dog-caul, and other pernicious plants, of unuseful persons, do of themselves willingly forsake the ground, to make room for Lettice, Burnet, Sorril, and other usefull herbs of Artificers and Citizens, and wither of themselves and die, amongst the brakes and brambles out of the Garden (their Country) the which they did much prejudice; and that the Gardners would esteem it a great happiness, if they could obtain such an Instrument from his Majestie. To this Apollo answered, That if Princes could as easily discern seditious men, and such as were unworthy to live in this World's Garden, as Gardners might know Nettles and Henbane, from Spinnage and Lettice, he would have only given them halters and axes for their instruments, which are the true pick-axes, by which the seditious herbs (Vagabonds, which being but the useles luxuries of humane Fecundity, deserve not to eat bread) may be rooted up. But since all men were made after the same manner,

so as the good could not be known from the bad, by the leaves of face, or stalks of stature; the Instruments of Drum and Trumpets were granted for publick peace-sake to Princes; the Sound whereof was chearfully followed by such plants as took delight in dying, to the end, that by the frequent use of gibbets, wholsom herbs should not be extirpated instead of such as were venomous.

The Ambassadors would have replied again; but *Apollo* with much indignation, bad them hold their peace, and charged them to be gon from *Parnassus* with all speed: for it was altogether impertinent and ridiculous to compare the purging of the world from seditious Spirits, with the weeding of noysom herbs out of a Garden.

## The XVII: ADVERTISEMENT

*A doubt arising upon the truth of a usuall Saying, That a man must eat a peck of Salt with another, before he can perfectly know him; Apollo makes the point be argued in a general Assembly of Learned men which he causeth to be called for that purpose.*

**T**He common saying, That to know a man exactly, one must eat a peck of Salt with him, being questioned by some *Vernosi*, *Apollo* being unwilling that the Adages of the Learned, which are general Rules, and inviolable Laws, by which his *Vernosi* steer their lives; being, I say, unwilling that the truth of them should be any waies scrupled at; many daies since made it be disputed very exactly and diligently in a general Assembly of the *Vernosi*; Where this saying was proved to be so true, as many of the Assembly were of opinion that half a peck more should be added to the former dose; grounding their Judgments upon this apparent reason, That the shameful vice of dissembling, and infamous practice of hypocrisie being known daily to encrease amongst men, it stood with all the grounds of good Arithmetick; that as corruptions encreased in wicked men, necessary remedies should be multiplied by the Learned, whereby stoutly to resist vice in its rise. But not so farr to shame the present age, as to shew, that whilst the malady of vice eucreased in the world, remedies grew less, the wiser sort of the *Vernosi* thought it not good to alter the ancient measure; wherefore it is generally concluded by them all, that the saying was very true, for what concerned Men; but was very false in Women, who without eating either salt or oyle, knew the very thoughts of their husbands the first night they lay with them.

## The XVIII. ADVERTISEMENT.

*The Hircanians send Ambassadors to Apollo, to be resolved by his Majesty in the Important Article, Whether it be lawful for the people to kill a Tyrant?*

**A**mbassadors came the nineteenth of this present moneth from the Warlike Nation of *Hircania* to this Court; where two days after they had Audience given them in great pomp by his Royal Majesty: For the *Vernosi* being very desirous to see the Customs and Habits of Forraigners, came in great numbers to honour Personages so qualified. The Ambassadors being brought before *Apollo*, the chiefest of them said, That the famous Nation of *Hircania* being at present miserably oppressed by a Prince, who with unheard-of cruelty did Tyrannize over them, had been perswaded by the fame of his Majesties wife and true answers, to send them so far a Journey as to *Parnassus*, only to know the true decision of that weighty Question, Whether or no it were lawful for the common people to kill a Tyrant? It is not to be believed how strangely *Apollo* was incens'd to hear such a question propounded; he was so mightily moved to anger against those Ambassadors, as, giving no other answer, he straight-way rose up in an unwonted fury, and commanded, that, for example to others who should dare to propound so perniciously seditious doubts, they should be immediately dragg'd out of the Hall; which was accordingly done. Such an action appeared so hideous to the Illustrious *Muses* and the Senate of the *Vernosi*, as not any one of them durst intercede with his Majesty in the behalf of these unfortunate Ambassadors. But *Apollo* seeing much confusion and amazement in the faces of his beloved *Muses*, and *Vernosi*, said, He thought he had too slightly revenged himself upon those Ambassadors, for this their so scandalous & perfidious demand; for that it was not only not lawful for the people to dispute so seditious an Article, but that they should keep it like fire, from entring into their breasts; since such a doubt would be apt to cause more mischief in the world, than *Pari* his Apple had done. For those that were born in a Republick's Liberty, had no occasion to raise any such a dispute; since in a free Country every light shadow, little semblance, far-fetcht suspicion, or least jealousy that a Senator should affect to Tyrannize over his free Countrey, was sufficient to cause revenge to be taken by a halter or hatchet, without cavilling upon such foolish words, and calling in question a business of so great importance; for in a well-governed Common-wealth, if a Senator should incur any such suspicion, any colour, shew, or suspicion, though never so remote, ought to serve for so convincing proofs, as the party accused must first be hanged, and his process to be made afterwards by usual course of Law. But that in Monarchies, where the base Plebeians were incapable of themselves to discern between a lawful Prince and a Tyrant, they ought for the great commoditie which the peoples ignorance gives to such as are ambitious, seditious, lovers of noveltie, and such as despair of their own affairs, of painting out wicked Tyrants for legitimate Princes, and legitimate Princes for cruel Tyrants; to keep the world from slaughter and execrable confusion; they ought, I say, according to *Tacitus* his precept, *Bonos Imperatores voto expetere, qualescunque tolerare. Tacit. lib. 4. Hist.* To pray for good Princes, and to bear with any. This being said, *Apollo*, who out of his innate goodness cannot endure that any should part distast'd from him, though they by their impertinencies have given occasion of offence, commanded that the Ambassadors should be sent for back; who when they appeared before his Majesty, he said unto them, Beloved *Hircanians*, to people who love to live peacefully, *Ferendi Regum ingenia, nec usui crebras mutationes, Tacit. lib. 12. Ann.* Princes humours are to be born withall, and then especially when they are occasion'd by puniard



puniard, venom, or any other mischievous machination : for the alwaies-just God, being the only competent Judge of Princes, and not the people, who are continually carried about by seditious men, you ought, *quomodo sterilitatem, aut nimios imbres, & cetera Nature mala; ita luxum, vel avaritiam Dominantium tolerare*, to tolerate the luxurie or avarice of Sovereigns, as you do Barrenness, too much Rain, and other evils of Nature.

## The XIX. ADVERTISEMENT.

Nero the Emperour, for a very singular Commendation given him by Cornelius Tacitus, rewards him with a gift of 25 Mules loaden with Crowns of Gold.

Very singular is the news which happened this very week in Parnassus, of 25 Mules loaden with Gold, which Nero the Emperour sent to C. Tacitus : All the *Veruosi* were much astonish'd at so rich a Present, and forthwith ran to Tacitus his house, some to know the true worth of so much treasure ; others to know what had occasioned so rich a Gift ; and they found that the reward came to 1250000. Crowns, which Nero gave for the praise which the Historian gave him, when he said, that Nero had not *infra servos Ingenium*, Tacit. *Annal. lib. 13.* The most Learned of this State said, that though Nero's gift was very splendid, yet Tacitus had deserved much more from him in that excellent praise which he gave him ; that his *Genius* was not subject to the base Dominion of a servant, was more worth than many rich Treasures, because there are but few Princes that deserve such praise. On the contrarie, the meaner sort of the Learned thought that reward did so far exceed Tacitus his merit, as they did not stick to speak ill of so heroick an action, terming it one of Nero's prodigalities, and one of those inconsiderate profusenesses used by shallow-pated Princes, when by giving past number or measure, they deserve rather to be esteem'd foolish squanderers, than vertuously liberal. Wherefore these men, more mov'd out of envie to Tacitus, than out of any love they bore to Nero's Honour, told Nero, that most of the Learned in Parnassus did not approve that he should reward two or three bare words written by the Historian, with so great a mass of money, who had said so many obscenities to his prejudice, as did totally obscure that praise which he had so highly rewarded. 'Tis said for certain, that Nero's answer was, That as excellent Picture-drawers do the better set off the Figures which they draw, by dark shadows ; so true Historians, by the liberal mention of vices, and not the bare imperfection of Heroes, whose memories they do by their writings eternize, purchase belief of the praises which they give them ; no more shameful Invectives being to be spoken of Princes, than exaggerated praises, without making any mention of those defects which are so joyned to humanity ; which when they are truly related, they are true testimonies of the Writer's impartialitie ; and that therefore he did the more value the imputation written of him by Tacitus, for that the praise which he gave him, did exceed all the shameful things which he could possibly write of him ; For as all the most exquisite vertues which a Prince can be endued with, were directly darkened if he suffered under the execrable vice of subjecting himself to a servant ; so the vertue of knowing how to be Master of those that serve, did so well qualifie any whatsoever Prince, as the splendor of so sublime a vertue, did sufficiently cover the foulest faults ; and that all this was not without good reason ; for as it was impossible to deny, but that the unfortunate man who undid himself in seeking the Philosophers Stone by his Furnaces and Limbecks, was a mad man fit to be chained up ; so, it must be confest that the Prince, who, having made an ignorant servant of his a golden Ox, did adore him like an Idol, was of necessity to be esteem'd a fool past all recovery.

## The XX. ADVERTISEMENT.

*The Vertuosi visit the chief Church in Parnassus, and beg of God an important Favour.*

Yesterday, being the first day of April, according to the custom of this Court, the Illustrious Poets, accompanied by the Muses, went to visit the chief Temple in Parnassus, and with great devotion beseeched God's Divine Majesty, that he would vouchsafe, for his mercies sake, to preserve his faithful *Vertuosi* from the lyes of such persons, who being wholly composed of malignitie, are notwithstanding held by Princes to be exact honest men.

## The XXI. ADVERTISEMENT.

*Apollo, to encourage Senators of Free Countries, to cultivate Liberty, without affecting Tyranny, causeth an exceeding woful spectacle to be shewen in Melpomene's Amphitheater.*

Apollo firmly believing, that in free Countries, more than in any other sort of Government, Laws are instituted for the common good, that therein men set their minds more to undertake, and to perform gallant Works, and that Learned Sciences, and all Civil Policie do there flourish most; doth much abhor those Tyrants who commit outrages upon the Libertie of a well-regulated Commonwealth: As those who to maintain an usurped Power, are bound to hate men of great worth, and to persecute their excellent virtues with the same severity, with the which Lawful Princes punish vice; and though their Genius lead them to incline to clemencie, they are notwithstanding necessitated to use cruelty, and to govern the State vitiously; it being very true, that *Nemo unquam Imperium, flagitio questum, bonis artibus tenuit. Tacit. lib. 1. Hist.* No man did, ever govern that Empire well, which he came by ill. His Majesty, to affright the inhabitants of free Countries from committing like wickedness, caused the Senators that were resident in that State, to meet yesterday in Melpomene's stately Theatre; and having made *Cæsar*, the Dictator, appear on the other side of the Theatre, he brought in his Sister *Atilla*, together with his Nephew *Augustus*, and his Daughter *Julia*, and the Children which she had by her Husband *Marcus Agrippa*, *Lucius*, and *Caius Cæsar*, *Agrippa Posthumus*, *Giulia*, and *Agrippina*, with the numerous Issue that the latter bore to her so-famous Husband *Germanicus*. It was a sad and miserable spectacle to *Cæsar*, to see how by his prodigious Ambition, he had not only drawn on his own cruel death, but had totally extinguished his blood, which happened in a short time after: For certainly it was a very compassionate spectacle to see, that of so copious an offspring as proceeded from his eldest sister *Octavia*, and *Giulia* Daughter to *Augustus*, there was not any one who had not ended their lives, either by poison, sword, famine, or some other miserable death. To this *Cæsar's* so great heart-grief, was added the immense rage which assailed him when he saw the Roman Empire, which he had purchased to his so great Reputation, and with the effusion of his Blood, should pass, after *Augustus* his death, into that cruel and blood-thirstie Family of the *Claudii*, which did so detestably persecute the blood of the *Giulii*, from whom they had inherited so glorious an Empire. Nor was the compunction less which this so very sad sight caused in all the lookers on; for thereby the usual calamitie of Tyrants was recalled into their

their minds, who are not only unable to evade Divine inevitable Justice of laying the foundations of new Tyrannie, by their own violent deaths; but that God, who is still severe in punishing the wickedness of ambitious men, would not permit that his progenie, who had dared to undertake so horrid an Excess; should long enjoy the power of State which had been so ignominiously gotten: and which by Divine Providence fell soon into the power of a Family, who forced, by good policie, to extinguish the first Tyrants whole race, took publick revenge for subjugated libertie. Moreover, it was a calamitie which the eyes of the cruellest men that were in that Theatre could not behold, nor the hearts of the most ambitious tolerate, to see that all Tyrannies are laid with the materials of so many violent deaths, which the unslackt Lime of such wicked injustice, with the Sand of so many horrible cruelties, and with the water of large Lakes of humane Blood. Whilst all the *Verrusi* wept to see this so lamentable spectacle, *Apollo* said, with so fearful a voice as infused terrour into every one; Behold, said he, you Tyrants, who are so desirous of Sovereignie, these that you have here before your eyes are the ends of your proud thoughts; In these unfortunate Tragedies, does the longing and immoderate thirst which such as you have unto Dominion, terminate; and those who have impiously made themselves Masters of their Countries Libertie, bring their Families to this Greatness that you see. Thou *Cesar*, who by thy wicked going about to enslave the so Noble Roman Republick didst make it appear, that thou either didst not know, or didst not fear God: See and behold to what height of infelicitie he is able to bring thee, and all thine!

Though *Cesar* gave apparent signs that he was much confused and afflicted to hear these words, yet *Apollo*, the more to rehd in pieces the soul of this ambitious man, and to comfort his *Verrusi*, who were much afflicted at this so horrid sight, and to encourage Senators to preserve the Liberty of their Country, commanded that the humane *Neptune* of the Sea, the always-glorious Prince *Andrea d' Oria* should be admitted into the Theatre, with all his most excellent Family. Whereupon *Cesar* beholding the happiness of that renowned Family, and the glory of those Senators, who in the Commonwealth of *Genoa* were esteemed, honoured and observed, as mindful of the great benefit which they had received from that new Founder of their new Liberty; and that that Prince of ever happy memory, had left so glorious a fame of his modesty behind him in those Citizens; the envy he bore to the *Grandezza* of those *Heroes* did torment him more than his own misfortune: and he then knew, that when he and those that descended from him had conquered *France*, he should have done better, and more advisedly, if he had undertaken, as did that glorious Prince *Andrea d' Oria*, to re-establish the Libertie of his Countrie, which was fallen into the disorder of a confused Democrasie, and to beat down the Tyrannie of that ignorant people, with those very weapons with which he had trampled upon the Senate's Authoritie; and to have planted a perfect Aristocrasie in his Countrie, and so have won unto himself the high Title, and glorious Prerogative of being the second Founder of the Roman Libertie; by the doing whereof, he and his posteritie might have been as famous in *Rome*, as the Family of the *Dorii* shall ever be glorious in the Noble Republick of *Genoa*, as long as the world shall last.



## The XXII. ADVERTISEMENT.

*The introned Academians, having admitted the chief She-Poets, or Poetesses, into Parnassus; Apollo commands, that they be taken from thence.*

**T**He introned Academians, contrary to their ancient Institutions, did some few moneths since admit into their Academy the Vertuous Ladies *Vittoria Colonna, Veronica Gamera, Laura Teracina*, and other famous Lady-Poets of *Parnassus*; which was done with so great applause of the *Vertuosi*, as the Academians, set on fire by the beauty of those Ladies, were not only very frequent at their Learned Exercises; but did every day publish such Poetic, as made the very Musés wonder: but it was not long ere his Majestie smelt a very displeasing savour; wherefore he commanded the chief of the Introned, by no means to admit any longer such like parties; for he had found at last, that Womens true Poetry consisted in their Needle and Spindle; and that the Learned Exercises of Women, together with the *Vertuosi*, was like the sporting and playing of Dogs, which after a while ends in getting upon one anothers backs.

## The XXIII. ADVERTISEMENT.

*Justus Lipsius being solemnly admitted into Parnassus, the next day after his entrance, did, contrary to all mens expectation, accuse Tacitus for being impious, and reaps but little credit thereby.*

**J**ustus Lipsius (as hath been formerly said) arrived some few days ago upon the confines of this State; whose Writings, though they were presently voted worthy to be read by all the *Vertuosi*, and to be deservedly placed amongst the Eternal Labours of the Learned, in his Majesties Library; and that consequently Eternity should be decreed unto his name in full Senate, with as plenary Prerogative as hath at any time been granted by this State to any other Subject, yet the publick entrance of a person so highly qualified was deferred till Tuesday was seven-night last; because the Noble Flemish Nation would signalize her self upon this occasion, with extraordinary demonstration of honour to this her Citizen: wherefore they erected many Triumphant Arches with much splendor and magnificencie in the chiefest places of *Parnassus*. The Cavalcata was remarkable; for, many of the Learned in all Sciences favoured this Senator, who having received from his Majestie the Noble Title of *Universal-in-all-Sciences*, every one thought he was knowing in all things, and every one wondered when they saw, that at the very first meeting Lipsius saluted the noblest Romans who went to meet him, by name; as if he had particularly known them. His Learned Writings were carried by Caius Valerius Paterculus, who, though his age had made him lame, yet to shew himself thankful to Lipsius for some good turn he had received from him, did beg this favour of his Majestie. By expresse order from Apollo, Lipsius rode in the midst between moral Seneca, and politick Tacitus: But a great uproar was likely to have risen hereupon: for Tacitus having alwayes formerly granted the right hand to Seneca, by reason of his Prerogative of age, and his reputation in the most prized Sciences; yet he did so hotly contest with him for it upon this occasion, as upon the noise thereof all the Learned Moralists running in to aid Seneca, and a Squadron of Politicians to assist Tacitus, it was feared some great scandal might

might be occasioned thereby: but the Moralist struck fail; for they knew, that if it should come to blows, they should not be able long to resist those insolent Politicians, who, not having any regard to what is just or honest, thought it not dishonourable, but rather great worth to overthrow their enemies, though it were by treachery: but all the business was quieted upon the appearance of the Masters of the Pegaean Ceremonies, who by order from the Honourable, the Lord *Censors*, said to *Seneca*, That, since Sciences, as Fruits in *Rome*, and Fish in *Venice*, had their seasons, he might do well to yield the right hand for that time to *Tacitus*; and that, for the most apparent injury which he should thereby receive, he should solace himself with the remembrance of what honours had been done unto him in the better times of his former daies; wherein those very self-same moral Sciences; which in these present unfortunate times are reputed meer padantickness, and old mouldy things, were in so great esteem, as that they were valued as the very pretious jewels of all learning; and the rather, for that this present age, which consists wholly of self-interest and violence, did so highly exalt the practice of Policy, as that by scandalous example it permitted Peripatetical Philosophy, which was the supreme Ladic of all humane Sciences, to be trodden underfoot. *Seneca* obeyed the *Censor's* command, but much against his will; for, moral Philosophers who make so great shew of seeming humility, are even born with intense Ambition.

When *Lipsius* was come to the *Foro Delphico*, he was not permitted to see the splendor of his Majesty in open air, nor was he met and received at the foot of the Pallace stairs by the *Muses*; for those who write Inventions of their own, and who are beloved of *Apollo* and the *Muses* are only thought worthy of those singular favours: whereas *Lipsius* his learned writings, were only found to be laborious, and miraculous for the variety of reading that was in them: a thing so common to all the Trans-Alpin writers, whose brains are thought to lye in their backs, as it is usual with the Italians, whose brains lie in their heads, to invent always new things, and to labour with matter taken out of the Mine of their own ingenuity, with much sweat and toyl, not with stuff, borrowed from other Writers; it being a thing thought belonging to beggerly botchers, and to broken Critics, to piece out the tatter'd Gown of the Learned, but to cut out new Clothes, after a new manner, and with imbroideries not formerly seen, a thing belonging to an experienced and skilful Tailor. Some say, that *Lipsius* was thus finally favoured by *Apollo*, and by the *Muses*, and that they were offended with him, for that they having indued him with so noble a Talent, as he might like a *Tacitist* have written the civil wars of *Flanders*, a thing so much desired by the Colledge of the *Vernesi*, yet he for certain respects which his Majesty held unworthy, had hitherto resisted the inspiration given him, by his Majesty and the divine goddesses: but this last is a suspicion grounded only upon likelihoods, whereas the former is sustained by a Truth. *Apollo* stood to see this *Chvalcar*, in his little Cabinet, which stands close by *Aurora's* lodging, and which Italian Poets call the Celestial Balcony, and he was clad in a white Cloud, which (as upon like occasions is usual) just when *Lipsius* enter'd the *Foro Delphico*, was by a western wind a little rarified, so as his Majesty by the splendor of one only beam with which he beheld this his *Verneso*, cleansed him from all the stains of ignorance, which till then remained in him, and made him become a perfect *Literato*. When *Lipsius* was afterwards come into the great Hall where Audience is given; just as he began his Oration, with humble thanks to *Apollo*, for the incomparable grace he had vouchsafed him, he was forced to hold his peace, by reason of a fore mischance which befell the Learned *Pausanias*, a Greek Writer, who was sat on the Chronologist Classis; where he fell into so deep a swoon, as he was thought dead, and all the reverend Cosmographists ran to help him. *Pausanias's* familiar friends said, that that Accident might be occasioned by meer weakness; for that, it being late, he had

not

not refreshed his soul in his Library, as he used to do before he came out of his house, by taking two spoonfuls of Conserve made of *Pindarus* his Poësies; but *Emerpe* whose humble servant *Pausanias* professeth himself to be, sprinkling two of *Thucydides* substantial sentences in his face, made that Vertue return into him which was almost lost. Then *Pausanias*, not considering how great a fault he committed in hindering *Lipsius* from ending his Oration: O devouring Time (exclaimed he, being overcome with grief of soul)! O envious old age, which by your sharp and biting teeth, consume even those things, which were made by men, to the end that they might for ever live upon the earth; how is it possible that the vicissitude of things should be so certainly affixt to the variation of time, as that my beloved *Greece*, formerly the Mother of Learning, the Queen of Sciences, the honoured and safe habitation of liberal Arts, the Garden of the world, the natural Country of the famous *Veruosi* in all sorts of Learning, the only place in the world eternized by my pen, should now be wholly become ignorance, totally savagged, uninhabited, and so disinantled of all those both publick and private Edifices, wherewith thou didst formerly so much abound, as now there is nothing to be seen in thee but poor Cottages; and that the famous Athenian Oratours, Philosophers and Historians, are become in these our unfortunate daies, base Oil-men in *Constantinople*: whereas, on the contrary, *Flanders*, which in my time was nothing but solitary woods, incumbered with marish grounds, full of savage beasts, and men more savage; where nothing was to be seen but hideous Caverns, poor Cottages, inhabited by beggars; should now be become a very fruitful, beautiful, and pleasant Province; inhabited by civil, wealthy and industrious men, full of noble Cities, adorned with both publick and private edifices, very sumptuously built; and which makes the wonder the greater, that it should be a happy Country, where the Learning of the ancient Greeks and Latins, seem to have tane up her eternal abode. All the learned Grecians, as *Aristotle*, *Plato*, *Demosthenes*, and *Pindarus*, were so moved at what *Pausanias* had said, as also many others; that they could not forbear shedding of tears, but, before *Lipsius* his Ceremonies could be compleated, fell into so great lamentations, as being followed therein by the other *Veruosi*, *Lipsius*, who knew that his Oration could not be heard, by reason of the great noise which those sighs and groans made, came down from his seat, being satisfied for the injury which *Pausanias* had given him by that interruption, with the consolation he received from the Encomium he had made, of his Country the Flemmish Nation.

It was believed by all the Learned of this State, that great intimacy and friendship was contracted between *Cornelius Tacitus*, and *Justus Lipsius*, by reason of the many reciprocal courtesies which had past between them; but to the wonder of all the Learned in *Parnassus*, the contrary happened: For two daies since, *Lipsius* accused *Tacitus* for having said some very impious words in his first Book of Histories. His Majesty much incensed to hear such an Accusation, commanded *Tacitus* to appear before him the next morning, and to make his defence; *Tacitus* obeyed this command with such undaunted alacrity, as his learned friends, who had been much astonished, were greatly cheered. I, who give you an account of these Informations, was present when *Beato Renano*, and *Flavio Orsina*, both of them being *Tacitus* his good Friends, drew *Lipsius* aside, and earnestly entreated him that he would desist from that accusation, which would prove a great dishonour to himself, if he should not be able to make it good, and would prove very unfortunate if he should prove it: For *Tacitus* being the first Politick Baron of *Parnassus*, and therefore much followed by potent men, who have long hands, and short consciencies; they would certainly in time work their revenge. To this *Lipsius* answered; that howsoever he would discharge his conscience; which being said, he appeared before *Apollo*, where came likewise *Tacitus* attended by the most polisht *Veruosi* of this Court. Then *Lipsius* thus began; That he was a friend to *Socrates*, a friend to *Plato*, but



but a greater friend to *Truth*. Here *Tacitus* interrupted him, and bad him leave those preambles, which smelt so rammish in that place, and fall roundly to his Impeachment: for his fellow-Politicians could not with patience hear premeditated preludiums from them from whom they expected fowl performances. Then replied *Lipsius*, You in your first Book of History have taken the freedom to say, That God cares not otherwise for mans welfare, than in what concerns punishment; A conceit so much the more impious, for that it would be a great fault in an earthly Prince, much more in God (whose peculiar Vertue Mercy is, and Charity to all mankind) to say a thing so exorbitantly wicked. Your very words (said he) are these; *Nec enim unquam atrocioribus Populi Romani cladibus, magisve justis judiciis approbatum est, non esse Curæ Deis securitatem nostram; esse, Ulionem Tacit. lib. 1. Hist.*

'Tis true that you may plead in excuse of this your great fault, that you were led thereinto by unwary *Lucan*, who having said the same thing before you, wrot these Verses:

*Felix Roma quidem, Civesq; habitura superbos;  
Si libertatis Superis, tam Cura placeret,  
Quam vindicta placet.*

Blest *Rome*, great Citizens might well have had;  
Had the Gods minded her good as wel as bad.

When *Tacitus* had heard this, It grieves me, said he, my *Lipsius*, that you who have boasted your self to be the only Oracle of my obscurest meanings, have so grossly erred in a point which so much imports my reputation. For those words of mine which you have now recited, are so farr from being impious and wicked, as you accuse them to be, as I will prove them to be pious and holy: and that you may know I speak truth, I will by a circumlocution of many words, interpret that my conceit, which, according to my custome, being exprest in few, you cannot conceive. After having in the beginning of my Histories, acquainted the Reader with what I intended to treat of in my whole Work, I said, I undertook a labour full of various chances; *Arox præliis, discors seditionibus, ipsa etiam pace sævum, Quatuor Principes ferro interempti, tria Bella Civilia, &c.* Cruelty in Wars, seditious discord, savageness even in peace, four Princes assassinated, three civil Wars, &c.

When I had related the great calamities and miseries which the Romans suffered after *Nero*'s death, I said they were so many in number, and such in quality, as it had never at any time been better verified, by the bitter sufferings of the Romans, and by Divine Justice, that the same God, who had formerly so favoured and protected the People of *Rome*, as, being as it were inamored of their greatness, it seemed his only care was to render them perpetually victorious, triumphant, and Masters of the World, was seen so to change his mind after *Nero*'s death, as it did evidently appear; *non esse Curæ Diis securitatem nostram*: which is, That he had quite given over the care of their welfare; *esse ultionem*; which is, that he minded only to take revenge for the great distastes which they had given him. Is it then, *Lipsius*! a wicked conception to say, that by reason of the great excesses committed by the people of *Rome*, both before, and after the death of *Nero*, Gods care of protecting them from all evil, was turned to severe Justice in afflicting them with all sorts of misery. The thing which you have said (said *Lipsius*) is very pious; but it doth not square with the words which I accuse of wickedness, which will then receive the interpretation and sense which you will give them, when the words, *securitatem*

*ritatem nostram* were only to be understood of the people of *Rome*; but they being universal, it is apparent that you comprehend all mankind: That by the word *Nostram*, upon which I perceive you chiefly ground your self (replied *Tacitus*) I only understood the people of *Rome*, *Lucan* makes it clear unto you, who you are pleased to say, led me into this error; he expressing my very conceit in Verse, mentions only the Romans; affirming that *Rome* would have been perpetually happy, and would have kept with her Citizens in continual glory, if God Almighty had been as well pleased to preserve her in her ancient liberty, as he was to revenge himself of her. And do not you think it to be true, *Lipsius*, that the Romans who could never put a period to the insatiate ambition which they had to rule over the whole world, did so provoke Gods anger against them, by laying so many Noble Monarchies and gallant Commonwealths desolate, by having plundered the world, and filled it with fire and blood, to satiate their unquenchable thirst after wealth, as after having delivered them over into the hands of cruel Tyrants, by whom they made trial of the most deplorable miseries, he at last permitted, that, by exemplary shame, they should be trampled upon by the most barbarous Nations of the earth? Certainly a most unfortunate end; but much merited by the Roman ambition, cruelty, and avarice; precipices into which the Divine Majesty of God causes those Empires to fall, which know not how to prefix bounds to their insatiate desire of Reign. But to make your error appear yet more clear unto you, Do you remember, *Lipsius*, that ever I made use of that word, *Nostram*, or *Nostrum*, in any other part of my Writings? I remember (said he) that you mention how *Tiridates*, King of *Armenia*, who was sent to *Rome* by *Corbalone*, to acquit himself before *Nero*, of some imputations that were laid upon him, did capitulate with *Corbalone* before he took his journey, that no servitude at all should be made to appear in him *Tiridates*, that he should not be made to lay down armes any where during his journey, that he should be admitted to visit the Governors of the Countries, without being kept out of doors, and that he might be suffered to keep the same grandezza in ceremonious observances as did the Consuls; which way of proceeding was laughed at by *Corbalone*, and esteemed a barbarous vain-glory, as you your self do in these words publish; *Scilicet externa superbia sucto, non erat notitia nostri: apud quos jus Imperii valet, inania transmittantur, Tacit. lib. 15. Annal.* Doubtless by one accustomed to foreign pride, no notice was taken of us: Needless things are forborn amongst those that stand upon the right of Empire. And in another place, relating how much the discord of her enemies made for the quiet and greatness of the Roman Empire, you say, *Maneat queso duretque gentibus, si non amor nostri, at certe odium sui; quando vergentibus Imperiis satis nihil jam prestare Fortuna majus potest, quam Hostium discordia. Tacit. de Morib. Germ.* Let there, I pray, continue amongst the Nations, if not a Love of us, at least a Hatred amongst themselves, since the declining fate of the Empire, Fortune can now grant nothing greater than her enemies discord. Then said *Tacitus*, Do you believe, *Lipsius*, that by the words, *non erat notitia nostri*, and *si non Amor nostri*, I did intend all mankind, or only the people of *Rome*? *Lipsius* then grew pale, and said, I now, my *Tacitus*, perceive my error; I humbly crave your pardon, and freely confess, that the more your writings are read, the less are they understood; and that your Annals and Histories are not to be read by a meer Grammarian, such a one as I am.

The XXIV. ADVERTISEMENT.

*Amournfull day in Parnassus, in commemoration of the unhappy Introduction of the Grace-Cup.*

His first day of *May* (a day by all Nations consecrated to Jollities) is so sad a day in *Parnassus*, as not only the Muses; Poets, and all the *Vertuosi* are clad in Mourning, but the publick Market-place, open Tarraces, and Schools of Learning, are all covered with Blacks; for that it appears by the testimony of *Polidore Virgil*, on this day of unhappy memory, first through the ambition of Princes, and then through the foolish vain-glory of private people, the pestiferous use of the Grace-Cup was introduced. Never in the memory of the Learned, did there happen so sad a calamity in *Parnassus*, and more bitterly bewailed by all the *Vertuosi*, than the direful spectacle of beholding that pretious Liquor, Wine, the only delight of Tables, without which, eating would be a laborious task, fit only for Porters; cruelly driven from the Table. And certainly not without reason: For what greater misery can befall mankind, than to be reduced to drink according to another mans discretion, and to be brought to that sad condition, even to beg for Gods sake a glass of Wine from a mean servant, who many times minds thee not, and oft-times does not hear thee; which, that a man might live as long as *Nestor*, he ought to have alwaies in his hand, or hold it to his mouth? And what more cruel means could there be invented to torment a gallant man, than to make him stint his drinking when a savory bit hath provoked a lusty thirst in him? And is it not a spectacle able to make a man die for anger, to see drink brought sometimes in too little a glass, oft-times half empty, and in so unequal a thirst, to drink still the same measure? and, which makes the grievance, the greater to have the Wine alwaies changed? For the gluttonous, and wicked Butlers cannot be perswaded to bring out their best Wine to Feasts but keep it for themselves. In this the Literatie's so great affliction, the glorious *German* Nation, which is free from so severe a slavery, pitying the misery of the *Spaniards*, *Italian*, and *French*, moved a Treaty with the Princes, to exterminate from out the world, the known pernicious practice of the Grace-Cup: But the Princes answered resolutely, They would never give way, that the glory of the Bottle-house should be taken from their Festivals. And though to facilitate the business on the behalf of the Literati, it was propounded that Wine should stand still upon the Tables, that it should alwaies be good, that in the Butteries, or Bottle-houses, *Si facesse la speca delle minestre che spesso volte ammorbano di caccio riscaldato*; They should spend their porridg seasoned with tosted cheese. But they were not listned unto: So as the business appearing to be desperate, *Andrea Marone*, a famous *Brescian* Poet, stept forth, and in the presence of *Apollo*, the Muses, and of all the Learned in *Parnassus*, did very fluently on the sudden make a stout Invective against so cruel an Invention, in Heroick Verse; and proved conclusively by the authority of *Æsculapius*, *Hippocrates*, *Galen*, and other famous Physitians, that Hectick Feavers and Tillicks, which were but little known before, were mightily encreased by the sorrowfull introduction of the Grace-Cup, and the three-ounce-Glasses. For those lilly people who were foolishly perswaded to drink by the ounce, drunk but by scruples, thereby purchasing unto themselves pale and weak complexions; whence it happened; that in these present times, wherein the vanity of good breeding was more respected, than substantial drinking with cheartfulness, the strong complexion of old lusty men was wholly lost. In the end of his Oration, this Poetical Orator averred by the testimony of the Muses, that when the custom of drinking great carrowses was given over, the race of *Homers* and *Virgils* was wholly lost, and the world was peester'd with hide-bound Poets.



## The XXV. ADVERTISEMENT.

*The principal Monarchies abiding in Parnassus, ask the Illustrious Venetian-Liberty, By what means she obtains the benefit of so exquisit Secrecy, and such exact Obedience from her Nobility? And received from her their desired satisfaction.*

THE Controversie which arose some few daies since amongst divers of the Literati, and which was decided (as hath been said) by the Illustrious Venetian-Liberty, hath afforded this State of *Parnassus* much occasion of discourse. But more particularly it hath raised such an envy in the powerful Monarchies of *Spain, France, England, and Poland*, as two daies since they went to the aforesaid Liberty of *Venice*, and told her that they wondered very much to see that she should find such faithfull Secrecy in all her Nobility, when they had very much desired (but all in vain) to obtain so much from one single Secretary, and a pair of Counsellors: A calamity affirmed by these powerful Queens, to be so much the greater, as that in this present fraudulent age, the first weapons which some Princes use to draw against their enemies, was to corrupt other Potentates chief Officers with vast sums of Gold; they therefore desired to know of her, by what means she in her weightiest affairs obtained so much secrecy from her Nobility, and such obedience also in the certain danger of their ruine? To this the Venetian Liberty answered, That she did allure her Nobility to the virtue of Secrecy by rewards, and frightened them from the vice of disobedience by punishments. The aforesaid Monarchies replied, That they likewise made use of the same means, yet could not compass the same ends. That, said the Venetian-Liberty, is because the rewards given by Monarchies, are poor, and the punishments slight, in comparison of those which were practised in well-governed Commonwealths. To this, answer was made, That Monarchies could affirm the contrary; for the rewards of free Countries compared with the profuse liberalitie which great Kings use towards their chief Ministers of State, was but beggery: For it was never known that the State of *Venice* rewarded the fidelitie of any of her Senators with the rich Donatives of Castles, Citadels, Cities, and other Noble and rich Fee-Farms, with which Princes did often remunerate their Ministers of State; the greatest rewards used by the Venetian Commonwealth to her most meritorious Senators being to promote them to greater Magistracies, and that by degrees, and not without their having taken much pains ere they could come by it. Moreover, that the greatest part of her employments being rather expencefull than profitable, they only brought with them an increase of reputation. That then for the poynt of Punishment, certainly punishments inflicted by the resolute will of Princes for great offences, were incomparably more severe and dreadful than those which were decreed against a Senator by any Senate, which were usually rather mild and circumspectious, than precipitate and cruel; And that there was a great disproportion between a Prince, who judged his Vassal; and a Senator, who by his suffrage punished his equal, his friend, and one of his own blood. That the State of *Venice* used no worser Gibbets, Gallowses, Fetters, Ropes, nor Fire, in their Nobilities misdemeors, than were used in *Spain, France, England, and Poland*, unless it were the *Cavala Orfano*, which was the Venetians utmost severity. That if Kings had not that Channel in their Kingdoms, they could notwithstanding sew up their disloyal Officers in sacks, and cause them to be thrown into deep Rivers and Wells.

The Illustrious Venetian-Commonwealth did then smile, and said, That in lieu of those Fee-Farm Rents which Princes bestow with such a limited authority

thority upon their well deserving servants, she gave unto her Loyal and obedient Nobles, the Kingdom of *Candia*, *Corfu*, and the other Islands subject to her Dominions, the States of *Dalmatia*, *Istria*, *Frenti*, *Padua*, *Vincenza*, *Verona*, *Brescia*, *Bergamo*, *Crema*, and that most majestic Miracle of the most Royal Cities, *Venice*: And all this with full authority to command and govern them absolutely; so as her Nobility were not to be esteemed as private men, but as Kings, and great Princes, who in the weighty affairs of the Commonwealth, were faithfull to themselves; whereas the servants of Princes were faithfull to others; and that the detestation which the Noble Venetians had of selling the the Commonwealth's Secrets to forrein Princes, arose from the infinite disproportion between what they should lose by their felonious dealing, and what they got by their Loyalty: That there was no proportion or comparison between the remorse which a Minister of State feels for having betrayed his Prince, and the fear a Senator had to be unfaithfull to his free Country: Because to be unfaithfull to others, was to betray himself.

Lastly, the Venetian Libertie said, That the rewards which Princes give to their Secretaries, and other State-Ministers, did often produce pernicious effects, and clean contrary to the intention of the givers: For that they did not only make the Officer grow more cool in his Master's service, since he had nothing more to hope for from him; but that Princes minds being so mutable, & the plots of their Court-rivals so frequent, it often hapened that the servant bought by his disloyaltie, and by suppressing his Master, to secure that reward, which by his good service he had got. All which were pernicious effects, and wherein their rewards fell so much the shorter, for that the Patrimony of the Venetian Nobility encreasing alwaies with the greatness of their Empire, the love of their Senators was daily encreased more and more, and their charity towards the Weal-publick. Then she said, the disproportion in punishments between her and Monarchies, was far greater; for she had often had experience, that when her Nobles have even been in arms, and much importun'd by forrein Princes, if she should but mention the Senate's displeasure, and their degradation from Nobility, there was not any Venetian Senator, who would not with unspeakable chearfull obedience hasten to *Venice*, with firm resolution rather to loose his life between two pillars, than to be deprived of that Libertie which is so highly valued by generously minded men; and that there was not any Senator of *Venice*, who would not willingly suffer death, rather than put himself in subjection to any whatsoever forrein Prince. The reason why, because the Noble Venetian was a Fish which being born in those waters of Liberty, could not live out of *Venice*, in the element of Servitude.

---

## The XXVI. ADVERTISEMENT.

*Francis the First, that Potent King of France, meeting the Lady Philosophy naked, proffered her his Royal Mantle; which would not be accepted.*

**T**He bountifull King of France, *Francis the First*. met casually yesterday the Lady Philosophy, leaning upon *Aristotle* and *Plato*, as she went sporting her self in *Parnassus*: And seeing her to be naked, the King had a strange compunction of mind to see that the very Queen of all human Sciences, who ought to abound in all the most exquisite delights, should be so poor, as that she should not have wherewith-all to cover her self. Wherefore that magnanimous King, throwing off his Royal Cloak or Mantle, which was all imbroidered with Flower-de-Luces made of Diamonds, would therewithall have covered

## The XXV. ADVERTISEMENT.

*The principal Monarchies abiding in Parnassus, ask the Illustrious Venetian-Liberty, By what means she obtains the benefit of so exquisit Secrecy, and such exact Obedience from her Nobility? And received from her their desired satisfaction.*

THE Controversie which arose some few daies since amongst divers of the Literati, and which was decided (as hath been said) by the Illustrious Venetian-Liberty, hath afforded this State of Parnassus much occasion of discourse. But more particularly it hath raised such an envy in the powerful Monarchies of Spain, France, England, and Poland, as two daies since they went to the aforesaid Liberty of Venice, and told her that they wondered very much to see that she should find such faithfull Secrecy in all her Nobility, when they had very much desired (but all in vain) to obtain so much from one single Secretary, and a pair of Counsellors: A calamity affirmed by these powerful Queens, to be so much the greater, as that in this present fraudulent age, the first weapons which some Princes use to draw against their enemies, was to corrupt other Potentates chief Officers with vast sums of Gold; they therefore desired to know of her, by what means she in her weightiest affairs obtained so much secrecy from her Nobility, and such obedience also in the certain danger of their ruine? To this the Venetian Liberty answered, That she did allure her Nobility to the virtue of Secrecy by rewards, and frighted them from the vice of disobedience by punishments. The aforesaid Monarchies replied, That they likewise made use of the same means, yet could not compass the same ends. That, said the Venetian-Liberty, is because the rewards given by Monarchies, are poor, and the punishments slight, in comparison of those which were practised in well-governed Commonwealths. To this, answer was made, That Monarchies could affirm the contrary; for the rewards of free Countries compared with the profuse liberalitie which great Kings use towards their chief Ministers of State, was but beggary: For it was never known that the State of Venice rewarded the fidelitie of any of her Senators with the rich Donatives of Castles, Citadels, Cities, and other Noble and rich Fee-Farms, with which Princes did often remunerate their Ministers of State; the greatest rewards used by the Venetian Commonwealth to her most meritorious Senators being to promote them to greater Magistracies, and that by degrees, and not without their having taken much pains ere they could come by it. Moreover, that the greatest part of her employments being rather expencefull than profitable, they only brought with them an increase of reputation. That then for the poynt of Punishment, certainly punishments inflicted by the resolute will of Princes for great offences, were incomparably more severe and dreadful than those which were decreed against a Senator by any Senate, which were usually rather mild and circumspectious, than precipitate and cruel; And that there was a great disproportion between a Prince, who judged his Vassal; and a Senator, who by his suffrage punished his equal, his friend, and one of his own blood. That the State of Venice used no worse Gibbets, Gallowses, Fetters, Ropes, nor Fire, in their Nobilities misdemeors, than were used in Spain, France, England, and Poland, unless it were the *Cavala Orfano*, which was the Venetians utmost severity. That if Kings had not that Channel in their Kingdoms, they could notwithstanding sew up their disloyal Officers in sacks, and cause them to be thrown into deep Rivers and Wells.

The Illustrious Venetian-Commonwealth did then smile, and said, That in lieu of those Fee-Farm Rents which Princes bestow with such a limited authority



thority upon their well deserving servants, she gave unto her Loyal and obedient Nobles, the Kingdom of *Candia*, *Cosfu*, and the other Islands subject to her Dominions, the States of *Dalmatia*, *Istria*, *Frentz*, *Padua*, *Vincenza*, *Verona*, *Brescia*, *Bergamo*, *Crema*, and that most majestical Miracle of the most Royal Cities, *Venice*: And all this with full authority to command and govern them absolutely; so as her Nobility were not to be esteemed as private men, but as Kings, and great Princes, who in the weighty affairs of the Commonwealth, were faithfull to themselves; whereas the servants of Princes were faithfull to others; and that the detestation which the Noble Venetians had of selling the the Commonwealth's Secrets to forrein Princes, arose from the infinite disproportion between what they should lose by their felonious dealing, and what they got by their Loyalty: That there was no proportion or comparison between the remorse which a Minister of State feels for having betrayed his Prince; and the fear a Senator had to be unfaithfull to his free Country: Because to be unfaithfull to others, was to betray himself.

Lastly, the Venetian Libertie said, That the rewards which Princes give to their Secretaries, and other State-Ministers, did often produce pernicious effects, and clean contrary to the intention of the givers: For that they did not only make the Officer grow more cool in his Master's service, since he had nothing more to hope for from him; but that Princes minds being so mutable, and the plots of their Court-rivals so frequent, it often hapened that the servant sought by his disloyaltie, and by suppressing his Master, to secure that reward, which by his good service he had got. All which were pernicious effects, and wherein their rewards fell so much the shorter, for that the Patrimony of the Venetian Nobility encreasing alwaies with the greatness of their Empire, the love of their Senators was daily encreased more and more; and their charity towards the weak publick. Then she said, the disproportion in punishments between her and Monarchies, was far greater; for she had often had experience, that when her Nobles have even been in arms, and much importun'd by forrein Princes, if she should but mention the Senate's displeasure, and their degradation from Nobility, there was not any Venetian Senator who would not with unspeakable cheerful obedience hasten to *Venice*, with firm resolution rather to loose his life between two pillars, than to be deprived of that Libertie which is so highly valued by generously minded men; and that there was not any Senator of *Venice*, who would not willingly suffer death, rather than put himself in subjection to any whatsoever forrein Prince. The reason why, because the Noble Venetian was a Fish which being born in those waters of Liberty, could not live out of *Venice*, in the element of Servitude.

## THE XXVI. ADVERTISEMENT.

*Francis the First, that Potent King of France, meeting the Lady Philosophy naked, proffered her his Royal Mantle; which would not be accepted.*

THE bountifull King of France, *Francis* the First. met casually yesterday the Lady Philosophy, leaning upon *Aristotle* and *Plato*, as she went sporting her self in *Parnassus*: And seeing her to be naked, the King had a strange compunction of mind to see that the very Queen of all human Sciences, who ought to abound in all the most exquisite delights, should be so poor, as that she should not have wherewith-all to cover her self. Wherefore that magnanimous King, throwing off his Royal Cloak or Mantle, which was all imbroidered with Flower-de-Luces made of Diamonds, would therewithall have co-

vered that beautiful Lady; when first having rendered all due thanks to so great a King, for so courteous an offer; she said, That she who had no shame to hide, nor deformities to cover, might without any prejudice to her reputation, walk naked in *Parnassus*.

## The XXVII. ADVERTISEMENT.

*Apollo complains bitterly of the Muses, for that they inspire many mean wits with Poetical fury; and they defend themselves excellently well.*

**A**pollo finding the products of Modern Italian Poets, for the most part, very imperfect in Similies, Metaphors, Allegories, Hyperboles, and other figurative expressions, with which they deck and adorn their learned Poems, sent two daies agoe for the *Muses* to come unto him, with whom he bitterly complained, that the most Noble Poetical Fury was inspired into certain ignorant people, who not able to undergo the labour of purchasing by their perpetual study, the perfection of Poetry, published poor Poems, by which that Poetry lost much reputation, which is the delight of Learning, the only recreation of the Learned labours, the very restorative of the *Vertuosi*, the Jewel of all Liberal Arts; not without much imputation of blame to them, the *Muses*, who were desired by the choicest *Vertuosi*, that Poetical fury might only be inspired into laborious Wits, and such as were in love with Learning, and might make themselves worthy to receive so singular a grace from them. 'Tis said that *Polyhymnia* in the name of all the other *Muses*, answered his Majesty, That they, in the inspiring of Poetical Fury, and the flowing vein of elegant Verses into others, were alwaies used to have respect to the fruitfulness, and natural vivacity of mens wits; and that his Majestie very well knew, that the gift of Poetical fury must of necessity precede the knowledg of Arts, Sciences, and Learning, to the end that those who should have received so particular a favour from the *Muses*, might afterwards improve the Talent which was given them, by perpetual study; and that his beloved *Pindarus*, when they first inspired him with Poetical fury, was altogether void of all those pretious Sciences, with which he afterwards did so richly adorn himself. When *Polyhymnia* had thus ended; *Erato* added, that the bad Poems of some late Italian *Vertuosi*, was not to be attributed to the idleness of the Poets, but to the misery of the present times, wherein none of those liberal *Mecenas's* being to be found, who were formerly the maintainers of Poetry, such Sciences were now only prized by modern men, as brought with them certain and present advantage; not such as brought only delight and reputation; an unhappiness which was the cause why in this present age, such studies were only plyed, as serve to feed the body, and those not regarded which only feed the soul. Whence it was, that even they, the *Muses*, were with much sorrow, forced every day to see that those very elevated and noblest Spirits, which they did most intirely love, and into whom they had inspired all the most excellent Poetical fury that they were able, did rather violently resist the gift of Poetry, and the intigitation of their minds, bigg with Verse, than pursue it. And that therefore the best Italian Wits, being forced, even for necessity of bread, to abandon the noble study of Poetry, to which they were naturally addicted, did so greedily thrust themselves into more gainfull studies, as that a noble Italian Wit, even then when he was most inflam'd with the composure of an elegant Stanza, was forced to foregoe that his laudable labour, and for the getting of a couple of crowns to turn Advocate in a civil case at Law;

That

That if his beloved *Virgil* did by his taking Verses, so much increase the honour of Poetry, it was because he was perpetually encouraged by *Augustus* his bounty; That it was impossible for modern Poets to cultivate by their assiduous studies, those fields of Poetry, which produced nothing but barren brakes; and that it even broke the hearts of her and her fellow-Muses, to put his Majesty in mind, that *Jovan Andrea dell' Anguilara*, a noble Italian Poet, died for meer want of a Lodging in the Street *Torre di Nona*, at *Rome*; and that *Sanazzaro* being reduced to great scarcitie of all necessaries, died mad in the same City; and that *Lodovicus Ariosto*, and *Torquatus Tasso*, resplendent lights of Italian Poetry, were so hardly dealt withal by the avarice and ingratitude of the present times, as all the *Verinusi* saw them enter into *Parnassus* without Cloaks, and with tattered clothes.

## The XXVIII. ADVERTISEMENT.

*Torquato Tasso presents Apollo with his Poem of Giurusalemme Liberata, or Godfrey of Bullen; For which Lodovico Castelvetro, and Aristotle, are severely reprehended by his Majesty.*

**T***orquato Tasso*, two days after his admittance into *Parnassus*, presented his Learned and Elegant Poem of *Giurusalemme Liberata* before *Apollo's* feet, and desired that if it should be thought worthy, it might by his Majesty be consecrated to immortality. *Apollo* graciously received the Poem, and according to the ancient custom of this Court, gave it to the Reformer of the Library (who at this present is *Lodovico Castelvetro*) that it might be renewed. After two moneths space, *Tasso* applied himself to *Castelvetro*, who told him, That having diligently perused his Poem, he found not that he had therein observed the rules of Poetry, published by *Aristotle*: that therefore he did not think it fit to be placed amongst the publick Writers of the *Delphick* Library, wherefore he might do well to amend those errors, and then return to him, and he would again renew it.

*Tasso* was much astonished at this unexpected answer; wherefore being incenst, he forthwith went to *Apollo*, and told him, that with much labour, and infinite pains-taking, he had composed the aforesaid Poem; in the weaving whereof, he had only observed the Talent which Nature had given him, and which his *Calliope* had inspired into him: Wherein he thought he had fulfilled all the duties of Poetry, and that his Majesty having prescribed no Laws thereunto, he knew not with what Authority *Aristotle* had published any Rules to be observed in it: and that he never having heard that there was any other Lord in *Parnassus* but his Majesty, his fault in not having observed *Aristotles* Rules, was an error of ignorance, and not of any malice. By these words of *Tasso*, *Apollo* was as highly offended against *Aristotle*, as Princes use to be when their Authority is intrencht upon; inso much as he forthwith commanded the Guard of German Poets to bring that bold Philosopher bound unto him; which they did. *Apollo* with an incenst countenance, and irritated voice, asked *Aristotle*, Whether he had been so shamefully impudent, as to dare to prescribe Laws, and publish Rules to be observed, to the high conceptions of the *Vertuosi*, in whom he had always been pleased that there should be an absolute liberty of writing and inventing. For the lively Wits of his *Literati* being loose from any tye of Rule, and free from the chains of Precepts, did greatly to his contentment, every day enrich the Schools and Libraries with gallant Composures, woven with new and curious Inventions; and that to make the Wits of conceited Poets, subject to the bondage of Law and Rules, was to infringe the *Grandezza* and



and to take from the alluring delights of their Products, and greatly to enslave the Wits of Learned Men; who when they handled their Pen with wonted and unbridled liberty, they divulged such Writings, as, by reason of their novelty and elegance, did not only afford delight to him and his beloved Muses, but even admiration; as was evidently seen in the Advertisements of a Modern, *Menante*, wherein under Metaphors and jesting Tales (a new invention) important politick Affairs, and choise moral Precepts were couched. And that the Poem of his beloved *Tasso* being received by the general good applause of all the World, it did evidently appear, that he had punctually observed all the Rules of exquisite Poetry that could be prescribed. Poor *Aristotle* trembled at the hearing of these words, and humbly beseeched his Majesty that he would commiserate his old age, and that such a Philosopher as he might not suffer for anothers ignorance; saying, that he had writ the Rules of Poetry, not, in that sense in which it was afterwards understood by the ignorant, as if without observing his Rules and Precepts, no Poem could possibly arrive at perfection; but that, only to facilitate the Art of Poetry, he had shewed the way wherein the best Poets had walked: That the only fault which he had committed, and for which he humbly craved his Majesty's pardon, was, that having found long before, that the ignorant took those his Observations for Laws, and peremptory Precepts, blinded with that Ambition which robs all men of their eye-sight; for that that errour had encreased his Honour and Reputation, he had given his Majesty thereby so high a displeasure: And that he confest that the brains of high-strained Poets might write Poems so absolutely perfect, as they might serve others for Rules and Laws to be observed, without keeping his Laws and Precepts: And that the truth of this that he had said was clearly proved by the Politicks which he had published, which in comparison to the madly-wrested Reason of State which was now practised by many, was meer foppery.

---

### The XXIX. A D V E R T I S E M E N T.

*Cornelius Tacitus is chosen Prince of Lesbos; whither being come, his success proves not good.*

Two moneths ago the Prince of *Lesbos* departed this life, whereupon the Electors of that State, who, as every one knows, obey an Elective Prince, sent Ambassadors to *Apollo*, desiring him that he would be pleased to name a man unto them worthy of so high preferment, and they would willingly chuse him for their Lord and Master. Many worthy *Literati* were propounded by *Apollo*; the Ambassadors thought, that since *Cornelius Tacitus* was famed far above all others for matters of Policy, he was fittest to be chosen. But before the business passed any further, they went to visit him, and asked him, in case they should chuse him for their Prince, how he would govern them: *Tacitus* speaking at large unto the Ambassadors of himself, said, That all men knew what his abilities were in the well governing a State; since the whole World set such an estimation upon his Writings, as he thought he might justly boast, that it was governed by the modern Princes, according to the rules of his Politicks: That having shewen others the true practice of the most exact Reason of State, they might easily believe he should know better than any other, how to put it in execution in his own State. And though upon this occasion he durst undertake upon the sudden, in their presence, to make a compleat Discourse upon the Means that were to be used by a Prince who would govern an Elective Kingdom well, yet to let them see that he with much reason was acknowledged by

by the most understanding Politicians, to be the Master of that Art, he would tell them in two words, what satisfaction he intended to give them in his Government. Which was, That he would diligently imitate the late Prince in those actions which he should know gave content unto the people; and that he would exceedingly detect him in those which they were displeased with. He then added, That what he had said, was the very extract of all true Policy, the quintessence distilled by him, and only by him thought upon; and that relying much upon them, he had imparted unto them this Secret, which if it were made common, Shop-keepers, and even the meanest sort of men, would know how to rule Kingdoms, and govern Empires.

The Ambassadors were much pleased with what *Tacitus* had said, and did assure him that he should be the man that should be chosen; they only advertised him, that when he should be created their Prince, it would behove him to speak in a more usual stile, that he might be the better understood by the people of *Lesbos*, who were not so learned as those of *Parnassus*.

To which *Tacitus* answered, That it was necessary for one like him, who profess to speak more sentences than words, to speak obscurely; for sententious meanings, and politick precepts, lost much reputation, when they were spoken in trivial Latin: And he, to the end that he might not communicate that political Science to the base rabble-rout, which ought only to be known to great Kings, used that manner of Language; that therefore his conceptions were understood only by the choicest Wits, whose accurate palates were able to relish them; yet for the general good of those that understood but little, he would bring with him for his Interpreters, *Mercerus*, *Lipsius*, *Fulvius Orsinus*, and that he would bring with him as far as from *Italy*, the most affable *Courtius Pecchena*, whom *Ferdinand* the Great Duke of *Tuscany*, the best Scholar that ever came out of *Tacitus* his School, had offered him, whensoever he should have occasion to use him.

The Ambassadors returned to *Lesbos* much satisfied with these answers, and made such relation of *Tacitus* his miraculous wisdom, as by the general applause of all the people, he was presently chosen, and declared Prince. But the success of *Tacitus* his Government in his Principality, proved clean contrary to the expectation which was had of him: For soon after he had taken possession, he began first to sow, and then to nourish great discord between the Nobility and the common people: and because the Nobility was of more worth, and better advised than the vulgar, who were kept under by the power of great Ones, *Tacitus* secretly and cunningly adhered to the weaker side; wherefore the heads of the people growing very bold with the Nobility, by reason of the stout assistance which they received from the Prince, they exercised brutish insolencies; by means whereof, in less than a moneths space, a dreadful fire of Civil War was kindled in *Lesbos*. *Tacitus* this mean while appearing in publick to be a well-wisher to the general peace, interposed himself as a Mediator to compose those differences, which in private he wished might never have an end; and shewed himself to be so zealous of all their goods, as he became the absolute Arbitrator of the differences between both sides: And making use of the calamities of others, as an instrument whereby to aggrandize his Authority, he first infused great fear into the people, that they would be quickly cut in pieces by the power of the Nobility, if they did not all the sooner find out some remedy for their preservation. By this means he easily obtained their good wills, that a Militia of forraign Souldiers should be admitted into the Metropolitan City, to keep them from being overpowered by the Nobility; which Militia he honored by the name of *Souldiers of Peace*: And they, with approbation of the Nobility, were permitted to be armed, under pretence, that by them he would curb the people, who were already grown too insolent. The Souldiers were three thousand in number, and an intimate confidant of *Tacitus* was by him given them for their chief Commander. And to the end that they might

might be faithful to him, and ready to serve him upon all occasions, he obliged them not only by Oaths, Gifts, and all demonstrations of Liberalitie; but made them as partial to him, as they were hateful to the Nobilitie and common people, by permitting them to commit all sorts of crueltie and plunder, against the Nobilitie and Commons of *Lesbos*. *Tacitus* being thus fortified in his power and greatness, did in a few days fill the Senate and City of *Lesbos*, as also the whole State, with Promooters and Spies, which he incensed against the chiefe of the Nobilitie of *Lesbos*, who under pretence of divers faults, were bereft of their Estates and Employments, wherewith he exalted and agrandized their accusers. Wherefore the chief men of the Senate, some through avarice, some through ambition, and very many to save their own lives, became wicked Ministers of their Princes cruelty and ambition, by accusing, and falsly calumniating the greatest Subjects of the State. Moreover, such Senators as he knew he could not oppress by false accusations, he employed them abroad in forraign Negotiations, which were expensive, and could cause no jealousies; then by little and little he disarmed, under colour of various pretences, the ancient Officers who had the charge of the Militia, and put their Arms into the hands of such as were affectionate to him; and whilst by this deep and wicked cunning he abased the powerful, he exalted new men, chosen out of the meanest sort of the people, and who did wholly depend upon him, to be Senators, and other Supream Magistrates. Then, under colour of securing the State from being invaded by forraign Princes, he began to begirt it round with strong Cittadels, which he put into the custody of Forraigners, who were his Friends. And because he could not endure that the people and Nobility should be armed, and knew that to disarm them would be a dangerous business, he made use of a safe way to disarm his Subjects by long peace, by idleness or wantonness, and by using severe justice upon such as did any ways dispute these their necessarie resentments: And, totally to eradicate all vertue from out his Subjects souls, he caused costly Theaters to be built in the chiefe Cities, wherein Pastimes, Comedies, Huntings, and other delightful Spectacles, were perpetually represented; by the over-much use whereof the people and the Nobilitie, gave over their ancient care of publick Affairs, and the thought of Militarie Exercises; And as one who knew very well, that to come by his desired end of erecting a Tyrannical Government over a people who were born Freemen, and had long lived in Libertie, it was requisite to glut them with perpetual plenty and abundance, *Tacitus* gave himself wholly to provide that great store of all good things, should always be found in his State.

Thus far *Tacitus* his Affairs past on successfully; but when he would go about the last Precept of Tyrannie, by laying snares for the lives of some great Senators which he was jealous of, he contracted so cruel and so universal a hatred against him, as, lest he might be oppressed by a great Conspiracie which he found was plotted against him, he fled disguised six dayes since from *Lesbos*, and returned to lead a private life in *Parnassus*. His Nephew *Pliny*, who, as all the *Virtuosi* know, was always the best Friend that ever *Tacitus* had, was the first that came to visit him; he with a Roman freedom, greatly reprehended his Friend, that having prescribed such approved Rules of well governing States to others, he himself should prove so unfortunate in his Principallitie of *Lesbos*. The same *Pliny* relates that *Cornelius Tacitus* gave him these very words for answer; Heaven (my *Pliny*) is not so far distant from Earth, nor doth Snow so far differ in colour from Coal, as the exercise of Empire is far from, and unlike unto the Theory of Politick Precepts, and the best Rules of Reason of State: For that sentence which in *Galba's* person I teach *Piso*, and which hath won me so much credit amongst men, as it hath been thought to be the answer of an Oracle, and which the ignorant think may easily be put in practice, hath in the use thereof proved very unfortunate to me: The reason is, because the Metamorphosis is too great, when from being a private man, one becomes a Prince. And know,  
*Pliny*



*Pliny*, that private men hate and detest many things as great defects, and apparent vices in Princes, which are vertuous and excellent perfections. I tell thee this; for that when I was first chosen Prince of *Lesbos*, I was resolved to steer the Navigation of my Principality by the assured North-Star of the aforesaid Sentence; and therefore I diligently informed my self of all my Predecessor's Actions, firmly resolving to imitate him in those which were praised, and to shun those which were blamed in him: I knew that he had greatly offended the Senate by assuming too much Authority, by which he had taken unto himself the affairs of all the Magistrates; inasmuch as little more than the bare name of Magistracie remained unto them. I found he was much hated for the little esteem he made of the Nobility, and for that he would have all the affairs of the Senate depend upon him: And I knew also, that in his austere manner of life, (by which it appeared he desired to govern the State of *Lesbos* rather by absolute Dominion, and as an hereditary Prince, than as an elective Lord by limited Authority) he had distastet all men. Whilest I was a private man, I thought this way of Government to be brutish, and altogether tyrannical, and therefore I resolved to shun it. But know, that the very first hour I took upon me my Principality, I found those my first wholsom resolutions to be so grub'd up and eradicated by the curst power of Rule, as to say it properly unto you, *vi Dominationis convulsus & mutatus*: *Tacit. lib. 4. Annal.* I began to think those my Predecessor's Actions, which whilest I was a private man, I esteemed so foolish, insolent, and tyrannical, to be excellently good, and not things done out of fancie, or by chance, but good Precepts, politick Resolutions, and necessary State-Reason: so as not able any ways to resist the violent ambition of Government, I thought I should be baser than a Pack-bearer, if I did not arrogate unto my self the whole power of command in *Lesbos*, where the Prince lives with much limited Authority. Which my inordinate desire, did occasion that bad satisfaction in the Senate, and whole people of *Lesbos*, which hath made me run upon the Rock which you see. All which disorders (my *Pliny*) are occasioned not through my ignorance, but through my knowing too much: For in the Principality of *Lesbos*, where people live between Liberty and Slavery, *Nec totam Libertatem, nec totam Servitutem pati possunt. Tacit. lib. 1. Hist.* They can neither endure to be wholly Slaves, nor wholly Free. He who will Reign long quietly there, must not only resolve to leave things as he found them, but must be of a peaceful spirit; so far from Ambition, as that he may be able to put in practice the hard precept, of living himself, and suffering others to live: so as men who are absolutely Politicians, as I am, who are incited by nature to affect sole Dominion, and who will measure all things by their Reason of State, prove very unfortunate in Elective Principalities.

### THE XXX. ADVERTISEMENT.

*Apollo being aware of the great disorder occasioned amongst men by the flight of Fidelity; by assistance of the Muses, and of the sublimest Heroick Vertues, procures her return to Parnassus.*

IT cannot be said by the tongue of man, how greatly *Apollo* was troubled at the secret and sudden departure from *Parnassus* some weeks since (as you have heard) of the Illustrious Vertue, *Fidelity*: For his Majestie could not with patience think that the world should be deprived of so beautiful a Princess: His afflictions were encreased by hearing of the great disorders which arose in all places, between the people and sacred Friendship, the only delight of mankind; since she saw her self forsaken by *Fidelity*, lest she might receive some foul affront from *Fraud*, she would no longer live amongst men, who being freed

from the Oath of Allegiance to their Princes, and from the severe bond of Love, by which they are bound unto their private Friends, they grew so very perfidious, and so savagely seditious, as, allowing all sorts of wickedness to be lawful, they drive away true Fidelitie, by Treacherie, from humane Familiaritie, and holy Peace by Sedition, filling the whole world with bloud, theft, and all perfidious and cruel confusion. *Apollo* was moreover perpetually troubled with the just Appeals of Princes, who publicly protested, That by reason of their Subjects heinous infidelitie, they were forced to forego the Government of mankind. Wherefore *Apollo* thought it necessarie (as a remedy for so great disorder) to call a Diet of the States-General, which he did on the twentieth of the last moneth: whither he summoned the Princes Poets, and the Deputies of all virtuous Nations; who not failing to appear on the prefixed day, such hatred was discovered in many people against their Princes, as they said openly, That not through any disloyalty, but that driven by despair, they had for ever banisht that Loyalty from out their hearts; which, as being very prejudicial to them, they were resolved never any more to acknowledge, by reason that it was basely abused by many Princes. For in times past, Subjects Loyaltie served as a means to force Princes to barter civil and courteous proceedings, with their peoples faithful service; but now they saw clearly that the virtue of humble and prostrate Obedience, was accounted the baseness of an abject mind; and the merit of a voluntarie and uncorrupt Loyaltie, necessitie of service. By which foul way of proceeding, publick disorders were so far advanced, as many were forced to put on the resolution which now was seen, only that capricious Princes might clearly know, that the Authoritie of commanding was soon lost, when the ill usage of Subjects, and ingratitude towards them, had so exceeded all humane patience, as they had made Nations which were naturally well disposed to obey, resolve to admit of no more Masters, but rather hazard themselves in a Free Government, than to be so undervalued, rent in pieces, and cruelly dealt with by Princes. Though the anger of Princes towards their people was great, and the peoples distastes greater; yet the Illustrious Muses, assisted by the Heroick Vertues, who laboured very much to bring a business of so great concernment to a happy end, did at last by their dexteritie, mollifie and appease the minds of incensed Princes, and the hearts of venomed people: And the Diet was dissolved upon these Articles of Agreement; That the people should solemnly promise to admit again of Loyaltie into their Bosoms, and swear to make her absolute Mistress of their hearts: And that Princes should be bound to banish Avarice and Crueltie from out their Breasts, and possess their souls fully with Liberalitie and Clemencie, which were the things that made Subjects loyal and obedient. Since it plainly appeared by authenticate Faith, and was witnessed by *Caius Plinius*, and the rest of Natural Historians, That Sheep which did so willingly obey their Shepherds, did infinitely abhor Butchers: And that it was impossible to make Doggs (though naturally very faithful and loving to Men) wag their Tails, and leap about them, who gave them more blows than bits of bread.

---

### The XXXI. ADVERTISEMENT.

*In the time of Carnival, the Vertuosi in Parnassus run Races, and make other demonstrations of mirth and jollity.*

**T**He time of the *Vertuosi's* Festivals, and publick rejoycings being come, *Apollo* caused *Macrobius* to publish by sound of Trumpet, in the Chair appropriated thereunto, *Aulus Gellius* his *Saturnalia* (whom the Reformers of the modern Pedantrie call *Messer Agillio*) his pleasant Attick Nights, and the pleasant

pleasant genial or jovial daies of *Alessandro de gli Alessandri*, and finally the merrie *Bacchanalia* of the Romans, the Lords of the world, and supreme Princes of Learning; all of them festival and merrie daies, and consecrated by the *genius* of Gallant Men: and by his Majesties particular Edict it was commanded, that they should be cheartfully celebrated by all the Nations of the *Virtuosi* which inhabit *Parnassus*, according to the Institutions and Customs of their severall Countries. As soon as this so joyfull news was made known to the people, the rich publick Libraries were opened in *Parnassus*, and the famous Libraries of private men, into which, during those daies of Jubile, it was lawful for every one to enter, to come out of, and to tarrie there as long as they listed, to surfeit by their perpetual reading upon the savourie Viands which the *Virtuosi* have first seasoned, and then disht up at the plentiful Table of their Composures.

It was an honourable and a joyfull Spectacle to see the publick invitations made by *Plato*, by *Athenæus*, and the other great Princes of the Court, throughout the whole Streets and Houses of *Parnassus*, where the *Virtuosi* drank deeply of the *Falerno* of Learning, and filled their Bellies till they were readie to burst with good Discipline. Only the Doctors of Law, seeing the Shop of their Tribunals, and of their litigious Traffick shut, were sad, and died for hunger amidst such plenty of savourie Meats, and abundance of Merriments: For meer Pettifoggers being many Ages before declared by his Majestie to be meer Asses, he inhibited them to feed upon the sweet food of Divinitie, Philosophie, Poetrie, Astrologie, and other savourie Sciences, upon which the acutest Wits do only feed. Wherefore the Pettifoggers were seen, much to their shame, to go through Kitchens licking of Ladles, whereas other Scienced men were served with all the delicacies of Learning; and then it was that high-minded Spirits did detest the sordid Study of Law-Cases, and great Volumes of trivial Law, as that which, being only able to fatten the foul great body of Wealth, makes curious Wits die of the Hætick Fever: But above all the rest, the invitation made by *Pliny*, was the most famous, to which the most Learned in all Sciences that were in *Parnassus*, being come, they were all satisfied according to their severall palates, with costly and pleasant Cates. And though at that splendid Feast they did for the most part only eat and swallow Gadgins, yet were they all so well drest, and handsomly disht in by that copious Wit, as they were eaten by all the Guests with much delight, praised for their excellencie, and taken for Truths.

The third day of the Feast, there appeared two load of Neapolitan *Villanelle*, Fruits of *Parthenope*, which for being come from that vertuous Climate, were suddenly bought up and eaten by the hunger-starv'd Wits of the *Literati*; but because through their much slipperiness, or glibness, they occasioned dangerous Fluxes in most that ate them, such impurities were forthwith forbidden by the Censors to be any more brought into *Parnassus*. The same day *Tanfillus* clad like a Gardener, presented *Apollo* with a basket full of Neapolitan *Brocoli*, the excellencies whereof he did so exaggerate in four Stanza's, which he on the sudden recited, as having perswaded his Majestie to taste them, as soon as by the very smell he found them to be ordinarie Coleworts, he turned toward *Tanfillus*, and said, All your Poetrie will never make your Neapolitan *Brocoli* prove any thing but common Coleworts; and Coleworts do not deserve the praise of so much prittle-prattle.

Soon after a handsome Peasant of *Ferrara*, called *Pastor Fido*, presented his Majestie with an odoriferous handsome Tart: *Apollo* not staying for the usual hour of Dinner, fell to eat it with such an appetite in the open Street, as he lickt his Lips, and Fingers ends, according to the Countrie fashion, when he tasted the Pastoral Tart; and seemed so delighted with that food, as he thought it not only good manners, but even requisite to give part thereof to the Illustrious Muses, lest that they, who are alwaies big with Verse, by longing to taste thereof, might miscarrie, or might be delivered of a Poem, marked



with some foul spot of ignorance. Whilest the Muses, being called by his Majesty, did, together with *Apollo*, eat the Tart of that fortunate Shepherd with such delight; the *Virtuosi* who stood looking on, longed very much to taste so favourable a thing. Wherefore his Majesty gave every one of them a piece of it; and the Tart was so commended, as they all confest there could nothing of more delicate in that kind be eaten. There was only one of the *Virtuosi* who said it nauseated him, as being too mellifluous; to whom *Apollo*, being much incensed, said, That sweetness was the friend of Nature, and that those that were not mightily delighted therewithall, had a depraved taste; and that he was certainly a Malignant, if he did not confest that that delicate Tart, being seasoned with more Conceptions than Words, was raised up with the Paste of Capons skins; and that he made himself to be known to be one of those fower detractors, who, blinded by envie, blame such things as are to be imitated by extraordinarily fruitful Wits: but his Majesties anger, and the dread which the *Virtuoso* was in, were turned to laughter, when the Tart being wholly eaten, *Signior Giovan dalla Casa*, took the Plate whereon it stood, and licking it with equal greediness and unmannerliness, told his Majesty and the Muses, That in things that do ravish with delight, men were not Masters of themselves, nor could they remember *Gallateo's* Rules; and that in time of *Carnival*, it was lawful to commit exorbitances.

His Majesty went afterwards about the *Foro Massimo*, and was much delighted to see every corner full of canvassing and Disputations, and the *Piazza* throng'd with Orators, who made Learned Orations in praise of the Learned Sciences, and bitter Invectives against Ignorance. Some fantastical Italian Poets added to his Majesties mirth: many of which being mounted upon Benches, sung an infinite number of Verses *ex tempore*, which shewed they could not imitate the Latine Poets, who through difficultie of Feet, by which their Verses walk, are forced to go leisurely.

And now *Apollo* dismiss the Muses, who went sporting themselves for many hours through the gladfome street with their enamoured Poets; and were much delighted in *Mauro's* shop, wherein were great store of large and little Beans, with which some of those Dieties cram'd their Bellies full: and it was noted for a very strange thing, that they liked the empty husks better than those that had kernels in them. They then cast their eye upon *Monsieur de la Casa's* Oven; they entred where *Varchi* was kneading, and from thence went into the shop where *Jovan Baptista Marini* made Spanish Buskins, whereof whilest *Coppetta* would have pull'd on one, and it proving to be very strait, he used such violence in plucking of it on, that he tore it, so as (which occasioned much laughter in the rest) he pulled off one of the straps, and gave a strapping fart.

As *Apollo* returned afterwards to his Royal Palace, some Courtiers of great Princes desired they might have leave to make some Mascherades; to whom his Majesty answered, That they needed not to mask or disguise their faces, for that their souls were so well masked, as they might go any where safely: for he assured them they could not be known, neither by the eye, nor yet by the judgement of any man, how wise soever.

The next day, according to custom, they ran Races with their Coaches; and it fell out odly amongst those of four Wheels: for many Charretts appearing at the first starting with new Wheels well greased, and swift Horses, *Cornelius Tacitus* appeared there with a three-wheel'd Charret, swathed round about, and drawn by lean weather-wrung Jades, which he had hired. And then it was that *Tacitus* made his skill appear; for being started, whilest the other skilful Coachmen belaboured themselves in the Course, and deafned all the lookers on with the noise they made in whipping their Horses, and speaking unto them, crying, Stand up; *Tacitus* very tacitly, no waies discompoling himself, by his rare dexteritie, and admirable skill, did so seasonably switch and put on his Horses,

Horfes, and did fo judiciously guide his difordered Charret, as he was come to the Staff or Post, before the other fleeter Charrets had driven two thirds of the way. Whereby all the *Vernissi* of this State discerned how much the dexteritie of a judicious Wit, exceeds strength or force in all things: infomuch, as the wisest said, that they who carrie on their business handfomly, with skill and dexteritie, are fit to bring any difordered enterprize to a good end. The *Vernissi* were not so much delighted in seeing the Courtiers run on foot naked: for they were much troubled to see what injustice was used in the inequality of the starting-places; which the ignoble and poor *Vernissi* took from far off; whereas they that were Noble and Wealthie, were so near the Staff, as without running, they might touch it, if they would but put forth their hand: So as by such inequality, they thought it rather a thing purchast by Fortune, than gotten by industrious Labour, when at Court a poor *Literato* comes by the Staff of Honour and Supream Dignities. Yet in this last Race it was observed, that many Noble and rich men came behind, and the poor mean runners won the reward: And though some say, they did it through the humoroufness of Princes, and by favours backt by Court; yet the more judicious sort affirm, that it is necessarie for such who by their dexteritie and fair behaviour, know how to gain their Princes love, and have the Wit to arrive at highest preferments from them, to have good Legs to run withall. But great was the mirth which was caused in all the people, by a chance which happened between two very noted Personages of the Court, who (as it often falls out) whilst the one thought to keep the other back, they juffed one another, and grew so angrie, as giving over the chief business of who should win the Race, in the midst of the way (which was very dirty) they indiscreetly fell together by the Ears, and after having cruelly bespattered one another, by foul accusations, and shameful calumnies, they became a ridiculous Spectacle to the lookers on; and for their greater shame, were hift at by them. This, though it appeared ridiculous to the foolish rabble, was notwithstanding thought so worthy consideration by his Majestie, that, as being very exemplarie, he gave order that it should be cut in Marble by *Praxiteles*, that it might serve everlastingly for a Lesson to wrangling Courtiers. It merits memorie, that whilst *Servius Honoratus*, Master of the Barbarie Horse which won the Race, went crying through *Parnassus* (as the custom is,) Long live *Virgil*, that gallant Personage, who counts that shame, which other Poets account glorie, caused *Servius* to be bastinado'd by his Servant *Dares*; for which act, though *Apollo* was much troubled at it, *Virgil* justified himself, saying, That he had left such memorie behind him in the world, as his name ought to be exalted and celebrated for his own worth, not for the gallantrie of a Horse. Of former years the Prizes were readily, and without any Ceremonie given to those that won them, by the Governour of *Parnassus*, and by the *Urban Prætor*; but this year *Apollo* would give them with his own hands: Wherefore he caused it to be intimated to all the Potentates that were in *Parnassus*, by the publick Parators, that they should appear in the Royal Hall, that they might be present at so important a Ceremonie: It seemed a great noveltie to those Princes, to hear that his Majestie would have those Princes who were summoned only upon weightie occasions, to assist at an action which in former years was thought but mean. Yet his Majesties Commands being upon pain of punishment, they all appeared. Then *Apollo* said, I know, my Lords, that you very much wonder why I my self should now do that with so much solemnitie, which formerly was performed by my Officers without any manner of Ceremonie: But because not only all your happiness, but even all the greatest satisfaction which the people over whom you command, does depend on this sole action; for your own advantage I would have you present at it. Learn then of me, all you Rulers of the Earth, to banish all private passions from out your hearts; and in rewarding those that serve you, govern your selves by their deserts, not by your own humours, and giving (as you see me do  
now)

now) the prize of Dignities, and reward of Honours to those who by their honourable and laborious course of life have deserved them; you and your posterity will reign happily for ever: When by doing otherwise, you will dishonour your selves, ruine your States; and of great Princes, which now you are, you will in time run evident danger of becoming private foot-Souldiers, only for that you would be enamoured of stinking carrion.

## The XXXII. ADVERTISEMENT.

*The Militia of Janisaries, seeing one of their Souldiers ill rewarded, mutiny in the Ottoman Monarchy, and are by Apollo quieted.*

TO the great terrour of all the Potentates of this State of *Parnassus*, in the *Ottoman* Quarter such an uproar arose, as Alarms were given throughout the whole City; and that potent *Signiory* presently drew forth her numerous Armies, and as if she would come to a general Battel, she ordered them in divers Squadrons; wherefore the Germans, Spaniards, and Princes of *Italy* growing very jealous, took up Arms also, and sent out their Scouts to learn the reason of those rumours; who brought back word, that the whole *Militia* of *Janisaries* were mutinied against the *Ottoman* Monarchy. *Apollo*, who was presently advertised thereof by the *Preterian* Bands of Satyrical Poets, who keep *Corps de Guard* continually in *Foro Delphico*, caused the Uproar to be quieted, and then gave command that the *Ottoman* Monarchy, and the chief Commanders of the *Janisaries* who had mutinied, should appear before him: And because the *Ottoman* Monarchy, as also the *Janisaries*, would present themselves before *Apollo*, accompanied by multitudes of men, they were told by the Lyrick Poets, who supply the place of Porters, that in such occasion of tumults, people came modestly attended to Princes; wherefore the *Ottoman* Monarchy with her chief *Visier*, and the *Janisary* who had been the occasion of this uproar, without any other Company, were admitted unto his Majesties Audience. *Apollo* demanded of the *Janisary* the true cause of that Tumult? Who answered, That he, accompanied by a *Spahi*, with evident danger of losing their lives, had taken by surprize the important Town of *Tefis* in *Persia*: for which action, which was of infinite advantage to the *Ottoman* Empire, the *Spahi* was largely rewarded by being made Captain General of the Asian Cavalry, and that he who had merited as much as the *Spahi*, was so ingratelully dealt withall, as he was only made *Spahi della Porta*; which foul partiality was so much detested by the whole *Militia* of *Janisaries*, as they had joyntly taken up Arms to revenge so great an injury. *Apollo* having heard this, turned to the *Ottoman* Monarchy, and told her, that he much wondered why such a Princess as she, who professed to recompense the worth and merit of her Souldiers with infinite rewards, had shewed her self so partial towards that *Janisary*. To which the *Ottoman* Monarchy answered, that she had not so highly rewarded the *Janisary* as he had done the *Spahi* (though he very well knew it became him so to have done) out of an important reason, that it was well known to all men, that she took the young sons of her Christian Subjects, whereof he made three choices; making such as were of best natural parts, a Seminary of Youths, who when they came to years of being employed, they were placed in several services of the Chamber, and about the very Person of the *Ottoman* Emperour; and to these, when they came to more mature years, the Government of Provinces was given, the care of Armies, and the absolute command of his greatest Empire. That out of the second choice he made his mighty Horse-Militia, and his *Gentil husnini della Porta*, called *Spahi*. And  
out



out of the third, which was the reffuse, and those of weakeft natural parts, he formed his formidable Militia of Janifaries. And if it should fo fall out, that a *Spabi* should by his worth exceed the expectation which was had of him (as was feen, in the *Spabi* who had furprised the Fort of *Testis*) he was admitted into the firft rank; but if it should happen that any extraordinarie worth should be found in a Janifarie, by which he might have done some act of much merit, yet they were never raifed to any higher degree by the *Ottoman* Emperours, than to the degree of *Spabi*. And that the reason of this his resolution was readie; for that, the firft Seminarie of *Baffaes*, as alfo the fecond of the *Spabi*, and the third of the *Janifaries*, every one of them abundantly loving the Brethren of their own *Classis*; To give the command of Armies, or Government of Provinces to men of the firft or fecond *Seraglio*, who were very few in comparifon of the *Janifary Militia*, was no waies dangerous; but that, To intruft places of jealousie in the hands of a Captain, or other Officer, who was come out of the Janifarian Bodie, would be an indiscreet and dangerous advice, by reason of the great retinue of fo dreadful a *Militia* that fuch a Subject would have: And fo much the more, for that whereas the *Baffa's* and *Spabi's* being men highly-minded, and who do not willingly fubject themfelves to their equals, live continually in strife, jealousies, and emulation, by reason of their pretences to the fame preferments; whereas the *Janifaries*, as being an ignorant fort of people, did not only live in greater union, but would greatly admire, love, and even adore those who by their extraordinarie worth, were got out of their *Classis*. That therefore, to advance one to the Supream Power of a General, who would be followed and beloved by fo mighty a *Militia*, would be no better than to nurse up a Serpent in ones bosome, which did misbecome a wife Prince to do. And that the *Ottoman* Emperours held it for an infallible Maxim in Policie, That that *Militia* on which the perpetuitie, greatnefs, and felicitie of an Empire was grounded, should be commanded in chief by a Foreiner, who would be obeyed by the Army; or rather, out of the reverence which the Souldiers bear unto their Prince, than for any Merit, Valour, Nobilitie, or Attendants they should find in the Foreiner. When *Apollo* had heard this iuftification made by the *Ottoman* Empire, he did fo much admire her wifdom, as he commanded that *Janifary* to be quiet: And turning to some *Virtuofi* that stood by, he faid, that, without reading wicked *Bodin*, or mischievous *Machiavel*, he found, who was a perfect Polititian; fince fuch barbarous Princes, and who profels utter enmitie to Learning, were the Kings of men, in the exact understanding how to govern the World, and in the exquisite practice of the beft State-Reason.

---

### THE XXXIII. ADVERTISEMENT.

*Apollo frees Carlo Sigonio, and Dionigi; Atanigi, the first being accused of Ingratitude by Piero Vittorio, and the other by Hannibal Caro.*

**V**V Hilt *Apollo* fate this morning in the Tribunal of Gratitude, in the companie of other Judges, *Carlo Sigonio*, a Learned Noble man of *Modena*, was brought before his Majestie by the Keepers of the Prison, fast bound; whom *Piero Vittorio*, a Florentine, complained againft bitterly, for that this *Sigonio* being feised on by the Serjeants, who were carrying him to Prison for a Debt of a thousand Duckets which he ought to *Paulo Manutio*, he, to keep his Friend from fuffering fuch an affront, and from the prejudice of long imprifonment, had with fuch liberalitie, as was more than he could well do, difburft the thousand Duckets to *Manutio*: which having afterwards

wards re-demanded of *Sigonio*, he had set several times for the payment of it, but *Sigonio* still broke his word; so as finding himself at last abused, he was enforced, much against his will, to imprison him; and that seeing his former Friendship, strengthened by so great a courtesie, was turned into hatred, he was much grieved that *Sigonio* in so just a cause should so often falsifie his promise; he therefore desired, that as an unacknowledging and ungratefull man, he might receive condigne punishment, according to the Lawes of Gratitude.

*Apollo* did so little value *Vittorio's* Impeachment, as openly taking upon him *Sigonio's* protection, he said, that they broke their words who did not fulfil such things as were in their power to do; but as for the promise of paying of moneys upon a prefixt day, they were only to blame, who coining moneys by the malignitie of a lying intention, and not by the meer want of coin, did not make good their promise. Then turning to *Vittorio*, he said, that such a one as he ought to consider, that the courtesie he had done to *Sigonio*, was one of those whereof the obligation of Gratitude was lost, when all that was rigorously exacted, which was known to be deserved by a Friend: For such courtesies as did exceed the condition of the Receiver, were done by the *Virtuosi*, only to discover their magnanimous liberal mind, and only the more to oblige a man: and that great Good-turns, done to such Friends as were of abilitie, were sufficiently rewarded by purchase of the fame of being Bountiful and Liberal.

As *Apollo* had ended this cause, the Impeachment was heard which the Commendador *Hannibal Caro* made against *Dionigi Atonigi*: wherein it was alledged, That when *Mario Molza* died for having had to do with too many Women, he left a little Daughter of his to his custodie; which when she came to be sixteen years old, he gave to Wife to *Atonigi*, with a Portion of 40000 Crowns: In which resolution, the violence of his affection to *Atonigi*, had overcome the consideration of his beggerly estate, which ought to have kept him from making that Alliance. And that *Atonigi* being thus well dealt withall by his dear Friend, was not ashamed, in recompence of so great a Good-turn, to acknowledge it by the beggerly gift of a dozen Shirts, and four Hand-towels: And that after so great ingratitude, the very Marriage-day, he had very discourteously forbidden him his house; he then added, with tears in his eyes, That he having bred up that young Woman, as if she had been his own beloved Daughter, she likewise loved him as if he had been her Father, and that to see himself deprived of her so dearly-prized conversation, was the thing of the World that did most torment him. *Apollo* answered *Caro*, That doubtlesly *Atonigi* had done amiss; and therefore commanded, that (to complete the gitt) to twelve Shirts, and four Hand-towels, he should immediately add a dozen of Handkerchiefs, and eight Night-caps; with which demonstration of gratefulness, *Caro* should think himself well rewarded by *Atonigi*. When *Caro* heard this judgment given by *Apollo*, he was not only (as it became him to have been) not appeased; but growing very outrageous, he freely said, That in this discourteous act of *Atonigi*, *Tacitus* his Sentence was proved very true upon himself, That, *Beneficia eo usque leta sunt, dum videntur exsolvi posse; ubi multum antevenerè, pro gratia odium redditur: Tacit. lib. 4. Annal.*

Benefits are so long welcome, as there is any appearance of a possibilitie of repayment; which when it is much exceeded, hatred is repayed instead of love.

*Apollo* hearing this, answered *Caro* somewhat angrily, That *Tacitus* his Sentence was very true; but very badly understood by him, and by many others: For great benefits were usually seen to be repaid with infinite ingratitude, more through the impertinencie of the Benefactor in exacting Gratitude of anothers Obligation, than through the discourtesie of the receiver. Then growing more incens't, his Majestie said to *Caro*, Do not you know, *Signior Hannibal*, that the extraordinarie affection which Guardians bear their women-Wards, when they

they are once grown into their Teens, is usually turned into libidinous love? And are you one of those special Officers, whereof I have known divers; That for having helpt a friend to a rich Wife, will be paid for their good turn, by a nights-lodging with the Bride? And in so many years as you have lived in the well-polisht Court of Rome, have not you learnt, that as well Wives, as Principalities, cannot be given to a Friend, with intention of reserving the use of them to ones self, without running apparent danger of having the difference decided by the Sword? Then *Apollo* said thus to *Atmigi*; My beloved *Dionigi*, enjoy thy dear Wife in peace and quiet; and if *Caro* shall at any time tax thee with Ingratitude, call you him Impertinent, and so you shall give him his due name.

### The XXXIV. ADVERTISEMENT.

*Publius Terentius being by order from Giasone del Maino, an Urban Prator, charged with Fornication; is by Apollo freed, with much derision to the Prator.*

**P**ublius Terentius lives in a little, but very well accommodated House in the Quarters of the Comick Poets, attended only by his Maid-servant *Bacchide*, and *Devus* his Man-servant. And though *Bacchide* in the flower of her age was very handsome, and a great Friend of *Terentius*, and of many other Comick Poets, yet now being very old, and therefore somewhat deform'd, she lives modestly, and without any scandal, in *Terentius* his house, and without offence unto the Neighbours. But, some ten dayes since, *Giasone Mayno* a Modern Prator of *Urban*, commanded *Terentius* upon a certain penalty, That he would put *Bacchide* out of his house, and so free himself from the shame of keeping a publick Concubin. *Terentius* did not only not obey this command, but refused to pay the amercement; wherefore the Prator gave order for arresting his body, and he was yesterday taken; whereat *Apollo* was so highly offended, as he said in publick, that even in *Parnassus* the wicked abuse was brought in, by his rather malicious than ignorant Officers, of being quick-sighted in appearance, but blind in the substance of affairs. Wherefore giving order that *Terentius* should be forthwith set at liberty, he caused *Giasone*, to the infinite shame of so great a Lawyer, to be cast into the same Prison; and did not only publicly disgrace him, by taking from him the place of Prator, but did exceedingly grieve him by substituting *Philippo Decio* in his place, who was his capital Enemy. And *Decio* being gone yesterday to *Apollo*, to receive the Mace and Tipstaff, the particular Ensigns of the Pretorian Dignity, his Majesty told him, that he might learn, by *Giasone's* punishment, that good Judges, who, in the administration of Justice, did mind more the pleasing of God, than making merry with men, the *Alessi*, were first driven out of the dores of respected Poets, and then the *Bacchidi*:



## The XXXV. A D V E R T I S E M E N T.

*Publick Audience is given by Apollo, wherein, by wise Answers, he decides many Affairs of his Vertuosi.*

**T**He contentment of Princes, who love to see their people well satisfied, consisting chiefly in the often hearing all mens grievances; *Apollo*, to boot with his other often Audiencies, gives publick Audience every Thursday in his great Hall, attended by his Senates, Collaterals, and full Parliaments of this Court. And because that therein vertuous Resolutions are had, and such as are worthy to be known by those who living far from this State, have the curiosity to hear news from *Parnassus*; *Menantie*, who was present at the last Audience, expressly that he might satisfie his Customers, will now give you a true relation of all the chief things that hapned there.

The first who addrest themselves to *Apollo* in this Audience, were two honourable Ambassadors, who told his Majesty that they were sent from Mankind; who weary of the necessity they were in, of eating every morning and evening, did much bewail, that human Wit, so highly indued, and capable of understanding and knowing all things, who together with their mothers milk, did drink in the unexplicable curiosity of still Learning, should notwithstanding be wholly busied in sordid occupation of cultivating the earth, and in other painful exercises, only to provide food for himself, as brute beasts do; that therefore they were sent to his Majesty to ask counsel, Whether mankind should do well to beg of God's Divine Majesty that he would be pleased to grant men the benefit of living long without meat, as he had done to Dormice, Snakes, Bears, and other Animals. A thing which they desired, only to the end that they might with a fasting mind or stomach, which doth so much better the operations of the Intellect, apply themselves to the study of all those Sciences which belonged properly to Men.

This Request which was thought to be very honourable, and full of vertuous zeal, by all that heard it, was much derided by *Apollo*; who answered the Ambassadors, that those who through strange conceits, and extravagant novelties, thought to new-mould the world, did alwaies fancy unto themselves ridiculous things. And then he asked the Ambassadors, What obligation the earth had to so great a God? The Ambassadors answered, She was bound to produce green grafs and plants. *Apollo* reply'd; If it were so, Why, for the space of 5000 years and mo, that the earth had absolutely obeyed the will of her Creator, were there no Woods seen but on Mountains and in desert places? The Ambassadors said, This was because men for their plowing (which was the sustenance of mans life) did with their Axes cut down the Woods in such places as were apt to bear Corn. *Apollo* asked them then again, To what case the world would be reduced; if husbandmen had not weeded and purged it of such superfluous plants as the earth produced? The Ambassadors answered, That then doubtless the World would be so overgrown with Wood, as it would be uninhabitable. *Apollo* asked once more, Whether they did believe that men did busie themselves in cutting down Woods, rather out of a desire that free commerce might be had among Nations; or that they might reap the abundance of fruit which the earth produced, being sown and planted by mans industry?

To this the Ambassadors reply'd, That the great abundance of pleasant Products which by mans industry the earth brought forth, made the noble Art of Husbandry appear not painfull, but full of delight. The Ambassadors having clearly learnt by this Answer, and by the precedent Interrogatives made by *Apollo*, That, if men did neither eat nor drink, the world would be so full  
of

of Woods and Forrests, as it would rather be a fitting habitations for Bears, Wolves, and other wild Beasts, than for men, departed the audience much confused.

They being gone: *Menenius Agrippa* came to *Apollo*, and told him, That he having happily ended the important and difficult business of making peace between the Senate of *Rome*, and the common people, who being distast'd, had withdrawn themselves into the *Aventine Mountain*; That he might purchase more Grace from his Majesty, and a more honourable place in *Parnassus*, he acquainted him now, that he had bethought himself of another handsome story; by which he hoped to agree the great dis-union between the *Hollanders* and the *Spaniards*. *Apollo* laugh'd to hear this, and answered *Menenius*, That mens humours were so alter'd in process of time, and that hatred was grounded so inveterately in them, as not only ridiculous tales were not able to appease those obstinate people, nor make them lay down their perfidiousness which they propos'd unto themselves when first they rebel'd, of purchasing their Liberty at the price of blood, or else to die in the quarrel; but neither were the sad Tragedies able to effect it, which to that purpose had been represented upon the Scene of the Low-Countries by the *Spaniards*, for above the space of fifty years.

*Menenia* being departed with this little satisfaction; *Paolo Vitelli*, that famous conductor of the State of *Florence*, appeared with his head cut off (a most horrid spectacle) in the Audience; who complain'd bitterly of that Republick, for that in a precipitous manner, without any confession made by himself, or any of his friends (who were imprison'd for his sake) which did any waies prejudice his innocency, he out of slight suspicions, and not being suffered to speak for himself, had his head struck off in *Florence* the very next morning after his imprisonment: And that the Judgment was hastned, not for that the importance of the fact was such as could brook no delay; but to hinder the intercession of great Princes, who would have moved to assist him. *Apollo* seem'd much to abhor that Judgment; and because he greatly lov'd, and admir'd the worth of that Military man, he desired the Judges that they would give their opinions in the case. Who when they had heard the relation of the process, gave sentence for *Vitelli's* innocency: wherefore *Apollo* by publick decree did restore *Vitelli* to his former ancient reputation. *Paolo* thanked his Majesty, and very humbly beseech'd him, that for his satisfaction, and to keep other Common Wealths from giving such precipitous Judgments, he would be pleas'd to shew some rigorous resentment against the *Florentines*. *Apollo* wish't *Vitelli* to be quiet, for that his son *Alessandro* making use of the fair occasion which fell into his hands after the death of Duke *Alexander*, had so revenged his father's death, as had infinitely surpass'd all the tearms of the Guardian-ship, for which he was impeach'd.

As soon as *Apollo* had given satisfaction to *Vitelli*, *Carmagnuolo*, a famous Venetian Captain, who had likewise been beheaded, complain'd bitterly before his Majesty against the State of *Venice*, who out of vain suspicions had unjustly taken off his head: And then he deliver'd his Process and his Sentence into *Apollo's* hands. *Apollo*, without either receiving or perusing the Process, willed *Carmagnuolo* to rest content, for no Review, nor yet Appeal was allow'd of, from any sentence maturely given by an Aristocratical Senate (as was that of *Venice*) out of the great presumption he had of her exact administration of Justice.

*Carmagnuolo* being gon from the audience, an *African* (to the wonder of every one) was seen to enter the Hall, leading in his hand a lusty Lyon, by a little chain, which Lyon was so very tame, as it fawn'd upon its Master, like a little whelp. This man presenting himself before *Apollo*, in the name of *Hannibal* the Carthaginian, gave him that Lyon, which his Majesty was very well pleas'd withall; who ask'd the African what Art he had us'd to tame so fierce,

ravenous, jealous, and cruel a Beast? The *African* answered, By feeding him continually with his own hand. *Apollo* turned then towards the Princes, who, for the honour of that Audience, were there in great numbers, and said unto them; Learn, Lords, by the Miracle of this Lyon which you see is become so tame, that fair treatment doth domestichize even savage beasts; do you the like by your Subjects, and make them not come hardly by their food through your angerom Taxes upon things necessary for human life; for, by so doing, you shall not be beloved, served, and honoured by your own natural Subjects only, but even by the most Forrein and Barbarous Nations of the earth.

This being said, two armed foot-Souldiers appeared in the Audience, who when they had presented his Majesty with their credential Letters, told him, that they having forsaken their Country, Wives, Children, and Means, to serve Princes, without any respect to their own lives; that whilst they bore arms in the most remote Wars, by vertue of the not only cruel, but inhuman Military Laws, they were cruelly slain, hung up upon trees, shot to death, by their Superiours, even for the smallest faults. And that through the unheard of cruelty of Modern Commanders, the ancient punishment, for shaping out of their quarters, of having their share of provant in Barley, and other less severe executions, being now no longer in use, every least misdemeanor, were it but of omission, was punished with death; and not he who understood, or knew most, was thought the best Judge in the Camp, but he who was most resolute in executing cruelty; and that the inhumanity of Military Laws was grown so great, as the circumspection, equity, and consideration which they ought to have who judge not beasts, but men, was esteemed poorness of spirit, and idle folly; That therefore the universality of Souldiers so sorely afflicted, did humbly beseech his Majesty, that he would be pleased to order the moderation of so inhuman Laws. There was not any one in the Audience, how severe soever, who was not mov'd to hear the barbarity of these military Laws: Only *Apollo* shewed no compunction, but with an angry countenance, thus answered those Souldiers; Who forceth you to forego your own homes, and to change the wholesome human Laws under which you are born, with those severe ones which are practised in War? He who falls down of himself, deserves not to be raised up; nor is there any mercy to be hoped for, from one who is so very cruel to himself.

This request having received its answer, much to the delight of all the *Vernosi* that were at the Audience, the famous Printers appeared before *Apollo*, namely, *Sebastian Grifo*, *Gualermo Ruel* of Lyons, *Christofano Plantino* of Antwerp, the *Giunti* of Florence, *Giolito*, *Valgresi*, and many others from Venice; and amongst these the learned *Aldo Manutio* did not disdain to make one, who in the name of all his fellows, told *Apollo*, That of all Modern Inventions found out by the wit of man, he thought the precedency ought to be given to the Press, both for the use and admirable felicity thereof: A benefit, which had the ancient Litterati had, they would not have so lamented the burning of former Libraries; and that now the Press had not only for ever secured the past and present labours of the *Vernosi*, but had made the way to Learning much more easie; and that his Majesties State wanting so excellent an Invention, if he should so please, they would, for the publick good, bring it, upon their own cost and charges, into Parnassus. *Apollo* absolutely refused that offer, and said, That men praised the Art of Printing upon very indiscreet grounds; for it was that that had infinitely obscured the glory of the Liberal Sciences: For having made Libraries more numerous than good, they were admired only by the ignorant; and that when with infinite labour, the writings of other men were copied out by the pen, such as deserved not to pass through the hands of his Litterati they and their shame died in the house of their unfortunate Author: whereas now so great abundance of foolish and ignorant volumes were printed, as that Libraries were shamefully cram'd with them, to the little reputation



putation of the Liberal Sciences, and of his Litterati; and that by the reason of the unexhausted store which were printed of the Learned labours of the *Virtuosi*, the *Homers*, *Virgils*, *Ciceros* divine and painful labours, which for the miracle of their wits, ought to be shewn to men only upon some particular daies of the year, were polluted by flies and moths in every Book-binders shop: That therefore they might be gon when they pleased; for he would by no means admit of the break-neck of the too ambitious Litterati, into *Parnassus*.

Presently after this, *Seneca* the Moralist appeared before his Majestie, who had caused his cruel enemy *Publio Snilio* to be personally cited before that Audience; and rather in rage than anger, complained of certain injurious words which that man had spoken to the prejudice of his reputation; wherefore he pressed that he might be punished as a slanderer: *Apollo* commanded *Snilio* to repeat the words by which *Seneca* took himself to be so highly injured. *Snilio* confessed ingenuously, that moved thereunto rather out of truth, than any private hatred, upon a certain occasion which arose, he had reproached *Seneca* with these words used by him, *Qua sapientia, Quibus Philosophorum praeceptis; intra quadrennium regie amicitia, ter millies sesterium paravisses? Roma testamenta, & orbos velut Iudagine ejus capis, Italiam et Provincias, immenso faenore hauriri. Tacit. lib. 13. Annal.*

*Seneca* perceiving that *Apollo* was very much scandalized at the excessive getting of seven millions and a half of monies in so short a time; told *Apollo*, The world knew, his wealth, though it were very great; proceeded not from any greedy desire he had of riches, but from *Nero's* meer liberality. *Apollo*, who did not approve of *Seneca's* excuse, said freely to him, That the flood of that his immense wealth, which was very shameful in such a Philosopher as he was, especially when gotten in the twinkling of an eye, must of necessity have received troubled waters from the torrents of fowl industry. To which *Seneca* answered, That his condition was not to be considered according to *Snilio's* rotten tongue, which was so accustomed to lying, as he lived only by the infamous Practice of slander and backbiting, but by the so much praised & admired writings which he had published. *Snilio* finding himself thus bitterly offended by *Seneca*, answered boldly, that it was not the pen which exactly shew'd what men were, but the leading of their lives: For works, not words, were the true touchstone whereby to know the true allay of mens genius. *Seneca* being about to reply, *Apollo*, who was nauseated by that hateful difference, turned towards him, and bid him say no more; for great riches gotten by any whosoever in a short time, brought but little of reputation with them, and that it behooved of necessity, that to the sweet of so rich treasure, the fowl of publick murmurs should be added. At last, fetching a deep sigh from the bottom of his heart, *Apollo* said, I heartily wish, O *Seneca*, that either thou had'st never been born, or that thou hadst not left the seed of so many punctual followers of thy behaviour. *Seneca* quitted the Audience with this but finally satisfactorie resolution. Then the two Noble Princesses, the Roman *Lucretia*, and *Katherin Sforza*, bowed to *Apollo*; to whom *Lucretia* (to whose share it fell to speak first) said, That by witness of all Historians who had written the affairs of *Rome*, the fowl outrage which *Tarquin* the proud had done her, having been the only powerful cause why the Kingdom of *Rome* was turned into so famous a Commonwealth, and which was so much celebrated throughout the world, she had notwithstanding obtained so honourable a place in *Parnassus* as she thought she deserved, and which in the opinion of all the *Virtuosi*, was due unto her: And that *Helena* of *Greece*, who, compared to her, had been the occasion of but trivial novelties, had obtained a much higher place; She therefore desired, that if his Majestie should think she had suffered wrong, she might be righted. *Apollo* answered *Lucretia*, That the change of the Roman servitude into Liberty, and the driving of the *Tarquins* out of *Rome*, was attributed to the outrage done

to her, by those only who understood but little of the worlds affairs; but that those who saw further into State-affairs, knew very well, that the *Tarquins* lost so famous a Kingdom, when by their bad comportments they made themselves so hateful to the *Plebeians*, on whose goodwill their greatness was grounded; for it was hard to bring such a Kingdom as was that of the Romans (which by reason of the infinite priviledges it enjoyed, might be said to live in a sort of Libertie) to receive total bondage, without openlie provoking the enmity of the Senate, and of the whole Roman Nobilitie; which were by natural instinct given to be very desirous of Liberty, and consequently very jealous of their Countries Priviledges. That therefore the *Tarquins*, though undergoing some indignities, ought tenaciously to have endeavoured the not losing the affections of the people of *Rome*, which was that which did not only maintain them in power, but which might have settled them in a perfect Monarchy: which leaning-stock when through their ignorance they lost, they gave a fitting occasion for the Nobility to joyn upon any the least accident which might occur, with the common people, and to take up arms against them, just as it fell out by the outrage which they had committed against her. He further told *Lucretia*, that if she should obtain from him the Place in *Parnassus* which she desired, she would only have taught people the trivial document, That Princes in their lust ought above all things, to avoid the staining the blood of their great Ones; but that being in the place she was in, she clearly proved that important Politick Precept, That when a Prince knows not how to keep the Nobility and common sort of people divided, and hath not wit enough to make either the one or the other of them greatly partial to himself, but through ignorance makes both of them his enemies; it is as easie to drive him out of his Dominions, as it is to throw down an Oak, how great soever, whose roots are first cut away.

With this answer *Lucretia* was dismiss'd the Audience, when *Catherin Sforza*, Princess of *Imola* and *Forli*, told his Majestie, that her Husband being cruelly Murthered by the conspiracy of some of her disloyal Subjects, and the Castle holding out for her, she, to the end that both her State and her own Person might not fall into her enemies power, made them believe that she would deliver up the Castle to them, if they would permit her to go thereinto, that so she might make her Souldiers give way to the surrendring of it, and that for their security, she would deliver up her little children as Hostages unto them; and that when she was got into the Castle, she from off the Walls threatned the Conspirators with condign punishment for the wickedness they had committed: Whereupon the Conspirators seeing themselves thus deceived, protested openly, That unless she would deliver up the Castle unto them, they would cut her children in pieces before her face: That she was not at all astonished at these horrid threats, but plucking up her cloaths, and shewing them her privacies, she bad them do what they would with her children, for she had still the mould to cast others in. For which her resolution, she was highly commended by all Historians. She desired that *Apollo* would point out for her what place he should best please, in *Parnassus*.

The Judges differed much in their opinions concerning this demand; some of them thought it to be an act of shameless and effronted impudency. But *Apollo* affirming, that to keep still within the terms of modesty was the duty of private women, said, that Princesses who were descended of high and Noble blood, upon any weighty occasions which should occur unto them, were bound to shew manlines. The vote given by *Cino* of *Pistoia* upon this occasion, is not to be past over in silence, who said, That that place was worthy to be seen by all men, out of which was come that famous Champion *Jovanni d' Medici*, Father to that great *Cosmo*, who having been the happy Founder of the flourishing Tuscan Monarchy, from which *Italy* now receives so great splendor and ornament, hath deserved immortal fame and glory throughout all ages.

*Katherin*

*Kaiberin Sforza* having obtained the favour she desired, a Court-Notar y drew near to *Apollo*, who acquainted his Majestie, that *Giovan Pico*, Count of *Mirandola*, that Phoenix of all Sciences, and only ornament of all Vertue, being some few daies sithence departed this life, had by his last Will and Testament, left a Legacy of threescore and ten thousand Crowns, to be disposed of to some such pious use as his Majestie should please to appoint.

*Apollo* being told this, forthwith commanded that an Hospital for the incurable, should be built with those monies, where all diligent care and charity should be used for the cure of such as were sick of Ambition, an infirmity from which those that were affected with it, could never free themselves. *Licineo Mecenate*, the delight of that State, whose house is a secure haven for all the *Vertuosi*, and a sanctuary for the *Litterati*, said then, that he by the disposal of his whole Patrimony amongst the *Vertuosi*, having deserved the Prerogative, that all such as use any extraordinary liberality towards the *Litterati*, should be called *Mecenates*, was much grieved that his name should be irregularly and lavishly used, by mean and hunger-starv'd foolish Scholars, for some little reward which they might receive from Princes.

*Apollo* was much troubled at *Mecenate's* complaint, and to the end that that glorious Title might be perpetually maintained in its due decorum, he decreed that for the time to come, no man under the pain of infamy, should presume to give the honourable title of *Mecenas* to any Prince, from whom he had not formerly received costly and curious food and rayment during life.

Then great *Tamberlan* the Scythian appeared before *Apollo*, in so great pomp, as gave much delight to all the Audience, who were likewise very much pleased with the novelty of his phantastical face and habit. This truly singular man who had the vain-glory to be called the Emperor of the East, having (according to the custome of his Nation) only bowed his head a little to *Apollo* by way of Salute, said, That he who by his worth had raised himself from the mean condition of a shepherd, to such a greatness, as to have formed a vast Empire and to be the man alone, who of all the Princes of the Universe, had discomfited the numerous *Ottoman* Armies in open field, and taken the Prince of so dreadful an Empire prisoner, to the end that he might obtain a fitting place in *Parnassus*, was not satisfied, but rather thought himself much injured by finding himself placed in the Classis of famous Commanders, and not in that (in which he thought he had very well deserved to be) of Founders of great Kingdoms, wherein he found *Romulus*, *Cesar*, *Pharamond*, *Ottoman*, and many others placed. *Apollo* answered *Tamberlan*, That great difference being put in *Parnassus*, between over-running a number of great Kingdoms with numerous forces, and the founding of an Empire, he did ill to pretend to the place of Founders of Monarchies, which was only granted to such, who to the worth of knowing how to purchase, had the singular wisdom joyned, of knowing how to maintain. For the gallantry of many Souldiers shared in acquisitions, but the safe preserving of what was got, shewed the exquisite wisdom of one only Prince; and that the Prerogative of Founders of Kingdoms was only granted in *Parnassus* to such, who had so well joyned the Vertue of Maintaining, to the Valour of Atchieving, as they had so well ordered and established the States which they had won, as to transmit them happily over to the third Heir. A thing which had been so little observed by him, as even his own immediate sons could not keep the States which he had won at the expence of so much blood; and that, according to *Tacitus* his Precept, neither Prince, nor any private Captain, who would win the fame of being wise and advised in the manning of Arms, ought *Nova moliri, nisi prioribus firmatis*, attempt new things, unless they had settled former: for he, *Longinquis itineribus percursando, quæ conservari nequibant*; following after what was not to be kept, had imitated those base smel-seatts,

who



who eating more than they could well digest, were with shame compelled to cast up what they had eaten. And that though *Alexander* the Great, at first his entrance into *Parnassus*, had extraordinarily affected the same Prerogative of a Founder of new Monarchies; yet by reason of his indiscreet way of warfaring in *Asia* (which he rather overrun as a Ring-leader of Robbers, than subjugated as a great King, by the true Rules of Military Art) he could not obtain it.

*Tamberlane* went much afflicted from the Audience, when *Alexander Vellutello* appeared before *Apollo*, who presented his Majestie with his Commentary upon *Petrarch's* Sonnets. *Apollo*, before he would take the Book, asked *Vellutello* what style he had used in commenting upon the Rhimes of that excellent Poet. And *Vellutello* answering, That first he endeavoured to shew the occasion why the Sonnet was made, and that afterwards he gave the true signification of the words, and made known the Poet's conceit; *Apollo* bade him keep his Commentaries to himself: for, for his part he loved those Commentators upon Poets, which discovered unto the Reader the Author's subtilty in weaving of his Poem; who shewed wherein the excellency of his Verse lay, which were his Flourishes, which his Figures, and which the other Poetical Beauties; and that the Italian Poems were so perspicuous of themselves, as they needed not any such Commentators, who supplied only the base Office of interpreting words to gross and ignorant people.

*Vellutello* received this very small satisfaction from *Apollo*, when a certain Personage appeared before his Majestie, who told him, That he having commanded the famous Province of *Pamphylia*, had willingly given over his command, meerly out of a desire of living retiredly; wherefore, he desired that the same place might be allotted to him in *Parnassus*, which those *Virtues* enjoy, who have proved by their actions, that they are Masters of that excellent Vertue of Moderation. *Apollo* answered this man, That Kingdoms are sometimes renounced by vertue of a Soul enamour'd of that felicity which men enjoy in a vertuous private life; oft-times to satisfy Sons who are arrived at years fitting to rule people, and sometimes to shun the tumults of Rebellion, or out of fear of some potent Enemy, and not seldom through unaptness for Government; wherefore he would be informed what was fitting to be done in this weighty business, by Examiners deputed to the like Affairs; who if they should find that he had done so gallant an Action, and which is so strongly withstood by Humane Nature, as to relinquish a Kingdom, meerly out of a well-disposed mind, he would willingly grant him a sublime place amongst those other Demi-gods, who had preferred the peace of a private life, before the hazards of reigning; and he should be the more content to do this, for that the execrable ambition of Reigning was so disproportionably now increased amongst men, as that to come by Kingdoms, they did not only gladly embrace any whatsoever wicked enterprizes; but, all means which were used to compass so abominable ends, were by men esteemed to be good and vertuous, though they were infinitely wicked and inhumane; that if they should find he had renounced Government, either to please his Children, grown already fit for Rule; or that he might see the succession of his Empire settled in his Blood during his own life, he would give him an honourable place amongst those prudent Princes, who by quickly giving over their States to their children, have known how to shun coming to some woful end with them, who were become impatient of living a private life: But if it should be found, that being under the great weight of Government, wherein men ought to shew the greatest worth, he had renounced his Kingdom out of poorness of spirit, incapable of such greatness, he might then return back again: For the true moderation of the soul being seen in gallantly undergoing cases of adversity, not in losing a mans self in prosperity, his *Parnassus* was very unlike those wicked times of *Nero*. *Quibus inertia pro sapientia fuit. Tacit. viii Agriol.* when slothfulness was taken for wisdom.

Presently

Presently after the Duke of *Rhodes*, a man not well thought of in this State, by reason of his apparent foul vices, came to *Apollo*, to whom he grievously complained of the lewd life that his people led; for he said, That Gluttony, Lust, Implacable Enmity, by which his Subjects made the Streets run with humane Blood, did very much reign in his State; and that the moneys which they ought to spend vertuously in feeding their Families, they viciously threw them away at Dice, the very seminary of contention; and such severe punishments as keep men from doing ill in other places, not proving any ways valid for the cure of so great an infirmity in his State, he humbly beseeched his Majesty for some opportune remedy to this his so great necessity. *Apollo* answered the Duke, That it being impossible but that people should be their Princes Apes, he might compass his desired end, when abandoning the Idleness, Lust, Play, and bloody Customs, to which he was so greatly given, he would amend his own ways; for the best Bezoar to cure the Members of a languishing Bode, was to be applied to the ill-affected Head, it not being possible but that a Prince, who himself lives devillishly, should have worse Devils than himself to his Subjects.

This Prince being gone, a young *Stoick*, of appearing civil behaviour, complained grievously to *Apollo*, That whilst being yet but a Novice, he was without any reason, expelled the House wherein he had much desired to spend all his daies. *Apollo* enquired of *Epietius*, who was there present, wherefore the *Stoicks* of his Sect had dismiss'd that young Novice. *Epietius* answered, Because for six moneths space that that young man had been a Novice, not the least imperfection could be found in him, though all his proceedings had been narrowly pryed into by many of his Sect. *Apollo* hearing this, seemed much to abhor the nature of that young man (who appeared to the whole Audience to be very modest and well composed) and said, That he must certainly have devillish vices hid within him, who had not the excellent vertue of discovering some of those imperfections, which all men that were made of flesh did so abound in the very first day of their conversation with other men.

Thus was the young *Stoick* dismiss'd, when *Giocomo Buonfadio* came in a great heat into the Hall, and told *Apollo*, That being sent for by the Genoeses to write the Story of their Country, he was persecuted by them, and accused of viciousness, and at once lost both his life and his reputation, only for that some of them found him resolute to obey the truth in things that were past, with that liberty which becomes an Historian, without respect of persons. *Apollo*, contrary to the belief of all men, did not only seem not any waies to compassionate what had befallen this his *Virtuoso*: but in a resenting manner told *Buonfadio*, That though the fault for which he was proceeded against was false, yet he had deserved to be treated as he had been by the Genoeses, for his foul indiseretion. For, to profess that a man will write things prejudicial to the honour of great Personages, whilst they and their Children are alive, though the things he write be true, was rather an act of imprudencie and rashness, than of an incorrupted mind, that greatly loves truth; and that he was a greater fool who believed he could save his life from the anger of a powerful man, whose Reputation he had aspersed with his Pen, though but slightly, much more if he should wholly dishonour him; and that Historians might do very wisely to imitate Grape-gatherers, and others, who had skill in fruits, who knowing they should not please men if plucking unripe Grapes from the Vines, and green Apples from Apple-trees, they should bring them to the Market, had that requisite patience (which would likewise very well become Historians) to stay till time might bring things to perfection; and that the great Master of wise Historians, *Tacitus*, when in his Writings he mentioned those great Senators, who *Tiberio regnante pœnam vel infamiam subiit*, underwent punishment or disgrace in *Tiberius* his reign,

when they had any posterity living, wisely took his Pen from off his Paper, chusing rather to erre against the Laws of History, than to prejudice the reputation of such Families, who were known to value nothing so much as their honour; for that singular man thought it to be a thing of too eminent danger to an Historian, *Nimis ex propinquo diversa arguere*, Tacit. lib. 4. *Annal.* to contradict actions too near at hand. *Buonfadio* went away much afflicted from the Audience, by reason of this publick reprehension; when with unspeakable gravity *Zeno* the great founder of the Sect of Stoicks, drew near to *Apollo*, to whom, after he had saluted him, he said, That being to go upon a far Ambassie, for affairs much importing the Prince of *Guido*, he desired to take his leave of *Apollo's* Majestie, and to kiss his hands before he took his journey. *Apollo* perceiving that the Prince of *Guido* was himself present at the Audience, asked him with a very angry countenance, If there were not other *Literati* in *Parnassus* to make use of upon that his occasion; and whether he were one of those Princes, who through avarice, and out of a malicious intent of being able to break his word with less danger, committed such indignities, as to send Stoicks to lie at *Inns*. His Majestie complained afterwards very much of the Stoicks, who making open profession to have abandoned Ambition, and all worldly pomp, did notwithstanding wind themselves so willingly into State affairs; wherein great impieties being oftentimes committed, it were an excellent thing that they were not only negotiated by ignorant people, but even not known unto them. Then turning to *Zeno*, he in a no less angry manner said unto him, That he having promised before both God and man, to attend one profession, if he should afterwards publicly undertake another employment, it was an action of infinite scandal; and that such a one as he, the founder of so famous a Sect, should, by greatly abhorring the Courts of Princes, and by sequestering himself wholly from their affairs, make *Tacitus* rather appear a lyar to all the world, than a Teller of truth, who had termed the Stoick Sect, *Arrogant*; *Et quæ turbidos, & negotiorum appetentes faciat*, Tacit. lib. 4. *Annal.* which makes men turbulent, and desirous of business.

*Zeno* was thus dismiss the Audience with scorn, when many Princes together in Company presented themselves before *Apollo*, who told him, That they did love to learn Sciences as well as did the other *Vertuosi* of *Parnassus*, and that they did esteem the Liberal Arts very highly; but that the Mountain of Vertue being very steep and craggy, it was so difficult to get to the top of it, as the lovers of Learning, weakening alwayes their Stomacks, disturbing their Heads, breaking sometimes the vein of their Breasts, and spoiling their Eye-sight, the *Literati* were generally seen to fall into the dangerous Diseases of Hectick Feavers, Ptilicks, and into Hypochondriacal Indispositions; that therefore they humbly desired his Majestie that he would be graciously pleased so to facilitate the way unto this Mountains top, as Princes who were not accustomed to such insufferable Labours, might have some encouragement to arrive at the top of it. To these *Apollo* answered, That the only means whereby to make the way to the Liberal Arts easie, was the fervent love of Learning, the taking delight in reading the fruitful Labours of his *Literati*, and to study out of pleasure; but that Princes being accustomed by their moneys to possess at night whatsoever of exquisite they had desired in the morning, would likewise possess themselves of the precious Treasures of Sciences in their pastimes and idle delights; wherefore they did abhor such things as were only to be come by, by labour and toil; and that the famous *Francisco Maria della Rovere*, ought to encourage them to climb the Mountain: who thinking Learning the only recreation of elevated Souls, the delight and sole contentment of Great Men, was, to the glory of the Liberal Arts, to the honour of Italian Princes, and to the singular glory of the present Age, become the most Universal and best grounded *Literato* which the present time had in all the choicest Sciences; he therefore wisht



wisht them not to think the study of Learning so hard a business, nor so laborious a thing, but pleasant pastime and recreation, and that so they might as easily come to the Mountains top, as if they had made the journey in a Coach with six Horses.

These Princes seemed to depart very well satisfied with this answer; when *Luca Guarico* appearing before his Majesty, said, That he having foretold *Jovanni Bentivoglio*, that *Bolognian Tyrant*, that he should that year be driven out of his Country; which accordingly succeeded: *Bentivoglio* had inhumanely made him be seized on by Sergeants, and caused him to have fifty lusty stripes given him with a rope; which having much discomposed all his bones, had also wounded his reputation: He therefore desired his Majesty that he would be pleased to resent that high piece of injustice in such sort as he should best like.

*Apollo* seemed to all men rather to laugh at the harm and scorn that was done to this man, than any way to compassionate him; and asked by what art of Divination he had foretold this calamity to *Bentivoglio*? *Guarico* answered, By the excellent Science of Judicial Astrology which he had very much studied. *Apollo* replied, Why did not the same Astrology which made you foresee other mens misfortunes, admonish you of your own mishaps? *Guarico* answered, Because through his Parents negligence, he knew not what day he was born on. *Apollo* then laughd, and greatly despising *Guarico*s vain and unfortunate Study, told Him, he was a great Fool, and worthy the misfortune which had befallen him; for wise men hated to be the first bringers of ill news, even to men of the meanest sort, much more to Princes, whose ears were so delicate, as they delighted in nothing but good news; wherefore it was better to flatter them, by foretelling them a long and happy life, and to assure them, that they should quickly enjoy many things which they desired, and be very happy. For to foretel Princes who were jealous of their Lives and good Fortunes, that their Death was near at hand, or any other bad accidents, and to profess the doing of this by a false Art, which only became foolish people, was to shew that a man did desire all those misfortunes should befall them which he did prognosticate. *Guarico* was no sooner dispatcht, but Count *S. Paul* appeared, a Noble Prince of France, who sorely complained unto his Majesty against *Lodowick* the eleventh, King of France, who after having pardoned him, and sealed his pardon with many Oaths, had made his head be struck off. *Apollo*, with much cruelty, answered the Count, That he ought not to blame King *Lodowick* so much for this his misfortune, as his own imprudency; for when Subjects arrive once at so great rashness as to take up Arms against their Lords and Masters, they were very great Fools if they did trust them at any time after. For nothing of more shamefull being to be seen in a State, than that a man should walk therein who had plotted his Princes death, and the ruine of his State; all Princes thought it less shameful to break their words, than to live with such a blur in their face. That therefore they only ought to confide in such like Pardons as made a Prince be praised for Clemency; but that for such as brought shame with them, they ought to trust no more unto them than to a rotten rope.

As *Apollo* was a little advanced, *Jovan-paolo Lancellotto*, a famous Perugian Lawyer, appeared, who presented unto his Majesty his complete Commentaries which he had lately made upon his admirable Canonical Institution. This Noble *Virtuoso* was chearfully and lovingly received by his Majesty: yet *Apollo* told him, He had been very ill advised to gloss upon the Argument of his well-filed Institution: for such eminent Wits as he, who were absolutely Masters of the Matters which they write upon, using very artificially a succinct and pithy brevity, as if they gave others the substance and quintessence, by them extracted not without much pains from the difficulties

Sciences shewed, and that much to their honour, that they writ to such as were Learned, who did fully understand the Subject they treated on; which leaving without any Commentaries, they made it appear unto the World, that what seemed hard and obscure to others, was very easie and clear to themselves: That if it happened afterwards that other *Virtuosi* commenting upon the Learned Labours of other men, for the publick benefit of the lovers of Learning, they did so wittily adorn them with various acceptions of several significations, as they made them oft-times speak excellent things, and which their Authors never dreamt of; as it luckily befel *Aristotle*, illustrated by *Averoes's* eminent wit; and *Homer*, who being most happy of all other Writers in having Learned Commentators, was very much enriched by the Learned Labours of other men.

The last that appeared was *Claudius Nero*, the Emperour; who signified to *Apollo*, That being at last aware of his Wife *Agrippina's* shameful incontinency, who, blinded by the violent ambition of Government, had given her self over to the embracements of his base Servant *Pallantes*, he was resolved to take such revenge upon her, as the world saw he had done upon *Messalina*, who had likewise been an unchaste Wife of his. But that this wicked Woman, being gotten into *Ibalia's* house, as into a safe Sanctuary, by reason of the great respect which was given to that Illustrious Muse, he could not get *Agrippina* into his hands. He therefore earnestly desired his Majestie to command that that dishonourable Woman might be put out from thence, to the end that by her Bloud he might wash away the shameful stain wherewith she had tainted his Reputation. *Apollo* was never seen to rage more, no not when in the fiery house of *Leo*, than at this request of the Emperour *Claudius*: to whom, with a threatening voice and gesture, he said, He might do well to hasten quickly out of that Audience; for, he whose first Wife had been unchaste, and fell by marrying another into the same pit of Infamy, deserved rather to be buried there alive, than to be holpen out by any one:

---

### The XXXVI. ADVERTISEMENT.

*Harpocrates being found by Apollo to be ignorant, is driven out of Parnassus.*

**T**His morning *Apollo* sent for *Harpocrates*, that great Master of Silence, to come unto him; and told him, that he had still admired his perpetual Taciturnity, but that now he much desired to hear him discourse; for that silence was to be wondered at in him, who upon occasion could give content to the curious *Literati*, by his copious speaking. *Harpocrates* hearing this, shrunk up his shoulders, and made signs that he could not speak. *Apollo* bade him lay aside his affected Silence, and discourse upon some elegant Subject. *Harpocrates* still continued to put his finger to his mouth. When *Apollo*, with somewhat an angry countenance, commanded him to speak; *Harpocrates* drew then near to his Majesties ear, & in a very submiss voice, said, That the world was grown so depraved in its customs, as they deserved chiefly to be esteemed wise, who had Eyes to see, Judgement to observe, and Mouth to hold their peace. *Apollo* being mightily offended at this Answer, turned to those that were about him, and said, He had at last discovered, that *Harpocrates* was a piece of useless flesh, and commanded him to be packing out of *Parnassus*; for he had discovered him to be one of those gross-pated Coxcombs, whereof there were very many in the world, who under colour of a vertuous Silence, did hide and palliate gross Ignorance.

The

The XXXVII. ADVERTISEMENT.

*A Learned Roman desires a Receipt from Apollo to make him forget certain great injuries which he had received at a great Prince his Court. His Majestie gives him some of the water of Lethe to drink, but with bad success.*

THE Learned Roman who some days ago came to Parnassus, had Audience given him yesterday by Apollo. To whom he said, That he was much disquieted in his mind, by reason of divers injuries which he had received from sundry of his ill-wishers in a great Prince his Court, *Donde le persecutione si essercitano con artifici di sessanta Caratti*, Where persecutions are exercised cunningly, and to an excessive height; and the more for that he could not be revenged without pulling greater ruine upon himself, than what his enemies had occasioned him; and yet he found not that he had so vertuous a Soul, as to put on the generous Resolution of pardoning Offences: wherefore to free himself from the Hellish Torment which he continually lived in, he address'd himself unto his Majestie, humbly beseeching him that he would prescribe him some Receipt, whereby he might cleanse his Soul from the many passions of Hatred, where-with it was foully polluted. Apollo appeared clearly to commiserate this Gentlemans unhappines; inso-much as he commanded a great bowl of the water of Lethe to be given him to drink, so prepared, as it should make hateful things be forgotten, but should in no sort prejudice the remembrance of benefits received. The Gentleman drunk up the water with much greediness; which to the great wonder of all men was found to have the vertue only of making him forget such injuries as he had received from men of a more inferiour fortune than he was; and that those which he had received from his betters, were rather more deeply graven in his mind than forgotten. Whereupon many began to murmur, that that vertue was not found in the *Lethean* waters, which had been so much discours'd of by the Poets. When his Majestie did ascertain them all, that the waters of Lethe had, as they should ever have, the same vertue, but that it had not wrought the desired effect in that Gentleman, because men nobly born, and of generous hearts, did usually write injuries received from mean men, in Sand; but over-hand blows given by men of power, in Characters never to be blotted out: for that it became Nobility to forget offences out of magnanimity, not to pardon them out of necessity.

The XXXVIII. ADVERTISEMENT.

*The Duke of Laconia is accused before Apollo to have idolatrized a Favourite of his, for having advanced a faithful Secretary to the highest State-preferments; and he defends his cause excellently well.*

THE now Duke of Laconia hath so highly exalted a Subject of his (for whom he hath a great affection) from a low and mean fortune, to the highest State-Dignities, as he hath not only admitted him into the *Laconick* Senate (a preferment ambitiously coveted for the eminency thereof, even by great Princes) but having infinitely enriched him by giving him great Revenues, hath made him be as much honoured, and respected as highly, as any whatsoever Personage of the State. This famous Duke was accused before Apollo some few days ago, by those who did much envy the advancement of this his servant, for idolatri-  
zing



zing a Favourite. *Apollo* being highly incens'd against this Prince for so hainous a fault, without further informing himself (as upon all occasions he is us'd to do) of the truth of the Impeachment, sent immediately for *Luigi Pulci*, Provost-Marshal of this State, and threatned to punish him severely, if he did not within half an hour bring the Duke of *Laconia* a prisoner unto him, in the most shameful manner he could devise. *Pulci* did diligently obey, for he dragg'd that Prince along immediately before his Majestie, loaden with Irons. *Apollo*, who was presently advertised of this Attachment by an expresse Messenger, gave order that the greatest Bell should be rung, whereby the *Quarantia Criminale* should be summoned, which was done; whither the Duke being brought, *Apollo* having himself acquainted him with the fault which was laid to his charge, told him in a very angry manner, That he afforded him only one half hours space to make his defence in: And in the interim (as if the Prince his case had been altogether desperate) he commanded that he should be condemned to eternal infamy, who having committed so foul an Indignity, as to adore a servant of his own, was not worthy to live amongst the vertuous Princes of the Phebean Court. The Duke began then thus to defend himself, Most mighty Sir, and Father of the *Vertuosi*, I have so arm'd my Conscience with the Breast-plate of innocency, and have behaved my self so vertuously in all my Actions, as I am more than certain that I have never deserved ill at your Majesties hands, nor am I any whit affrighted at your Majesties anger, nor at this precipitate Judgement, that the horrible Sentence of my Infamy should precede the Cognizance of my cause: I only wonder to see, what I thought never to have seen, that the foulness of an Impeachment, even in the justest of Tribunals, as this is, should be able so greatly to endanger the Reputation of one of my condition. But I rest pacified with Gods will, who will have the Gold of Innocency refined in the Fire of Calumny, by the Test of Persecution. I freely confess unto your Majestie, That I have exalted my Friend much more than my accusers have informed against me; and in this my action, which hath been made by relation to appear so hainous to your Majestie, I am only sorry that I have not shewed my self so grateful to this my Friend, as his deserts challenge, I should have been. And if those who accuse me and other Princes of prodigality, giddy-headedness, and of poorness of Spirit, born to serve Servants, did not suffer themselves to be blinded with malice and envy, when they see a Courtier greatly beloved, and rewarded by his Master, but would with an unbyassed mind consider the merits of Court-Favourites, they would stile that Vertuous Liberality, which they now call Vicious Prodigality; those gifts the Debts of Gratitude, which they term Inconsiderate Actions; and that a Vertuous Affection, to which they attribute the Infamy of Idolatrizing Minions. But it appertains not to common men to penetrate *Abditos Principis sensus, & si quid occultius parant. Tacit. lib. 6. Annal.* into the secret of Princes. Whence it falls out that ignorant men call Vertuous Gratitude, the Effect of an Abje&t Mind. The Principality of *Laconia* (as is very well known to your Majestie) is elective; wherein the neighbouring Princes have always had a greater stroke than he who was Governour, not only out of the common end of all elective Princes, in procuring potent Friends to those of their Bloud, after their own death; but by reason of the adherence which Forraign Princes have for no small ends, with such Senators as have the Prerogative of chusing a new Prince: whose Followers they work upon by those means, which are too well known to all men. And your Majestie likewise knows, that the Prince of *Macedonia* had by his subtilty got so great a Power in my State, and was so far encreased in strength above all the Grecian Princes, as he was not only the sole Arbitrator of all *Greece*, but aspired at an universal Monarchy: It is moreover known to your Majestie, that the same Prince of *Macedonia*, under pretence of Friendship, and of taking the Dukes of *Laconia* into his protection, did with deep designs labour their suppression:

And

And because the Prince of *Epire*'s greatness kept him from atchieving so high designs, he either totally to remove, or at least to weaken that obstacle very much did occasion those Insurrections of the Commonalty, and Rebellions of the Nobles in the Principality of *Epire* (more by his Gold and underhand dealing, than by open force of Arms) which did so much weaken the State of *Epire*. And I will not here repeat (since it is sufficiently known to all men) how my wife Predecessor, knowing that the suppression of *Epire* was a manifest way to the ruine of the Laconick Empire, resolved openly to assist afflicted *Epire* with puissant Forces, so to secure himself from the ambition of so potent an Enemy; and how that that good Prince whilst he had these wise considerations died; not without great presumptions that he was poisoned by the procurement of the Prince of *Macedonia*, who was not able to endure that the division of *Epire* (which he thought so sure) should be hindered. In this unhappy Crisis of affairs, I had this Dignity conferred upon me; and that I might not come by so unhappy an end as my Predecessor did, I, in the beginning of my Principality seemed to be of a remiss spirit, and totally incapable of the great affairs of State, and only busied my self in reforming the Magistrates of my Dominion, together with the abuses, and other vices of my people, appearing publicly to be a main Enemy to the Prince of *Epire*, but inwardly knowing very well, whither the Prince of *Macedonia*'s plots tended, and knowing that whatsoever evil befel the Prince of *Epire*, tended to the lessening of me, I put on a resolution of assisting him, that I might establish my own State which was in manifest danger: But to secure my life from those misfortunes whereinto my Predecessor fell, I was forced to be very secret in my proceedings. And it is well known to your Majestie, as to all the rest of these Honourable Judges, that amongst many imperfections of elective Kingdoms, the greatest is, that they less enjoy the so important benefit of secrecy in their State-Ministers, than any other sort of Principality: for mens manners are so depraved, as that such as are Senators, are for the most part greedy Merchants in their high places, by which they strive to reap all possible advantage.

Finding my self in such straits at the entrance into my Principality, and knowing that for certain I was to split upon the rock of Infidelity, if I should in a business of this weight, make use of those ordinary Secretaries, who I knew for certain, were long since Pensioners to Forraign Princes; Great God (from whose goodness I acknowledge this great mercy) opened my understanding, and it was he who propounded unto me, this my, I will not say servant (for I have found such singular worth in him, as will not suffer him to be styled by so base a name) but dear Friend; and to him who had served me with all Fidelity for eight years space, whilst I led a private life, I discovered that secret of my heart, which I thought very dangerous ever to have dreamt of. And then I was aware that the excellency and chiefest praise of a Secretary, did not consist (as many men believe) in knowing how to speak eloquently, but how faithfully to be silent. And this I say, because I so happily made use of this my Officer in the important business which I had in hand, as I luckily deceived the subtle Prince of *Macedonia*, which no wit, how cunning soever, could do at any time before. And by means of this my so faithful Secretary, I succoured that Prince my Friend, whom I publicly profest to persecute, no man ever penetrating into my Counsel; and I have had fortunate success in the mystery of cheating and abusing, even those who make publick profession to be Masters of that Art; and by this handson under-hand-dealing, I have reduced the formerly ruinous and precipitate State of *Epire*, into the condition that now it is: It being risen from so deplorable a condition, to the high pitch of being the only true Arbitrator of whole *Greece*. And the *Macedonians* who had fancied unto themselves universal Monarchy, and who thought to have sipt up every mans State in less than a months time, are fallen from this their height of hopes, into the pit of desperation, and quite giving over their ambitious conceits of possessing themselves of other mens States, have much ado to preserve their own.

*Apollo*

*Apollo* having heard this, ran joyfully to embrace the Prince of *Laconia*, and with a great deal of tenderness, spake thus unto him; You, Duke of that Noble Nation, who express much in few words, have had to doe with a man of such worth, and one, who to say truth, hath very few that are like him, amongst all the *Laconick* Senators, I mean this friend of yours, as if you should give unto him your whole State, you would notwithstanding die ungrateful. For in these unfortunate times, wherein through perfidiousness of many, Princes secrets are sold by the candle, to who will bid highest for them, that servant who in weighty affairs proves faithfull to his Master, cannot be so much rewarded as he deserves.

### THE XXXIX. ADVERTISEMENT.

*The People of the Island of Mitilene, their Prince being dead without issue, argue, whether it will be better for them to chuse a new Prince, or to set up Liberty in their Country.*

THE Inhabitants of the famous Island of *Mitilene*, whose natural Prince did not only die lately himself, but together with his life, left the whole Royal Line extinguished; being without a Prince to Govern them, disputed in many of their Congregations, whether it were better for them to live still under a Monarchy, and chuse a new Prince, or put on that noble resolution which had made so many people fortunate, of erecting a Free State. Great and dangerous contentions arose touching a business of this weight; and tis said that one of the chiefest Citizens, in the last Congregation that was assembled to this purpose, spake thus:

"Beloved fellow-Citizens, Of all the felicities which men receive from God in this world, two are the greatest; That they are born Men, not Beasts; and free, not slaves. And surely there is good reason for this; for, what greater happiness can any man receive in this life, than to obey only the Laws of God and men? What Jewel is to be compared to the rich Treasure full of all the most pretious Oriental Stones, of securing life, means, and reputation from the will of one particular man, inclined to commit so many impertinent things? None that is here, acknowledgeth Liberty to be more lovely than my self; and that it is a pretious gift, which immortal God bestowes of meer grace on those whom he loves; he who knows not this, I pronounce him to be blind, him a fool who doth not highly esteem it, and him an enemy to himself and Country, who doth not heartily endeavour it. But, my dear friends, you must consider, that as those pretious Stones are most esteemed of, which are rarest found amongst men; so we must grant that perfect Liberty is a pretious Jewel, and much desired by mankind, because it is rarely found amongst men. And know, that as the Carbuncle and Diamond are created by an absolute heavenly Vertue, and such counterfeit stones are poor and base, which men make in imitation of the Divine Artificer; so Liberty may be rather said to be a Divine Manufacture, than any humane work. If it were possible to Institute a Free State so easily as I perceive you imagin, there where Monarchy hath a long time reigned, since Liberty is a thing so much desired by all men, there would be no Monarchy left in the world: For people, to come by so great a happiness, would all of them lay claim to Liberty. And yet since there are many Monarchies, and but few Commonwealths, we must needs see, that to erect Liberty in a Country, is rather an impossible than a difficult thing, and a gift which ought rather to be beg'd of God by prayer, than to be hoped for from any humane wisdom: Nor be not moved by the example of so many Commonwealths



"wealths, which with so much happiness to those people, are lately instituted  
"in Germany : For examples square not, unless where the same circumstances agree : Too great is the disproportion between the Germans (who are born  
"in a sort of middle Liberty, from which condition passage is easily  
"made to intire Liberty ) and us, who having alwaies undergon all servitude from our Princes, are so far from being able to purchase perfect Liberty, as we cannot pass from this, into the other extream, without exposing our  
"selves and Country to manifest ruine.

"I grant that some Princes prove sometimes phantastical, insolent, very  
"beasts; and that it is a species of great felicity to secure ones self from these  
"evils; but say you with me, That there is not a more phantastically, insolent,  
"or bestial Government in the world, than that of an ill-ordered Commonwealth, of a free tumultuous State. All who have written, or reasoned of  
"Politick Affairs, confess that a people like us, born, bred up, and who have  
"lived even to their decrepid age in servitude, are altogether incapable of  
"living free. Commonwealths being more formed by the good condition  
"of Citizens dispositions, proportioned to live free, than by Laws: For as  
"a new Vine soon grows dry, if it be planted by an aged Tree; and, on  
"the contrary, does grow up prosperously, and bring forth the fruit in great  
"abundance if it be placed near a Plant, which, as if it were her husband, is  
"of like age with it self; so the new Vine of Liberty scorns to take root,  
"and to bring forth satisfactory fruit, if it be placed near an antient Tree of a  
"people grown old in servitude. For the ambition of the Nobility, and  
"sedition of the Common people who are capital enemies to living  
"free, would for certain so suck up the radical moisture which gives life  
"to the new Vine, as they would in a short time make it wither and become dry.

"This truth which I relate, is evidently seen in the as perspicuous, as rare  
"example of all the past and present Liberties of the immortal Venetian  
"Commonwealth, which being planted whilst yet a young Vine, together  
"with the little bush of the Venetian people, though born but a little before in  
"those morish and fennish grounds, takes such deep and strong root, as it now  
"gives savory fruits of secure Liberty to its Citizens. It is folly for us to hope  
"for alteration of Customs, which are not changed so easily as apparel: For  
"mans genius affecting quietness in all its operations, a soul which knows how  
"to submit it self to a Citizen, who though his superiour in being a Magistrate,  
"is yet his inferior in all other respects; how being rich and young, to honour  
"a poor old man with submission, to bestow all his love upon his Country  
"(next to his God) yea rather than upon his Children or wealth; to prefer  
"the publick good before private interest; to judge uprightly in civil and  
"criminal affairs between friends and parents; to tremble at the severity of the  
"Laws in a Free-State; to possess the wealth of a Prince, and have the mind of  
"a private man; so far to mortifie himself, as humbly to beg the favourable  
"vote of his inferior; and finally to have the taciturnity in publick affairs, and  
"to possess all those habits worthy of a free-man, which are observed to be so  
"exactly in every Noble Venetian; is a Doctrine which is not learnt by  
"Books, nor by the mouths of men; but which is brought from the  
"womb, and sucked in with the mothers milk, by such as are born in Free-  
"Countries.

"If (as I understand many of you are minded to do-) you will send to Venice, to receive the Laws of living free, from that excellent Commonwealth, doubtless rare ones will be given you; but Laws, no less than habits, do not square with all men. God would be too gracious to men if they were permitted, in the midst of July, when they are scorched by the  
"Sun, to go into the Woods, and take from thence the greatest Plane-tree  
"which they should find there, and carry it into their own Gardens, so to  
"enjoy the shade thereof. Liberty, like a young Tree, planted amongst

“men, is very hard to rear up; for it must be continually watered with new  
 “Laws, according to occasions which every day arise, and pruned by severe  
 “Justice. Nor must men be impatient in these cases; for no man enjoys the  
 “noon-day-comfort of a great Tree standing in his Court-yard, which was  
 “not first planted but a little sprig by his great-great Grandfathers. And it  
 “hath been Gods will, that Trees and Commonwealths, should with much  
 “difficulty arrive at long life, and be long in bringing forth their fruits. And  
 “very exceeding great pains and labour was taken to make that very Plant of  
 “the glorious Venetian Liberty, what the world sees it now to be; and those  
 “Ancients who planted it, partook of no good thereby, but only pain and  
 “toyl in bringing it up; whereas now their twentieth generation enjoy the  
 “verdure, the noon-day-comfort, and freshness thereof. For though it be  
 “above 1100 years since it was planted in those Washes, yet is it not so long since  
 “it became so perfect, and so secure a Plant of true Liberty, as that it fears not  
 “the wind of forrein Princes pride, nor the frost of Domestick seditions.

“Add to these things ( my fellow-Citizens ) that it is not so much the Laws,  
 “though they be very good ones, nor yet the other particulars which I have  
 “touched upon, which have maintained, do maintain, and will maintain the  
 “Venetian Commonwealth in perpetual greatness, as is the miraculous and  
 “singular situation of those Marsh and Fenney grounds, which we cannot par-  
 “take of. All that understand any thing in State-affairs, confess that the Se-  
 “nate is the Heart and Fountain of Life of every Free State. Skilful Fencers,  
 “when they will overthrow their enemy with few blows, make a thrust at their  
 “heart; and Princes who have endeavoured to subdue Commonwealths, have  
 “made their first blow at the Metropolitan City of the Free State, only to dissi-  
 “pate the Senate; for these are the mortal wounds which kill all, even the most  
 “potent Liberties: For the Senate being routed, and consequently the heart  
 “of the Commonwealth stuck through, it dies immediately. An imperfection  
 “which Monarchies have not, the greatness of whose Empire is alwaies  
 “where the Kings person is; as the Duke of *Guise* made proof of, who by  
 “his taking of *Paris*, did rather accelerate his own death, than hasten on his  
 “own greatness. The Dictator *Cæsar* proves this which I affirm, to be  
 “true: Who, to Tyrannize over his Country, made himself master of  
 “*Rome* ( which *Pompey* was very indiscreet in abandoning ) only that he  
 “might defeat the Senate: A thing which *Hannibal*, the true Master of Mi-  
 “litia, and sole honour of *Africa*, knew before him, and endeavoured it,  
 “but knew not how to effect it: And which, after him, the Emperor *Charles*  
 “the fifth, that Founder of the greatness of the Spanish Monarchy, knew  
 “very well how to do, and did practise it against the Florentines and the  
 “Sanesi.

“This mortal wound could never be given to the State of *Venice*, whose  
 “Metropolis, where the Senate abides, is fortified, and armed with the proof-  
 “Armor of Marshes and Washes; wherefore I think I may conclude, that their  
 “wils are good, who desire to bring in Liberty of living Free in our Country;  
 “but their wisdom is but weak: And that they who are for a Prince, intend  
 “well, and are excellently well advised; and in taking a resolution in this our  
 “so weighty business, I desire you all to remember, that the Florentine Nobili-  
 “ty, which through the impertinency of the seditious people, could never  
 “bring in a perfect form of living free in their Country, not being able any  
 “longer to undergo the cruel and bloody insolences of the base *Plebeians*, were  
 “forced to call in a forrein Tyrant, the Duke of *Atene*, only that by extraordi-  
 “nary severity, he might afflict the common people of *Florence*, who did so a-  
 “buse their Liberty.

Though these reasons were thought very efficacious by the wiser sort, yet  
 could they not make the People resolve upon chusing a new Prince: Wherefore  
 the business was carried, for living free; and that Ambassadors should be sent

to *Venice* to receive the Laws of living free, from that Commonwealth, which was suddenly done. The Ambassadors were received and welcom'd by the Venetian Commonwealth with incredible Magnificency; and the Venetian Government, Orders, and Laws were shewn unto them, which the Ambassadors caused to be exactly copied out, and registred, and so departed. And being returned to *Mitilene*, they made their Report, and read, in publick Senate, the Laws which they had brought with them, which gave very bad satisfaction to all the common People, and to the greatest part of the Nobility: For the people could by no means indure, that by the Venetian Laws they should be excluded from publick Government, saying that, That Country merited not to be called Free, where all did not command: And the wealthier Nobility being accustomed under Monarchy, to purchase favours from the Favourites, and to obtain places of Magistracy (which they did shamefully execute) from their Princes, storm'd, and said publickly, That that was a most unfortunate Country, where men were inhibited the making free use of their monies; which was purchased by industrious men at the cost of so much sweat, not only to buy meat and clothes, but to purchase therewith such things which encreased reputation: And that it was much better for Citizens to be ruled over by a Prince, whose good will might be won by a thousand several waies, than to be govern'd by inexecutable Laws, when they were administr'd by a numerous Senate; where a little not being sufficient, and enough not being alwaies to be had, whereby to make so many prevaricate and break the Laws, it might truly be said to be incorruptible. And that under Monarchies, the chiefest of the Nobility did from the first, execute the prime places of the Principality; and that in Commonwealths it was sad for them to begin together with the meanest Senators, at the lowest employments, and come slowly by degrees to places of highest dignity: That it required more than the usual years of man to arrive at the supreme preferments; and the rigor of bestowing places of Magistracy only according to mens meer merit, was a Precept first invented by Tyrants, to keep potent men low, and to exalt the mean.

But amongst all these bad satisfactions, nothing distast'd three parts of four of the Nobility more, than the severe Magistracy of the Censors, which they heard was used by the Venetians, who perpetually did severely and strictly examine all mens behaviours; wherefore they said freely, that if the Nobility were so severely proceeded with, in the State of *Venice*, the Noble Venetians were slaves amidst their liberty, and the people of *Mitilene* free, amidst their servitude; for very dread of these things, all with a loud voice cried, out Monarchy, Monarchy; And that if any on would set up Liberty in *Mitilene* let them burn all Laws and Statutes; for such understood that to be Perfect Liberty, where none obeyed, all commanded; and every one did what he list.

## THE XL. ADVERTISEMENT.

*James Creyton, a Scotchman, having incens'd the Vertuosi in Parnassus, by a proud defiance, was so shamed by them through a bitter jest, as without ending the dispute, they forced him to forego Parnassus:*

**J**ames Creyton, a Scotchman the Prodigie of Nature for Learning, came some daies agoe to this Court with such vain-glorious pomp, and self-ostentation, as moved as much nauseousness in the compleatest *Vertuosi* of this State, as wonder in the meaner sort of people, who are usually ignorant, to see that a young fellow of but 25 years of age, should pretend to be exactly



knowing in all Sciences, when the chiefeſt *Vertuoſi* know the continual ſtudy of 80 years is but a ſhort time to be maſter of one only Science. This *Creyton* the next day after his enterance into *Parnaffus*, cauſed a Paper to be Fixed upon the Gates of all the Colledges, and upon the Pillars of all the Delphick *Portici*, wherein, in large Capital Letters, theſe words were written, *Nos Jacobus Creytonius, Scotus, cujuſcumque rei propoſitæ ex improviſo respondebimus.* We *James Creyton*, a Scotchman, will answer ex-tempore to whatſoever ſhall be propounded. This bold defiance, which was thought by many to be very arrogant, did ſo nettle the *Vertuoſi*, as many of them framed Arguments even in the hardeſt Sciences; wherewith they thought to choak him at very firſt. But an acute Satyrical Poet bereft the whole Colledge of the Literati, of the pleaſure of that Diſpute: For the very night after the poſting up of this defiance, he underwrit in thoſe very papers, theſe ſharp words: And he that will ſee it, let him go to the ſign of the Faulcon, and it ſhall be ſhewn him. *Creyton* was ſo ſtung with this biting Jeſt, as he preſently departed from *Parnaffus*, much aſhamed and confuſed; having firſt made known unto his Maſteſty that he thought he could no longer appear with hiſhonour amongſt thoſe *Vertuoſi*, who had done him the affront to deal with him as with a Jugler and Mountebank.

## The XLI. ADVERTISEMENT.

*After ſtriſt examination of ſuch as were to be choſen, the Liſt of Governors is filled up in Parnaffus.*

**A**fter long expectation, the diſtribution of the Governments of this State was yeſterday publiſhed with general ſatiſfaction. It is not to be imagined what diligence and circumſpection was uſed by his Maſteſty and his State-Miniſters in the choiſe of them: For firſt they were careful to chuſe old men to govern the people, only that *I Polledri non habbiano a por bardella a Cozzoni*, Coultſ might not put Tramelſ upon their Pacers; And it was a thing worth much conſideration, that of ſo many as put for it, they choſe only men of ſlow Wits, cold Natures; ſuch as were perplext and irrefolute in all their actions, and drouſie, even to the point of appearing fooliſh; whereas they excluded thoſe who for the vivacity of their ſpirits, ſeemed fit to have been preferred before them. And this was done becauſe thoſe Wiſe Men who were choſen to examin, verily believed, that bold, and over-lively wits are not very fit to govern others, they themſelves ſtanding in need of a bit and Caveſon, to keep them from falling into ditches; for, Experience hath taught all men, that ſuch men, with their too irrefolute wits, do rather diſquiet people, than prove Inſtruments of keeping them in that peace and good ſatiſfaction, which ought to be their chiefeſt care who are the Governors of Provinces; and it is a thing known to all men, that thoſe Electors hold it for an infallible Maxim, That he ſucceeds beſt in the Government of Cities, who being of a ſlower wit, and ſetled mind, knows beſt how to fit himſelf for making his abode there, as it were the ſign of an Inn: For the World, which is much ruled by it ſelf, is much diſquieted and imbroyled by the Chimæra's of ſome ſharp wits, who being overwiſe in all their waies *Inimpeſtiviſ remediis deliſſa accendunt. Tacit. lib. 13. Annal.* make things worſe by unreaſonable remedies. Hence it was, that in the ſtriſt examination that was made in this ſo weighty buſineſs, the ignorant were not excluded, but only thoſe who were too wiſe, and who having their heads full of querks and new inventions, are enemies to thoſe ancient Cuſtomſ, to which the

the people being accustomed, think themselves wronged by being bettered by new Laws. 'Tis true, they studied to find out flexible people, of easie and supple wits, who could accommodate their own Nature to that of others; nor did they admit of any Officer who had not past four years in the study of that important philosophy, of living, and suffering to live: A Basis whereon all peoples quiet, and the assurance of all good Government which can be expected from the good Governor of a Province, is securely groundèd; in whom they thought not the knowledg of the Laws and Statutes to be so necessary, as that they should be vers'd in that gentle way of proceeding, and in that dexterity of judgement, which is not registred in Books. A Consideration so much the more necessary, for that some Lawyers who have had the Governments of several Provinces, have behaved themselves but foolishly therein: Witness *Bartolo*, the very light of the Law; who with all his Legal knowledg, was forc'd to leap out of the window at the *Palazzo di Todi*, to shun being seized on by those who could no longer endure his Impertinencies; who had a fair tongue, but foolish pate. And it is very certain, that they did drive away certain great beastly fellows, even with Bastenadoes, who proudly playing the Peacocks; and publickly professing severity, delight much with their grave looks to threaten men with death in publick assemblies: and they excluded from all hopes of Government, brutish *Busirides*, who thirsting after humane blood, think they can mend the world, with Pillories, Gallowies and Axes: but they mightily loved those who laboured more to inhibit than to punish faults, and who underwrit Capital sentences in Ink, made of Tears. The next day after the publication of the bestowing of Governments, all the Provosts came before the *Regio Collaterale*, where *Apollo* was in person, and there with solemn ceremonies, they made oath between his Majesties hands, that they would leave the world in the same happy condition as they found it; it being high-treason in this State, where *Tacitus* his rule is observed (that *super omnibus negotiis, melius atque rectius olim provisum, et quæ converterentur, in deterius mutari. Tac. lib. 4. Annal.* That better provision was made for all things in former times, and all alterations made since have proved to worse) to make any the least Innovation in Governments.

These Oaths being taken, the great *Delphick* Chancellor, placed in a high seat, said; You Gentlemen Officers, his Majesties pleasure is, that in the places which are bestow'd upon you, you be sure to have a strict care to your waies; and that you swell not so with ambition as to play Rex, but that you remember you are but counterfeit Princes, whose Empire is but weak, groundèd upon a frail sheet of paper, and fortified by a little wax. Then *Marcus Tullius Cicero* made an Oration in praise of those new Officers, affirming, that they were so wise and good, as they were able to new-mould the world. And this oration being ended, *Apollo*, with a pleasing countenance, did with his own hands give every one of them their Letter Patents, and commanded them to go presently to their several charges. It was a thing which caus'd astonishment in all men to see, that as soon as ever their Patents were deliver'd, his Majesties formerly clear and serene face towards those his Officers was changed into a dreadful and angry aspect, as if he had hated them deadly; and the civilities, proffers, and friendly demonstrations of those *Signori del Collaterale*, were changed in the twinkling of an eye into Threats and Accusations; in so much, as they themselves who had been so very circumspect in making that election, swore to every one, that those Officers were a company of greedy companions, publick sellers of Justice, and Birds of prey; and before they departed, by order from his Majesty, an *Urtamartino* taken out of the *Pegasean* Stable, was given to those who were Governors of the chiefeft Provinces, an Instrument thought necessary by all wise men, to beat down some imperious fellows, who desiring to domineer in other mens houses, do with ready money purchase hatred, laying the blame of all their impertinences, insolences, and ill usage committed

against

against the master of the house, upon their own discomposed and hasty nature. I was told by very credible people, that after this *Salustius Crispa*, president of the *Collaterale*, taking the Governour of *Libetro* (whom he much favoured and loved) aside: told him, That he should do well to be very negligent in the beginning of his Government, but be exquisitely diligent in the end thereof; remembering alwaies, that to begin ones Employments, *Acribus initiis, incurioso fine. Tac. lib. 4. Annal.* with strict beginnings, and neglective end, was to imitate the Asses Trot, which is so usual to the common sort of Officers; that in his administration of justice in things of dispute between ordinary people, he should do them exact right without any respect of persons; but that in controversies which might arise between the Nobility, or people of better rank, he should use the dexterity of a wary judgement, with the rigour of Justice, remembering alwaies that the accusations of powerful men were so hateful to Princess as they besprinkled the Officers Garments with certain spots and stains of bad impression, which could never be washed away with any soap of Innocency; that therefore with such he should use the buckler of dexterity, with the sword of Justice, as no wounds of distaste might be given or received by either party; for it being requisite for Princes, for their own affairs, to have the Nobility satisfied, the Officer must know exactly the art of drawing rotten teeth with a piece of cotten; that in his Government he should strive *Omnia scire, sed non omnia exsequi, Tacit. vit. Agric.* to know all things, but not to put all things in execution; for to go about to wash a Blackmoor white, were to play the mad man; and that in this so corrupt Age, Officers might do more wisely to bear with some ancient disorders in the people, than, with very little of satisfaction, to afflict ones self, with introducing good where it was not welcome; that he should shun contentions with neighbour Officers, who were subjects to the same Prince; and that such differences as he could neither cloak nor shun, he should like a Gown-man defend them with his pen; but that he should neither seek for, nor yet shun differences with neighbouring Princes: but defend such as should arise, like a Souldier with his sword, observing still the temper, as to shew reverence towards foreign Princes, and zeal towards his own Prince: that being placed in Government to decide quarrels, and to put an end to other mens differences, he should keep himself from kindling new ones, as he would do from fire; holding it for a certain rule, that Officers won infinite reputation, when at the very instant that they were set upon, they could resolve to give over with loss, *Mercè che delle mosche pigliate con le natiche, mai non si trova chi facesse utila ritratto*: and that he should think that nothing did more shew an Officers lightness, than to seem greedy of disputes and quarrels, whereof wise men would give fourteen to the dozen; that in some things he should do well to prefer the publick Peace, before the rigour of Justice, taught by books; that he should never be over angry, for any whatsoever Impertinency which should be seen or heard of, in his Government; and that if he could not do this, he should not only forbear from acting, but even from speaking in the heat of Anger; and should recommend the consideration of all things to cool blood; that in weighty affairs he should avoid to appear undaunted, bold and resolute, but take pleasure in taking the Crab out of his hole with his Princes hand, armed with the Gantlet of Authority; for though the Officer had authority to act, 'twas notwithstanding good often times, not to use that authority: that he should avoid such Governments, as he would do precipices, where any of the Bloud-Royal lived, or any of the kindred of Court-Favourites; which were the *Scylla* and *Charibdis*, and inevitable quicksand of ruine to all Officers: and that he should not be ambitious of governing in Provinces, wherein were many of the Nobility; to govern whom, was to lead a heard of Foxes, and a flock of Hens to feed, and be bound to bring them all back again to their folds at night: but that he should esteem such Governments best, which being full of mean and ignorant people, received full satisfaction if they had plenty of bread



bread in their market-places; that he should keep conversation and acquaintance at large with all that were in his Government, but strict friendship with none; that he should avoid that retiredness which made men be hated, and that domestical familiarity, which caused scorn, but use such gravity as purchased love and respect to the Officer; that he should abhor to converse with base men, and communicate only with persons of his own profession; and that he should be wary of making any one his friend, to whom he might not at the very same instant become a capital enemy, without any prejudice to himself; for in Officers houses, Mithromes grew in an instant to be as high as Cypress Trees; that he should by all means shun having to do with those great ones in Cities, who love to have many followers, and make profession of Arms; for that, Giddy-headed Officers cannot more shamefully nurse up a Serpent in their bosoms, than by lending an ear to the intercessions which such men make for unruly people, who are imprisoned for seditious faults; every one being ready to spend their lives in his service, who hath once saved them: that in publick Audiēces he should observe great gravity, speak little, but resolutely, employing his ears more than his tongue in such places; and that he should there shun to argue the points of reason with Advocates; for an ignorant man that speaks, knowing better what he hath to say, than a learned man that listens unto him; an Officer who will on the sudden argue a case with an advocate, cannot make good his reputation against him, who having first studied the business, comes prepared, without being so insolent as to use his authority instead of reason; that he should praise, and yet shun the hateful and foolish customs of Provinces; and that he should patiently bear with the stinking pride of Advocates, and the effronted impertinencies of Proctors and maintain their honour in publick, whose faults he might correct in private; that he should practise that golden sentence of *Tacitus*, *Utilissimus idem ac brevissimus bonarum malarumq; rerum delectus, cogitare quid aut nolueris sub alio Principe, aut volueris. Tacit. lib. 1. hist.* It is the most useful & ready choice of both good and bad things, to consider what you like or dislike under another Prince; with such circumspection, as to shun a defect in his predecessor, he should not fall himself into the other extrem. As a certain Prince had foolishly done, who to avoid the over much pleasantness which was blamed in his Predecessor, betook himself to unheard of severities; that he might account business his pastime, eminent spirits making the pleasure they take in commanding and exercising authority over others, serve instead of Picquet or Lurch: that he should be more careful in well governing his own house, than in curbing seditions in the City, for that Provincialists are more troubled at the insolency of an Officers favorite, than at a foul insolency committed by a Townsman; that he should abhor forestalling of Markets, and that he should esteem those his Capital enemies who should propound unto him such unlawfull gains; and that he should firmly believe that the only gainful merchandize becoming an honourable Officer, was, to engage himself deeply in the Traffick of purchasing glory and honour; by which rising still to higher preferments, he in a short time would abound in wealth and reputation; that he should shun prodigality and avarice (shameful extreams in Officers) that he should set aside one fourth part of the day for the dispatch of civil causes, and the other fourth part in deciding criminal affairs, and the rest in being hospital, on which an Officers reputation did wholly depend; that he should alwaies have an eye to his Judges hands; that he should not resolve any thing in difficult affairs, before he were fully posselt of the whole business; for sudden resolutions were very dangerous in such like cases: and that he should alwaies behave himself so therein, as if he did rather grieve to have done too little, than too much; that he should so accommodate his own genius to the nature of those of the Province, as to be gentle with those that were pleasant and peaceful, and severe with those that were stubborn and seditious; that above all things he should curb the insolencies of Sergeants and Marshals-men, who in many

many places are grown so insufferably bold, as they have not only caused wicked scandals to Princes, who in all other respects are glorious and happy, but have rendred such States hateful where the bridle hath been let loose to such like Rascals, wholly made up of insolency; for he was ill advised who gave much authority to one who knew not what discretion meant; that not to appear foolish, he should not acquaint his Prince with every trivial affair, nor keep from him the knowledge of things of importance, least he might be thought to neglect him; that he should believe that wary Judges did threaten more than punish, and that he should not forget, that Officers govern men, who are subject to a thousand imperfections, infinitely addicted to error, and not Angels who cannot sin; that therefore in his Government he should rather affect to be reputed pleasing than cruel; that he should avoid Balls, and publique Feasts, which do abase the Personages of Officers; that in the shameful faults of Noblemen, he should be severe against the Delinquents person, not touching upon the honour of his Family; that he should many times rather wink at carnal faults than seem over desirous to punish them; that by wisely appearing pleased, he should rather make the world believe that his subjects were good, than make them become such through rigour; for those that boast they have hanged I know not how many hundred men in their Governments, glory in their infamy.

---

### THE XLII. ADVERTISEMENT.

*Argus makes proffer of himself to the Dukes of Venice, to guard the Virginity of their illustrious Commonwealth; and his offer is not accepted.*

**A**rgus never had any employment in Parnassus till now, since he proved so unfortunate in watching fair *Io*; for though many great Princes would by large salaries have hired him to guard their Ladies honour, he hath alwaies refused to take upon him the care of any Ladies reputation, having clearly found in *Io's* unfortunate business, that women, when they are leudly inclined, or are strongly solicited, are not to be secured, no not by a thousand *Argus's*. Yet of late daies, being very needy, he offered himself to *Andrea Gritti*, and other Princes of the Venetian State, to guard their beautiful Liberty, so as he might be well paid for his pains, and he would bind himself to keep continually ninety eight of his hundred eyes awake to watch over that illustrious Princess. *Argus* was graciously listened unto by *Gritti*, and the rest of the Dukes of Venice, who first presented him with a purse full of many millions of Crowns, which they said they gave him for the good Will they found in him, but that they had no need of his aid in this affair; for their Liberty needed not his hundred eyes to guard her Honour; her own chaste inclination being sufficient to do it, assisted by the six eyes, by the vigilant and dreadful Magistracy of the three State-Inquisitors, who wrought so by the sword of justice, which they did continually brandish over the heads of the *Libenus*, as that their Liberty, though she be exceeding fair, was looked upon with chaste eyes, even by the most ambitiously lustful, and coveted with a perfect Platonick love.

The XLIII. ADVERTISEMENT.

*The Florentines in their pastime called the Calcio, admit of a spruce  
Forraign Courtier, who wins the Prize.*

THE Noble Florentines plaid the last Tuesday at the *Calcio* in the Phœbean field, which all the *Literati* of Parnassus came to see; and though some, to whom it was a new sight to see many of those Florentine Gentlemen fall to down right cuffs, said, that that manner of proceeding in that which was but play and sport, was too harsh, and not severe enough in a real combat; yet the *Virtuosi* took delight to see it: for many praised the Gamesters swift running, their nimble leaping, and their strength; others were very well pleased with the invention of the Game, which was very good to breed up Youth to run, leap, and wrestle; and many believed this to be the cause why it was instituted in that formerly so famous Commonwealth: but the quicker-sighted Politicians, argued from the going together by the ears of those young Florentines, that some great mystery lay concealed in that sport; for that Commonwealths, are fuller of intestine hatred, and hidden rancor of spirit, than are Monarchies, by reason of the continual flocking to Magistrates, and frequent denials which are given to Senators of such places as they desire, receiving doubtlesly more distastes thereby one from another, than is observed to fall out between people who live in a Monarchy; and it being impossible but that some violent passion of anger must burst forth in a liberty full of distastes, the Politicians affirmed, That the Commonwealth of Florence had done very well and wisely in introducing the *Calcio* amongst her Citizens, to the end that having the satisfaction of giving four or five good round buffets in the face to those to whom they bare ill will, by way of sport, they might the better afterwards appease their anger. An evaporation, which if it should be had upon another occasion by a Dagger, it would have much endangered the publick Liberty. The same Politicians affirm for certain, that the *Sanesi* introduced the famous *Gioco della Pugna* in their Commonwealth, and the Venetians the assaulting of the Bridge in theirs, for no other end but this. But it happened that a spruce Courtier who was a Spectator at this sport, being asked by that famous *Pietro Caponi*, who by the bold answer he gave to a King of France, won eternal fame, how he liked their *Calcio*; who answered, The sport was very pleasant, but that those Florentines did not play well. And the Game of *Calcio* being particular to the Florentine Nation, and altogether unknown in other parts, *Caponi* thought the Courtier had said amiss; wherefore he asked him, Whether he thought he could play better? The Courtier answered freely, that if they would permit him to play with them, he would teach those Florentine Gentlemen the true Art how to take the Ball, how to run with it, how to repulse the wrestlers dextrously, who would take it away; and other excellent master-like tricks. *Caponi* laught to hear the Courtier boast thus, and having acquainted all the Florentine Gamesters with what he said, they jointly invited him to play. The Courtier made himself ready, and entred the lists; where the Florentines promising themselves much pastime in buffetting and abusing him, made him a round, and presently the Ball was thrown up in the air by men appointed thereunto: which came no sooner to the ground, but that the nimble Courtier ran towards it, and having taken it up, clapt it under his left arm; those of the contrary party ran to take it away from him: but he with great strength juffed one, and thrust away another; and whereas the Florentines, who were Masters of the sport, thought to have thrown him down, they were thrown down themselves: for the sturdy Courtier did so freely lay about him on all sides with his Arms, Shoulders, Head, and every part



many places are grown so insufferably bold, as they have not only caused wicked scandals to Princes, who in all other respects are glorious and happy, but have rendred such States hateful where the bridle hath been let loose to such like Rascals, wholly made up of insolency; for he was ill advised who gave much authority to one who knew not what discretion meant; that not to appear foolish, he should not acquaint his Prince with every trivial affair, nor keep from him the knowledge of things of importance, lest he might be thought to neglect him; that he should believe that wary Judges did threaten more than punish, and that he should not forget, that Officers govern men, who are subject to a thousand imperfections, infinitely addicted to error, and not Angels who cannot sin; that therefore in his Government he should rather affect to be reputed pleasing than cruel; that he should avoid Balls, and publique Feasts, which do abase the Personages of Officers; that in the shameful faults of Noble men, he should be severe against the Delinquents person, not touching upon the honour of his Family; that he should many times rather wink at carnal faults than seem over desirous to punish them; that by wisely appearing pleased, he should rather make the world believe that his subjects were good, than make them become such through rigour; for those that boast they have hanged I know not how many hundred men in their Governments, glory in their infamy.

---

### The XLII. ADVERTISEMENT.

*Argus makes proffer of himself to the Dukes of Venice, to guard the Virginity of their illustrious Commonwealth; and his offer is not accepted.*

**A**rgus never had any employment in Parnassus till now, since he proved so unfortunate in watching fair *Io*; for though many great Princes would by large salaries have hired him to guard their Ladies honour, he hath alwaies refused to take upon him the care of any Ladies reputation, having clearly found in *Io's* unfortunate business, that women, when they are leudly inclined, or are strongly solicited, are not to be secured, no not by a thousand *Argus's*: Yet of late daies, being very needy, he offered himself to *Andrea Gritti*, and other Princes of the Venetian State, to guard their beautiful Liberty, so as he might be well paid for his pains, and he would bind himself to keep continually ninety eight of his hundred eyes awake to watch over that illustrious Princess. *Argus* was graciously listened unto by *Gritti*, and the rest of the Dukes of *Venice*, who first presented him with a purse full of many millions of Crowns, which they said they gave him for the good Will they found in him, but that they had no need of his aid in this affair; for their Liberty needed not his hundred eyes to guard her Honour; her own chaste inclination being sufficient to do it, assisted by the fix eyes, by the vigilant and dreadful Magistracy of the three State-Inquisitors, who wrought so by the sword of justice, which they did continually brandish over the heads of the *Libenus*, as that their Liberty, though she be exceeding fair, was looked upon with chaste eyes, even by the most ambitiously lustful, and coveted with a perfect Platonick love.

The XLIII. ADVERTISEMENT.

*The Florentines in their pastime called the Calcio, admit of a spruce  
Forraign Courtier, who wins the Prize.*

THE Noble Florentines plaid the last Tuesday at the *Calcio* in the Phœbean field, which all the *Literati* of *Parnassus* came to see; and though some, to whom it was a new sight to see many of those Florentine Gentlemen fall to down right cuffs, said, that that manner of proceeding in that which was but play and sport, was too harsh, and not severe enough in a real combat; yet the *Virtuosi* took delight to see it: for many praised the Gamesters swift running, their nimble leaping, and their strength; others were very well pleased with the invention of the Game, which was very good to breed up Youth to run, leap, and wrestle; and many believed this to be the cause why it was instituted in that formerly so famous Commonwealth: but the quicker-sighted Politicians, argued from the going together by the ears of those young Florentines, that some great mystery lay concealed in that sport; for that Commonwealths, are fuller of intestine hatred, and hidden rancor of spirit, than are Monarchies, by reason of the continual flocking to Magistrates, and frequent denials which are given to Senators of such places as they desire, receiving doubtlesly more distastes thereby one from another, than is observed to fall out between people who live in a Monarchy; and it being impossible but that some violent passion of anger must burst forth in a liberty full of distastes, the Politicians affirmed, That the Commonwealth of *Florence* had done very well and wisely in introducing the *Calcio* amongst her Citizens, to the end that having the satisfaction of giving four or five good round buffets in the face to those to whom they bare ill will, by way of sport, they might the better afterwards appease their anger. An evaporation, which if it should be had upon another occasion by a Dagger, it would have much endangered the publick Liberty. The same Politicians affirm for certain, that the *Sanesi* introduced the famous *Gioco della Pugna* in their Commonwealth, and the Venetians the assaulting of the Bridge in theirs, for no other end but this. But it happened that a spruce Courtier who was a Spectator at this sport, being asked by that famous *Pietro Caponi*, who by the bold answer he gave to a King of *France*, won eternal fame, how he liked their *Calcio*; who answered, The sport was very pleasant, but that those Florentines did not play well. And the Game of *Calcio* being particular to the Florentine Nation; and altogether unknown in other parts, *Caponi* thought the Courtier had said amiss; wherefore he asked him, Whether he thought he could play better? The Courtier answered freely, that if they would permit him to play with them, he would teach those Florentine Gentlemen the true Art how to take the Ball, how to run with it, how to repulse the wrestlers dextrously, who would take it away; and other excellent master-like tricks. *Caponi* laught to hear the Courtier boast thus, and having acquainted all the Florentine Gamesters with what he said, they jointly invited him to play. The Courtier made himself ready, and entred the lists; where the Florentines promising themselves much pastime in buffetting and abusing him, made him a round, and presently the Ball was thrown up in the air by men appointed thereunto: which came no sooner to the ground, but that the nimble Courtier ran towards it, and having taken it up, clapt it under his left arm; those of the contrary party ran to take it away from him: but he with great strength jostled one, and thrust away another; and whereas the Florentines, who were Masters of the sport, thought to have thrown him down, they were thrown down themselves: for the sturdy Courtier did so freely lay about him on all sides with his Arms, Shoulders, Head, and every part

of him, as he made all keep aloof, so as the greatest part of the Florentines of the adverse part, were thrown to the ground; and some of them received such blows on the Breasts, as they could hardly breathe for a good while after. And the Courtier having overcome all that withstood him, threw the Ball over the Lists, and won the Prize. At which the Florentines were so astonished, as they took a solemn Oath, never to admit of any Courtier more to play with them; as those who in running had winged heels, and are rather Devils than men in juggling, thrusting, making men keep back, and making room for themselves in crowds, and making way there, where people flock most; having the Art of never suffering the Ball to fall to the ground when they have gotten it, nor ever to be taken from them, and in giving their Adversaries such deadly squelches as they shall never rise again.

### The XLIV. ADVERTISEMENT.

Batista Platina, being *bastinado'd* by Augustino Niso, complains to Apollo (*little to his reputation*) of the injury received.

**B**atista Platina, who keeps the Pastry-Shop in the corner of the Herb-market, as he the other day was raising a piece of dainty Paste, Augustino Niso *da Sessa*, that famous Neapolitan Philosopher entred his Shop, and took up the rowling-pin wherewith Platina made his Paste, and did so cudgel him with it, as certainly he would have slain him, had not some of the *Virtuosi*, who heard the noise, run in, and hindered him. Platina being thus ill dealt withal, caused himself to be brought before Apollo, to whom he sorely complained of Niso, and said, That he was not so much grieved at the blows he had received, as that he had never deserved to be so foully affronted by that Philosopher, whom he had always so dearly loved. Apollo did with much grief resent Niso's extravagancy, and gave order for him to be forthwith sent for: who, when he appeared, was ask'd by his Majestie, what had moved him so to dishonour such a *Virtuoso* as Platina. Niso boldly replied, That by reason of Platina's evil proceeding with him, he was forced so to revenge a shameful slash, which he had given him over the face, from one ear to another. Platina with tears, said to Niso, I have always admired your worth Augustino, and loved you as dearly as my own soul; and you, without any cause, have offended your friend, whom you were bound to love and reward. Niso turned then to Apollo, and told him, That he being desirous some few days before to give a private Supper to some Neapolitan *Virtuosi*, had sent to Platina's Shop for a Veal-Pye, for which he was presently paid; and that Platina, whom he had never offended, had to no end placed his Arms over his Shop-door, whereby he had published him throughout all Parnassus, to be one of those useless persons, who delighting in Gluttony, study nothing but how to eat well. Platina excused himself, and said, That he had placed his Arms over his door to honour him, not out of any infamy to him. Apollo then bade Platina hold his peace; for you (said he) have well deserved the mischief which hath befallen you: for the Arms of men of Honour, and of such a Philosopher as is my beloved Niso, ought to be seen in Libraries, not in Cooks-shops, where none but those of smell-Fests ought to hang; for, there is no fouler defect nor vice, than to study how to please the Palate, and to make the base and shameful profession to hunt after good victuals.

The



THE XLV. ADVERTISEMENT.

*Apollo knowing what mischief over-much Riches causes to Poets, exhorts the Magnanimous King of France, Francis the First, to moderate his profuse Liberality which he used towards them.*

**T**He Illustrious King of France, Francis the First, he, who whilst he lived, did not only place Learning on his right hand, but alwayes saluted the *Literati* by taking off his Hat; whom he so loved, as that he enriched many of them, so as by authentick Faith made to *Apollo*, it appears, that so great a King was the first, who by his profuse Liberality to the *Virtuosi* of that his Noble Kingdom of France, had planted such Learning there, as taking deep root afterward, hath brought forth infinite Volumes of the Labours of the Learned French, which have much enriched the Delphick Library; and that using still the same bounty to such as love Learning, he feeds a great many of the *Literati* very plentifully in his Royal Palace in *Parnassus*, to whom he pays very liberal provisions.

A Magnanimity and Splendor, which till now was very pleasing to *Apollo*, who much to his discontentment, is come at last to the knowledge that this Kings munificence towards the *Literati*, produces bad effects; for that over-much Riches, according to their customs, begins to blemish the souls of many *Virtuosi*, with such vices as luxury and ease bring with them, which have so produced the Moth of idleness even amongst the *Virtuosi* of this State, as that many famous Poets have so far given over their Studies, as even *Ovid* himself, who formerly to the wonder of all men, did every day enrich the Delphick Library with some one Elegie or other, since he grew into so domestical acquaintance with so great a King, suffered nothing to proceed from his Pen in a whole year, save four Epigrams made in praise of the four Seasons of the year. Wherefore *Apollo* perceiving that this Kings Liberality towards his *Virtuosi* occasioned even the overthrow of Learning; to the end that the intents and perpetual desire which they have to learn still somewhat whilst they are poor, might not be extinguished, sent two dayes since for King Francis, whom he told, that he much loved and admired the great Liberality which he used towards his *Virtuosi*; but that for the indemnity of Sciences he was forced to will him to be more moderate therein; for that Learning, which is born and bred in poverty, was requisitely to live therein, as in her particular Element: That therefore he should not permit Poets to purchase any thing by his Royal Munificence, but meat and cloathing; the one modest, the other mean: For that he clearly perceived, that they in the abundance of bodily wealth, grew poor in the like of their Souls, vicious amidst Riches; in deliciousness, idle; or that the like disorder was found in them, as was observed to be in Hens, which, the fatter they are, lay the fewer Eggs; Poets being like Crickets, who sing not but out of meer necessity: And that they follow not the chase like Dogs, for pleasure; but, like Falcons and Goshawks, for meer hunger.

## The XLVI. ADVERTISEMENT.

*Apollo having found out the first Inventor of Guns, as he is about to punish him severely for his fault therein committed; the Artificer defends himself very well.*

**T**Is now some fifty years since *Polydor Virgil* had a Pension given him by his Majestie of twenty Crowns a moneth, together with maintenance for himself, two Servants, and their Horses; only that he might endeavour to find out the Inventors of all things which had been thought upon by extraordinary Wits for the benefit of man: For *Apollo* thought such men deserved so well for their industrie, as that they were to be kept in perpetual memory. And his Majestie being infinitely troubled that the Art of Warfaring (which was always cruel) should now be arrived at so great a height therein, by the new invention of Guns, as that in all late Wars much more use was made of Fire than of the Sword: And being grieved even to the very heart, that so many men should be destroyed, and Cities ruined in a short time by this diabolical Invention, he commanded *Polydor Virgil*, that with all speed he should find him out (if at least so devillish an Instrument could be found out by any humane Creature) who had the cruel heart to introduce a scourge amongst men, so like to dreadful Thunder.

*Polydor* obeyed, and in a short time did not only learn that the Inventor of Guns was a Dutchman, but found him out, and delivered him alive into the power of the Court. *Apollo* being hereat overjoy'd, commanded the Judges of Assize, that they should do exemplary Justice upon this so cruel enemy to mankind. These gave Sentence immediately, That the Dutchman should be put alive into a Cannon, to which fire being given, he might be torn in pieces by his own hellish Invention. All things tending thereunto were already in order, and the unhappy Dutchman was brought to punishment, when in those his last freights he intreated that he might be permitted to speak but a word or two before his Majestie in his own defence. He had his desire granted, and being brought before *Apollo*, spake thus; Illustrious King of Light! shall he be condemn'd to so cruel a punishment by your Majesties Judges, who are esteem'd to be just by all the world, who hath laboured to deserve favour from God, and good will from men, by inventing things beneficial for Mankind? It is the intention, purpose, and mind of a man that makes the fault, which whatsoever excess may ensue upon any mans work, yet is it not imputed to any one whose will was good, and his intention holy.

I call God to witness, and your Majesties own light, which sees all things, that I did not invent Guns to afflict Mankind (as I find many do wrongfully think) but out of Zeal, Charity, and Piety; and if any mischief hath since ensued thereby, it was more than I intended: For being vexed at the very soul to see, that through the ambition and avarice of those that Rule, men were by divers wayes drawn, will they, nill they, to the slaughter of War, I bethought my self, that people could not receive a greater benefit from any one, than to acquit the World of the vast expence of Blood occasioned by War; being very sure, that if Princes should want Souldiers, they would not wage War so much, and would content themselves with their own Fortunes, when man to man with their weapons in their hand, they must overcome that enemy, whose State they would usurp. For the danger of losing their lives, would make them lay aside the insatiable ambition which they have of domineering over the whole world. To arrive then at this so holy end, and wherein I thought the whole felicity of mankind did consist, I bethought my self of this Invention of Guns, firmly believing, that out of horror of this so dreadful Instrument, all  
men

men would be so terrified, as they would abominate the mystery of War. I did the rather believe this, for that I saw men were mightily affrighted with Thunder from Heaven, though they knew that God in his mercy makes more Thunder be heard for terrour, than Bolts-seen for punishment; that notwithstanding many when they see the Lightning which precedes the Thunder, run into corners to hide themselves; nay, others have built themselves Chambers of Iron for security. Wherefore I did firmly believe that no man would ever be so rash or cruel to himself, as to expose his life to the manifest danger of death, by incounting with earthly Thunder, so like in all respects to the Thunder of Heaven, and levelled at the life of man, not to affright, but to kill him. If the contrary to what I believed, hath since fallen out, and if men be grown so superlatively foolish and cruel to themselves, as out of a desire to appear gallant, to go even with delight against the mouth of the Cannon, Am I to be blamed for other mens rashness and beastiality?

*Apollo* was so moved to hear this Dutchman so gallantly defend himself, as turning his punishment into favour, he commanded that he should be rather rewarded than censured; and with tears in his Eyes, said, That by reason of their bestiality, who dare sell their lives for the poor price of six pence aday, he was compelled to be pleas'd that cruel Inventions should daily more encrease, whereby to rid the Earth of this lewd sort of men; and since that neither Fire nor Sword were able to do it, he earnestly desired the Majestie of his Creator, that he would once more open the Catarracts of Heaven, and quickly pour down new deluges of water upon the Earth, to wash those wicked men from off the Earth (without harming such as love peace) who forgetting that they are obliged to multiply mankind, have taken upon them the cruel trade of annihilating it by Fire and Sword.

---

## THE XLVII. ADVERTISEMENT.

*The Roman Monarchy desire to be resolved by Cornelius Tacitus in a Politick Doubt; and receive full satisfaction therein by Melibeus, the Mantuan Shepherd, who was casuall there.*

THE illustrious Roman Monarchy, which, before it was trampled upon by the barbarus Northern Nations, lived here in *Parnassus* in that height of glory, which no other human worth could ever arrive at; under pretence of going a hunting, went in disguise the other day to find out *Cornelius Tacitus*, who for his recreation was retired to his Country-house; and told him, that she was come to him only to be resolved in a Doubt which had a long time troubled her mind, the which she had conferred about with many other great Politicians, and had not received such satisfaction from them, as she hoped to do from him, who was the greatest Statist and Arch-Flamén of all Modern Policy. And that the business which so much troubled them, was, That the Kingdom of *France*, *Spain*, *Egypt*, *Soria*, the Commonwealth of *Carthage*, and the rest of the immense States which she possess in *Asia*, *Africa*, and *Europe*, were of themselves formidable to every one, before they were joyned to her, but that being all of them united in her person, instead of strengthening her, they had made her weaker than she was before; a thing which they did the more wonder at, for that it was evidently known, that many Threads made a strong Rope, and many little Twigs a strong Rafter; and yet an infinite number of Principalities being joyned together, had not formed that Eternal and Great Monarchy which men did expect?

*Tacitus* answered to this, That the question was of weight, and therefore deserved to be maturely consulted; that he would return the next day to *Parnassus*,



*nassus*, where when he should have cast his eye over his *Annals* and *Histories*, he believed he should thereout draw such an answer, as would give her Majestie full satisfaction. The Roman Monarchy was very well pleased with this Answer; and just as she was going to take her leave and be gone, *Melibeus*, that famous Shepherd, who had brought a dish of Curds and Cream, and two new Cheeses that very morning, as a present to *Tacitus*, and had heard the Question asked by that great Monarchy, desired her that she would be pleased to stay, for that he would instantly give full satisfaction to her in that which she desired to know.

*Tacitus* and the Roman Monarchy smiled upon *Melibeus*, and bade him hold his peace, and go look to his Sheep, for that was his profession. *Melibeus* then boldly answered, That no sort of men whatsoever knew better how to discourse of, and resolve State-affairs than Shepherds; That Princes should be happy if they used the same Charity in governing their Subjects, as Shepherds do in feeding their Flocks, and the people most happy if they would imitate Sheep in their obedience to their Princes. *Tacitus* and the Roman Monarchy marvelled much at this bold and resolute answer of this Shepherd; wherefore they bade him freely make his Conceit known: With which permission, *Melibeus* thus began;

Most powerful Queen, I (as it is well known to my *Virgil*) am a Shepherd of *Mantua*, and I should much injure this my gray Head and Beard which you see, if I were not absolute Master of my Profession. I say then, that in so many years that I have had the charge of Sheep, I have clearly learnt, that a Shepherds power and greatness, consists not (as many that are covetous and ambitious believe) in having many millions of Sheep; but only in having so many as a good Shepherd may keep with his Eye, govern with his Rod, and rule with his Whistle. And the reason is apparent; for Shepherds are Beggars when they have too few Sheep: for great poverty forceth them to milk them too dry, and to shear them too close. Shepherds are always wealthy and happy in a mean (wherein all perfection consists) whereas in Immensity they run certain danger, for that it is very hard to govern such a number of Sheep as is disproportionable to the Forces of any one man. Whence it is, that silly Sheep, when in too numerous Flocks, first grow lean, and then of necessity die, through the meer carelessness of him that looks unto them. This disorder is occasioned, for that Flocks of too disproportionate greatness, instead of good Institutions, are full of foul Confusions; and the Proverb frequently made use of, and diligently observed by us Shepherds, is true, That a few Sheep will not supply the necessities of a Shepherds Cottage, many will; and infinitely begets confusion, and are rather prejudicial, than of use.

Princes and Commonwealths were happy if they had the property of Camels, to stoop down humbly to the ground to take up the load of Government; and if they could put a period to their Pride and Ambition, by rising up on their legs, and not suffering any more load to be laid upon them, when they know they have sufficient for their strength to bear: but men do all their life-time, long to grasp a great stack of Hay, to the end that they may at one burthen carry it all home to their own Barns; which falling afterwards by the way, they find that after so much industry and pains, they have laboured in vain. Hence it is, that for 1600 and odd years that I have been a Shepherd in *Arcadia*, I never had in my Penfolds above 500 Sheep, which affording me the certain gain of 500 Crowns a year, I have still been held to be very fortunate by all the Shepherds of *Arcadia*. I therefore think that Shepherd unhappy, who being blinded by Avarice, thinks to grow rich in one day, by having many Flocks of Sheep, which not being able all of them to be looked unto by the Masters eye (which is that which fattens the Sheep, and which is the Flocks chiefest felicity) he commits them to the custody of careless Boys, and oft-times Rents them out to cruel Shepherds, who out of greediness to reap a little Interest more than the Sheep

can yield, do lose the Principal. Neither have there wanted amongst us Shepherds, those *Alexanders* the Great, who, to assuage their thirst of Government, have not been ashamed to ask of God, that he would create new Worlds. For in our *Arcadia* was one *Menalcas*, one that did alwaies envy me, and was my mortal enemy; who thinking he should be able to crush me, if he could get more Sheep than I had, was not content with 500 Sheep which he had, but, that he might make himself absolute Monarch of all the Shepherds of *Arcadia*, took up money at us, sold the greatest part of his Patrimony, and having got together a good sum of money, he sent for three Flocks of Sheep, each of them consisting of 500, from *Spain*, *France*, and *England*, where he knew the best Sheep were, and paid excessively for their transporting; which being Strangers, and not acquainted with the Shepherd, nor yet understanding his voice nor whistle, they were but ill-favouredly led to their pasture in the morning, and brought back again at night to their Folds. Wherefore *Menalcas*, to bring his Sheep to better obedience, which went still wandring up and down, set Dogs upon them; which not being known to the Sheep, were alwaies hated by them, and they were the more incensed, for that to their natural hatred, they added offences; which begot such obstinacie, despair, and disobedience in the Sheep's hearts, as they began infinitely to abhor the Shepherds, and the being guarded by Dogs. Moreover, when they found they were to be milkt or shorne, they hid themselves in woods; and then it was, that all the Shepherds of *Arcadia* knew, that despair may make Conies turn Lions. Wherefore the Spanish Sheep grew so enraged, as they even ventur'd to bite the Shepherds; the French kickt the Pail down with their Feet, wherein they had been milkt; and the English Sheep, that they might not obey strange Shepherds, nor have their Wooll torn off by unknown Dogs, forbore to graze, chusing rather to die for hunger, than to live in that slavery. It was more strange to see, that the same profit of Cheese, Wooll, and Lambs, which those forraign Sheep so willingly yielded to their own Country Shepherds, were with so ill will paid to *Menalcas*, as thinking they were not only ill treated, but tyrannically massacred: they seemed to be glad that they were become barren, and laught to see their Shepherd undone.

*Menalcas* being exceedingly afflicted at this novelty, was forced to send to *Switzerland* for a new Regiment of Dogs, to bring his Sheep to better obedience; which remedie proved both chargeable and unfortunate; for these Dogs growing so cruel to the Sheep, as even to worry them, and eat them up; this cruelty wrought such effect in the Sheep, as they began resolutely to throw off all obedience. So as afflicted *Menalcas* fell at last into the misfortune of listening to a Florentine, a damn'd Master of Policy, who told him, that wary Shepherds had no better way to make forraign Sheep which were disobedient, serviceable unto them, than by keeping them poor and lean; which as soon as it was put in practice, proved so prejudicial both to the Sheep and Shepherds, as *Menalcas* could not get so much as one Cheese, nor half a Tod of Wooll from his Sheep, and the Sheep died for want of meat. And in one months space, *Menalcas* lost both his Interest and Principal; and (which caused much mirth in all the Arcadian Shepherds) from being a happy Shepherd of a Noble Flock, fell, through his greedy Ambition, to be a woful Merchant of Sheep-skins. A great misfortune, wholly occasioned through the ignorance that men have of Shepherds Arithmetick, which differs so from the Merchant-like Arithmetick used in other affairs, as *Menalcas* who gained 500 Crowns a year by 500 Sheep, fell far short of getting a thousand by a thousand. For it is true, that in common Arithmetick, twice five makes ten, and thrice five, fifteen, and so forward; but in Pastoral arithmetick, twice five makes three, thrice five makes one, and four times five makes that cypher which ruins as many, as by grasping at too much, holds fast nothing.

## The XLVIII. A D V E R T I S E M E N T.

*The Vertuosi of Parnassus, in the Assembly of Focide, decide the mystery of an Host; and find, the keeping of an Inn to be a Noble Heroick Vertue.*

**I**N the Assembly which some daies past was celebrated in *Focide* by the *Vertuosi*, for decision of some Controversies which arose amongst the *Vertuosi*; it was resolved, to the wonder of all men, That Inn-keeping was not a sordid Occupation, but a most worthy Heroick Vertue, only fit for such high-spirited men, and men of Worth, who born to be Liberal and Splendid, cannot endure that their Purse should be strung with Avarice, nor the Coffers wherein they keep their Gold lockt up with the Key of Niggardlinefs; for they think that the use of money serves for nothing, but the more to inable Gallant Men to do Gallant Things. The wonder was yet the greater, for that it was said, the *Vertuosi* concurr'd so unanimously in this Declaration, as it mist but a little, that this Vocation, held at first so sordid, was not added as an Eighth to the Seven Liberal Sciences. The meaner sort of the *Literati* could hardly believe that this Paradox was approved by the noblest sort of *Parnassus*: For *Aristotle*, *Plato*, *Averroes*, and many other ancient *Literati* of the first Classis, did highly praise this resolution of the Assembly, confessing all, That no nobler Art, no more honourabler Exercise, nor greater Advantage could be had or made by Great Men, than that of Inn-keeping: Alwaies provided, that they should be very circumspect in lodging certain qualified passengers, who upon occasions which daily occur, might with half a penful of Ink, and one little Word, make their Host happy, and not only pay for their Supper and Horse-meat, but make good the losses he had suffered by such as feed upon other mens costs, and pass for Noddies.

Presently upon this Declaration, many generously-minded men of *Parnassus*, &c who were formerly vers'd in the Noble Art of Husbandry of sowing Good-turns, and-reaping Gratitude, betook themselves to the chief High-waies, where they have built commodious Inns to take Sturgeons with Pilcherds. And *Alberto Pio*, *Conte de Carpi*, one of his Majesties Council of State, dispatcht away an Expreß by Post, to acquaint his Nephew *Ottavio Aquaviva*, who was then in the Court at *Rome*, with this News. This nobly-minded Prince, and worthy Successor to his vertuous Forefathers, as soon as he had read the Letter of so high advertisement, took Post, and riding towards the High-way which leads from *Rome* to *Tuscany*, did immediately erect a Publick and Royal Inn in *Viterbo*, with the Sign of the blew Lyon, where he nobly treated all the Princes, and other gallant Gentlemen that pass by that way; and did this with such Host-like chearfulness, as having twice lodged Cardinal *Nicolas Sfondrato*: Very suddenly afterwards, the said Cardinal being made Pope, remembering what good Cheer his Host had made him at *Viterbo*, and considering the Noble Bloud, and great Worth and Merits which did concur in so great a Prelate, he caus'd him to be sent for to *Rome*; and discomfing with him of what he had eaten at his Inn, did gratefully requite him with a Sallade of boyld Succory, a Dish of delicate Portage, with Wardens roasted in the Embers, and with a Cardinals Cap, in despite of some poorly-conditioned fellows, who are not ashamed to give scurvy nicknames to the Accommodation which we receive by being well lodged, and which ought to be esteemed a great happiness.

The



The XLIX. ADVERTISEMENT.

*A Literato severely punished for saying that, Duels were sometimes necessary.*

THE Argumentation, had three daies ago between certain *Literati* in the *Patipatetick Porico*, Whether his Majestie had done well or no, to forbid Duels upon so severe Penalties, was very remarkable for the misfortune it occasioned to some: For the Disputation was no sooner ended, but those who had held, That oft-times such differences might arise Between Souldiers and other persons, as, not being to be decided but by the Sword, Duels were necessary, were seized upon and condemned to the Gallies. The wonder of this so sudden Sentence was increased, it being clearly seen, that even Justice her self, which was never known to shew any passion in any whatsoever occasion, did not at this time conceal her anger against those that were sentenced.

Some of the wisest of this Court say, That she had much reason to appear so incensed, since her Reputation was so deeply concern'd by those who had dared to affirm, that it was possible for some differences to fall out amongst men, as were not to be decided by her Laws, without the use of Duels.

The L. ADVERTISEMENT.

*The Dukes, Marquesses, and other Titulati of Parnassus, complain grievously to Apollo, that their Honourable Title of Excellency, should be given to Doctors of Law and of Physick.*

THE Duke of *Aganippe's* Wife fell sick the last Week of a dangerous Fever; he therefore forthwith called together a Colledge of the best Physitians of this Court, wherein for his better satisfaction, he would be present himself. And it fel out, that, whilst these Physitians were arguing the business amongst themselves, they gave the Title of *Excellency* to one another; whereat the Duke being so scandalized, as not being able to endure that so high a Title, and which in this our Age is so ambitiously coveted by great men, should be frequently used by those thread-bare Doctors; not tarrying to hear their result, departed from them, and went to find out divers Princes to whom the Title of *Excellency* is given; and told them, they must make head, and no waies tolerate that so signal a Title should be abused by Doctors of Law and Physick. The Princes were so well pleased with this motion, as they immediately presented themselves before *Apollo*, and complained grievously that the Princely Title of *Excellency* should be used by those Doctors, for whom the Title of *Sir*, or *Master*, was too much. *Apollo* gave them no other answer, but, That they should send for the parties to appear; which was done. So as the Doctors of both these Professions appeared the next day before *Apollo*, who (the Princes their Adversaries being present) said, It was well known to all men, that Lawyers and Physitians were in the World long before there were any Dukes or Princes; who had their beginnings only since the *Goths*, and other barbarous Nations passing into *Italy*, divided it amongst them into petty Principalities, till when the names of Dukes, Marquesses, and Earls were never heard of; and that the Doctors of Law and Physick, from the first plantation of Learning, had the Title of *Excellency* given them, which they had ever since peaceably possess'd; and that those first *Titulati* which were seen in *Italy*, took upon them the Title of *Excellency*, as being a thing which was highly esteemed of by Lawyers and Physitians; and that since the *Titulati* were of much later standing than Doctors, no Justice would permit

that the later should deprive the more ancient of the Title of *Excellency*: and that if the Princes their Adversaries thought that that Title was of less repute for being used to Scholars, they might leave it, and take to themselves one which they should like better; but that they were very sorry, that in these Modern times the Liberal Sciences should be of so small esteem, as it should be accounted a dishonour that Physicians and Doctors of Law should use the Title of *Excellency*, which the ancient Dukes took from Doctors, as a thing which they did much value. And then they added, that for the eternal glory of Learning, and to encourage men to learn the Liberal Sciences, the rewards of honourable Studies ought rather to be encreased than diminished; To this the Princes answered, That the first foundation laid by the Doctors, that the *Titolari* had taken the Title of *Excellency* from them, was false; for that the most of them had purchased it at dear rates from Supreme Princes.

To this the Doctors reply'd, That if to enjoy the Title of *Excellency* at dear rates, made for any advantage in this dispute, the Doctors of both these Professions might say, that they had paid dearly for the Degree of Doctor, which brought with it the Title of *Excellency* to the Colledge which had given them that Degree. The Princes reply'd with a great deal of contempt and derision, That it was very strange that Doctors should pretend to parallel their Excellencies, which might cost them 50 Crowns, with that of Dukes and Princes which required many thousands; and that the difference between the one and the others Excellency, was easily discerned by the difference of the price. It appeared strange to *Apollo*, that the Princes should presume to enjoy the name of *Excellency* at a dear rate: and he told them, That they by their moneys had purchased the substance of the Estate which they possess, not the vain-glorious Title. But that Doctors who did first possess the substance of Learning by their perpetual labour and watchings, might justly say, that they had purchased the Title of *Excellency*, when they parted with their moneys for the Degree of Doctor. To this the Princes answered with a deep sigh, fetcht even from the bottom of their heart, that his Majestie was in the wrong; for many of them had purchased the Title without any State; when to a Castle or place which they had enjoy'd from their Supreme Prince with the Title of Baron or Lord, they had purchased the Title of Duke or Prince, only that they might be honoured with the Title of *Excellency*. *Apollo* was so much distastd hereat, as he presently made an Edict, whereby he commanded all Kings and Emperours, that for the future they should abstain from such like Merchandize, as from a thing unlawful; and granted all Priviledges and Prerogatives which the Law by way of Charity doth afford to Widows, Orphans, Idiots, and other miserable people in demanding full restitution *ex capite enormissima lesionis*, to those silly people who would throw away their money to buy smoak without roast-meat. Then to rid himself of this troublesome Controversie between the Princes and Doctors, he referred it to the Tribunal of the sage Grandees of the Liberal Sciences, who upon hearing of the Fact, were to determine it: Before whom, when the Dukes and Doctors appeared, after two hours dispute, those Judges gave Sentence, That though the Title of *Excellency*, which was used by Doctors, and given to Princes, was of the same matter, quality and substance, yet it was the Goods of Fortune which was honoured in Princes with the Title of *Excellency*; and in Doctors, those of the mind. The Dukes thought then, that the Sentence was favourable on their behalf; wherefore with a scornfull smile they said to the Doctors, These Judges have cleared the Question once for ever. At the hearing whereof, the Doctors, who smiled inwardly at the simplicity of these *Titolari*, not to give themselves any further trouble, answered nothing. But when the Princes had conferred with their Learned Council, who told them that the Sentence made for the Doctors, they prest his Majestie that they might be suffered to appeal: *Apollo* troubled at the Princes pressures, bade them be quiet; for they vilified the Title of *Excellency*, who bought it with

with their moneys; not they who had won by their labour and study: And that if the Dukes and other *Tiulati* would purchase infinite Honour to themselves, they should open their Purfes, and by rewarding the Professors of Learning, acquire unto themselves the Title of *Liberal*; which with men of sound judgement, and perfect understanding, was thought to be much above that of *Excellency*, *Highbness*, nay, even that of *Cæsars* Sacred Imperial Majesty.

## The LI. ADVERTISEMENT.

*A Marques who caused his Genealogy to be made by Scipio Ammerato, found himself so ill dealt with by him, as he redemands the reward he gave him.*

**A**T Scipio Ammerato's first entrance into *Parnassus* he opened a publick Shop, where he still professes the mystery of making Genealogies, and Pedigrees for principal Families, at which he is so expert, as he hath the chief work in this Court of that nature. Wherefore some moneths ago a Marques of some condition desired him that he would draw a Pedigree of all his Family, and endeavour carefully to find out the first original thereof, for which he would not be unthankful to him, and in part of payment, he presently gave him 200 Crowns of Gold. Ammerato spent divers months in this business, and at last found all that was possible to be found of that Lords Family, and drew it up into an exact form. By that Genealogy it was seen that this Lords Predecessors had been Marqueses for above one hundred years, and that the first of his Family that possessed any Estate was a Captain, who for his good service done to an Emperour of Germany, had a Castle given him, which was called *Marques*. Ammerato found that this Captains Father was a Phyfician, that this Phyfician was the son of a Notary, that the Father of this Notary was an Oylman, descended from a Serjeant, who for some roguery was hanged; that this Serjeant was son to a Matrix-maker, who was descended from a Gentleman of *Savoy*, who for having conspired against his Prince, was put to death: whose son, when he was very young, being sent by the Prince of *Savoy* to shift for himself, was taken into the house, of meeer charity by the said Matrix-maker, who having taught him his Art, adopted him his son. The Gentleman of *Savoy* was son to a great Count, whose Father, Grand-father, great Grand-father, and great great Grand-father had been of good esteem in that County, which was purchased by a Courtier, a great Favourite to the Prince of that time. This Courtier was found by authentick Records, to be the son of a certain Jew, whose name was *Solomon*, who becoming afterwards a Christian, was called *Arnoldo*; and this Jew being come from *Rhodes*, his Pedigree could be no farther pried into. Ammerato having arrived at this, presented the Lord with this Genealogy, who seeing the great bulk thereof, not looking into the Contents, seemed to be well satisfied, and gave Ammerato a thousand Crowns. But when he read the loathsomeness of his Family, and the mean condition of divers who were registred in his Genealogy, he returned to Ammerato, and told him, That instead of an honourable Pedigree which he had desired him to make, he had composed an infamous Libel against him. Then giving him back his Genealogy, redemanded the moneys which he had given him, saying, He used to reward those who would cover his shame, not those who would lay it open to the world. But he was soon quieted, when Ammerato told him, He should do wisely in not being



over-curious in seeking far into the Antiquity of his house; for that the wheel of this World turning continually round, and in a short space of time laying those low, who a little before were at the highest pitch, they who were too ambitiously desirous to know who their Progenitors were from the Flood, would find many in their Genealogy stained with the like blemishes as his was.

## The LII. ADVERTISEMENT.

*A dispute arising amongst the Vertuosi touching the truth of certain Sayings and Speeches of wise men; their true meanings were argued and resolved in the General Dyet, celebrated in Helicon.*

THE Sayings, Sentences, and Answers of the wise, are the Laws, Acts, and Statutes which are observed by the *Vertuosi* in this State; and therefore *Apollo* is very careful that they may be perfectly true, and exactly good. And because many days since, a great dispute arose amongst the *Literati* touching the truth of some of them; according to custom, in a business of so great weight, the General Dyet of the *Vertuosi* was intimated in *Helicon*: Wherein the first thing that was called in question, was, whether or no the common saying was true, That Wise Men and Fools are cozened by fair Words and foul Deeds. Many were for the Affirmative, saying, That the cunning of divers modern Wits was arrived at that height of double-dealing, as there were many good people, who being fed with good words, were afterwards paid with bad performances; and that it was daily seen, that double-dealers did by their fallacious speeches turn and wind plain meaning men as they listed, and led them by the Nose at their pleasure, though they were held generally to be wise men. Yet it was resolved by the major part of the Dyet, that in times past the saying was allowed of with much reason, and practised as a true one; but that now adays by the over-daring boldness of dissemblers, who were openly seen to cheat and cozen, the eyes of the simplest and very Idiots were so opened, as believing only such things as they saw plainly by noon-day, and touched with their hands, none but Fools were cheated with good words and bad deeds; for wise men who were aware of these wicked mens ways, did not only not at all believe them, but holding them to be Crosbiters and Cutpurves, shunn'd them as they would do the Plague: So as such as these being upbraided with their double-dealing, durst no longer shew their faces amongst honest men; but like Owls and Bats, appeared only by night, to hide their shame by darkness. It was next taken into consideration, whether that Proverb, *Omne solum fortis patria*, To a stout man all the World is his Country, were absolutely true or no. The first day, which was wholly spent in hot Disputation upon this point, the Dyet seemed to think it was a great error to question a Sentence, which till then was held undeniable by the unanimous consent of all Schools; since it was plainly seen, that gallant and worthy men were cherished and welcom'd wheresoever they came; and that no Prophet being approved of in his own Country, men highly-minded, and of generous Spirits had reason to account that their Country, where their worth was valued; and where, without being envied by their neighbours, every man was valued according to his true worth. That they only should esteem that for their Country wherein they were born, whose foolish behaviours abroad made them be accounted odious Forraigners. Yet the adverse party had the better, so as the Saying was repealed as false. For by the *Vertuosi* of the Dyet, it was found to be directly contrary to the Divine Will of God: For, God being pleased, for reasons unknown to man, not to make the whole Fabrick of the earth

of

of a like fertility and pleasantness; and yet it being his will, that the most barren Mountains should be as well inhabited by men, as the most fruitful Valleys; and the scorch'd and frozen Climates, as well as the Temperate, he with Wisdom, worthy of himself, did infuse into the heart of man so excessive a love unto his Country, thereby obfuscating his judgement and understanding, as he hath taken from man the knowledge of better, who still thinks that Country the most delicious where he is born: A love so necessary, as, were humane Creatures deprived thereof, they would abandon the craggy Alpes, the frozen Northern parts, and the scorched Southern ones, and with infinite confusion flock all of them to the temperate Countries of *Europe* and *Asia*; and that wild beasts, and all other Creatures did clearly evidence this, who governing themselves by natural Precepts, were seen to live perpetually in those Countries wherein they were bred; and though they were swift of wing, and fleet of foot; yet they were contented with the small circuit of their own Country. That therefore Hares, when hunted from their seats by Dogs, in flying from them are so frightened with the sight of new Countries, as fearing new places, more than the Hounds Teeth, they return to dye where they were first started. That the curiosity of man had observed, That Swallows by so long a Tract both by Sea and Land, return to build their nests in the same place from whence they went the year before. After this Averment, it was much disputed by the Deputies of the Dyet, whether the Proverb *Festina lente*, were true or no. And it was said, That it being impossible at one and the same time both to run and walk slowly, the Proverb contained contrarieties, and was therefore impossible to be put in practice; for slowness could not consist with swiftness, and that it was impossible to use mature deliberation, where Precipitation was Wisdom. And in this particular *Tacitus* his opinion was much approved, who freely said, that *Nullus cunctationi locus est in eo consilio, quod non potest laudari, nisi peractum: quia non cunctatione opus, ubi perniciosior sit quies quam temeritas. Tacit. lib. 1. Histor.* there is no room for delay in that advice, which admits not of praise till it be executed; for where pausing is more dangerous than rashness, there needs no delay. In this variety of opinion, the Dyet, that they might maturely resolve the business, caused the Emperour *Flavius Vespasianus* to be sent for: whom they demanded, In what sense he, who first used that Saying, *Festina lente*, did understand it; and whether by those words he would teach others Mature haste. To this *Vespasian* answered, That he did not set up the Impress of the Anchor and the Dolphin, with the Motto which was so well known, in that sense which was afterwards commonly given unto it; for he very well knew, that many occasions might happen, wherein Precipitation was to be effected great Wisdom; and, according to the *French*, first to act, and then to argue and resolve: But that by *Festina lente*, he would have wisely admonished his Romans, *lente festinare*, to be slower in making Feasts, for that in *Rome* where there were many Beagles which were very well sented to find out wild Beasts, though in never so secure a Harbour; and great store of swift Grey-hounds, and abundance of those two-legged Animals, who being of a wild nature, *sunt occupantis*, have no certain owner, the too frequent use of Feasts was nothing else but to hunt for Horns, and fill ones budget with them. After this Interpretation of his Impress given by *Vespasian*, which was fully satisfactory to the whole Dyet, it was propounded, whether the usual Proverb, *Rosso mal pelo*, Beware of a red Head, were true or no? And because of all men, those that have red Hair, drink most, and therefore are accounted brave Fellows, jovial Companions, Truth-tellers, and pleasantly disposed, no ways revengeful nor cruel, but much given to pastime; Red Hair seemed to be best for those who desired to appear before men, with countenances which might purchase them good will and credit amongst men. The Dyet did unanimously vote for the repealing of the Proverb, and with a joyned Vote declared it to be false. When, at the very instant that the Decree was entering, the vertuous Lady *Victoria Colonna*, who in the Dyet represented the whole

whole University of *Poetesses*, briskly opposed it, and caused the whole Dyet to alter their opinion. For she told them, That they had revoked the truest Saying that ever proceeded from the mouth of any wise Philosopher: For (said she) the Proverb *Rosso mal pelo*, did not warn men (as it was commonly believed) to beware of Red Hair, but Women; and especially married Wives, that they should by all means avoid it, as a treacherous Hair. For there being but few men of that complexion, if one of them chance to be more than ordinary gracious with a Lady, he is sooner taken notice of for a Whore-master, than those whose more ordinary Hair serves to cloak their knavery. The Interpretation given by the Lady *Victoria*, appeared to the whole Dyet to be true, and worthy the judgement of so noble a Poetess. So as when this Controversie was ended, the great Delphick Chancellour questioned the saying, *Ubi bonum ibi patria*. Great diligence was used in the discussing a business of such importance: and the *Literati* said, That the greatest part of humane felicity, consisting in the wealth which men possess, they knew not why that should not be esteemed a mans happiest Country, where his greatest Riches lay; for the Country where men live by their labour, and by wages purchast by sweat, was by wise men esteemed an unfortunate Abode, not a delicious Country. It was notwithstanding unanimously agreed upon, That in former times the Proverb was held to be very true, but that in these days, wherein the ravenous nails of *Fisci*-Promoters were grown longer than Vultures Claws, or Lyons Paws, and wherein great Revenues, upon occasion of any Delinquency imputed to wealthy men, served oft-times for conclusive proofs, and undeniable arguments to enrich Princes Treasuries by confiscations; It was a blessed thing to live in *Italy*, and have a mans Estate in *Japan*.

### The LIII. ADVERTISEMENT.

*Apollo at last grants admittance into Parnassus to Francisco Sforza, Duke of Milan, which he had long denied to do, upon a hard condition, which he accepted of.*

Count *Francisco Sforza*, he who by his extraordinary Military Valour purchast the Dukedom of *Milan*, whereby he rendred his Family as famous and honourable as the like of the greatest Princes; though 140 years be past, since at the great desire of the Souldiery and *Literati*, he came to the confines of this State, yet he was never suffered by *Apollo* to enter into *Parnassus*: and though the chiefeft Princes of this Court, who did always admire the great worth of so gallant a man, have perpetually interceded for him, his Majestie notwithstanding, without ever making the cause known, hath always denied him that favour. But being prest thereunto, much more than usually, eight months ago, by *Lodowick* the Eleventh, King of *France*, *Apollo* answered resolutely, That he infinitely loved *Sforza*'s worth and extraordinary merit, but that for good respects he would not admit so scandalous a man into *Parnassus*. To this that King, who was so knowing, courageously answered, That in respect of the Duke's extraordinary Military Valour, his excellency in counsel, his singular dexterity, his quick dispatch, his continually uncorrupted Faith, and his other Heroick Vertues, wherein he did so abound, he thought that the true Patron of worthy Commanders, and the *Idea* of a Prince greatly wise in Peace, and infinitely valiant in War, was rather to be admitted into *Parnassus*, than any thing that was scandalous. To this Reply *Apollo* answered, That he did not gain-say the Duke's great deserts; but, that man beginning happily already to discern the false *Alchymy* of the Militia, and the unhappy use of the Souldiers craft, he would not, by admitting of the Duke into *Parnassus*, renew the reputation



tation of rash and hiddy-giddy men; and so much the rather, for that the foolish sort of men, for their greater calamities, were more encouraged to despise the danger of Navigation, for one only ship that returned safe into the Haven, than they were terrified for 1000 that were sunk in the Sea. *Apollo* added, that he was more desirous to admit the Duke into *Parnassus*, than the Duke was to be there: Wherefore he with'd King *Lewis* to tell him, That he would very willingly grant his request, if at his entrance into *Parnassus* he would only bring such with him, as had come to an unfortunate end in the pay they took from the *Sforzese Militia*. The Duke thought this condition to be hard and shameful, and was long in dispute with himself, whether he should accept of it or no; for the desire of glory pleaded on the one side; but then he was deterred to know that the *Militia* promising so fairly, and coming off so ill, he was to bring with him the unfortunate attendance of those that were miserable, and much to be bemoaned. In this so great doubt, this Hero's endless desire of glory got the upperhand; wherefore he signified to *Apollo* by his Secretary *Simonetta*, that he willingly accepted of what was proffered him in his Majesties name; and *Apollo* immediately appointed a day for his entrance, which was the nineteenth of this present moneth. When the Princes and famous Commanders of this Court knew this the Dukes resolution, they were much troubled thereat, and left nothing undone to make him change his resolution, which they knew was to bring great prejudice to the whole *Militia*. But the Duke standing still steadfast to his resolution, resolutely answered those Princes, That he was fully resolved to purchase a place in *Parnassus* at what rate soever, let whatsoever mischief befall the mystery of War. For that Fisher-man was not to be esteemed ungrateful to his Occupation, who being grown very wealthy by the great gain he had got by Fishing, burnt his Boat, and tore his Nets. He presently therefore called for such as he did most confide in, whom he commanded to muster together all those Souldiers who had miscarried in the *Sforzese Militia*, which were a very infinite number; and the next Wednesday about six a Clock, the Duke all armed, made his entrance. Never was there a sadder nor more woful spectacle beheld: For it exceeded all the greatest miseries, and made tears to fall even from the hardest-hearted men, to see an infinite number of young men, well provided of Fortunes, who lived at ease, enjoying all delights in their Fathers houses, dead of hunger, and starved in Hospitals; some lying dead in Ditches; many on the High-ways, and an infinite number drown'd, serving for Food to Dogs and Fishes; others all rent with Wounds, some trod to death by Horses, others begging their Bread by the High-way, not having received sufficient recompence from those Princes in whose service they had lost their Bloud, and exposed their lives to a thousand dangers, to carry them back to their own houses, which they had so unfortunately foregone. And every one wept when they saw a young Gentleman of about twenty years old, who being shot into the eye by a Cross-bow arrow, whereof he died, and who having been told by *Guido Bonati*, a famous Astrologer, that if he would be so wise as to keep in his own Country, he might assuredly live to be fourscore years old; the same *Guido Bonati* tenderly embracing him, said, O unfortunate young Lad, why wert thou so foolish as to sell sixty years of life for Six pence? Then fearful curses were heard against the first introducers of War. The next day after the Dukes entry, the most accomplished *Literati* came to *Apollo*, and told him, He very well knew that there was no difference between the miseries of War, and Courtiers unhappiness. For if War were miserable, Courts were nothing but afflictions; if Souldiers were unhappy, Courtiers were unfortunate; that therefore since the sad spectacle of Duke *Sforza's* entrance into *Parnassus* had infused such dread into all the *Militia*, as it was abhor'd by all men, it would be equally advantageous to the World, if when any Courtier were admitted into *Parnassus*, who was risen from a mean condition, to the Supreme Dignities, he should (as the Duke had been) be accompanied by all those miserable Courtiers,

who

who suffering under the Avarice and Ingratitude of several Princes, died despairing. This advice was rejected by *Apollo* as pernicious, who said; That men had more need be encouraged to go to Court, than terrified from going thither; for though but few came by any Dignities, Wealth, or Honour, yet all of them enriched their Souls with the purchase of several Vertues; which was so true, as he thought he deserved not the name of a compleat Gentleman, who having spent many years in Court, had not been *Scorzonato*, i. e. had not learnt his lesson well.

### The LIV. ADVERTISEMENT.

*A dangerous contention, which arose amongst the Pedagogues in Parnassus upon a very slight occasion, is appeased by Apollo.*

Yesterday about eight of the Clock a great Alarm was sounded in the Gram-marian Quarters, which made all the *Vertuosi* run to see what the matter might be; and they found that the School-masters, Panegyric Writers, and Commentators, were fallen so foully together by the ears in *Brigades*, as there was much ado to part them. The dispute which arose between them, was, Whether the word *Consumptum* were to be written with a P, or only with a T. *Apollo* was much troubled at this dispute, not only for the mean cause of the quarrel, but for that *Paulus Manutius* (who was thought to be a chief Actor in this brabble) hit *Lambino* in the face (who stily maintained the contrary opinion) with a Roman Stone, whereon *Consumptum* was written with a P, where-with he broke his Nose. *Apollo*, who was at first much incensed at the Pedanticks mean folly, was so highly scandalized at this new excess, as he commanded the Prætor *Urbano*, to rid *Parnassus* of that Scottish crew of Pedants. But afterwards, at the intreaties of *Cicero*, *Quintilian*, and others of the chiefest *Literati* of this Court, who interceded for those brawling people, saying, That those Pedanticks could not fall out for any matter of moment, who were onely acquainted with slight affairs, his Majestie was appeased.

### The LV. ADVERTISEMENT.

*For remedy of many disorders which are found in History, a General Assembly of Historians being summoned, Apollo publisheth a severe Edict against them, and many Historians are reprehended for their errors.*

The General Assembly of all Historians, which was intimated some months ago by the Censors, by express Order from *Apollo*, to meet in *Delos*, was ended two days ago, much to his Majesties satisfaction, by reason of the excellent orders that therein were established, in a business wherein the eternal Fame of those things consist, which are composed by Gallant Men. This caused the more general content in all the *Vertuosi*, for that modern Writers have strayed far from those Laws which they devoutly promised to observe, when they took the Oath of Historians before *Apollo*; and because the importance of the business doth deserve it, *Menante* will not grudge to give you the very Edict which was published yesterday-morning in his Majesties name, by the sound of Trumpet in the Market-place, and afterwards posted upon all the Colledge-Gates of this State.

"We

**V**VE Phœbus, by the Grace of God, Emperor of the fixed Stars, King of Planets, Prince of the Zodiac, Duke of Light, Marquess of Generation, and Earl of all visible things; To all our faithful Vertuosi, and well-beloved Literati, Health. "We having much to our displeasure found, that many modern Historians have much wandered from that way of Truth, which was walked in, to the publick good of others, and their private Honour, by our faithful Pen-men *Dionysius, Livy, Sallust, Tacitus*, and many others; to the end that future Ages which do so eagerly read History, may be sure to find Truth from the Pens of faithful Writers, and not be abused by Lyes given out unto them by flattering and malicious ignorant Historians, do, by this Our Edict, which is to continue for ever, call into the memory, and give notice to all those who undertake the Noble Work to eternize by their Writings the Actions of famous men, that they must always remember, That being to write, not to the present, but to those that are to come, they publish Writings full of that Historical Truth, which renders the names of sincere Pen-men glorious and eternal to future Ages: And that they should value the blame and threats of such as are justly taxed for their unworthy Actions, but as dung; there being no more woful folly, than continually to labour with Pen in hand how to shame themselves by writing falsehoods, without any advantage to those whom they flatter; declaring, That to publish false Histories, is to assassinate the *Veruosi* who read them: And therefore Our Will and Pleasure is, That those who run into so enomious excesses, be irremissibly punished by the like assassination. And because it is apparent that Princes have arrogated so much Authority even over the free Pens of Historians, as not to suffer any thing to be written of them, though it be true, which is not fully to their satisfaction, (a pretension which hath so banished historical Truth from the Pens of Writers) as the great Wits of our choicest *Veruosi* being frightened by the base fawnings whereby Modern Princes will be flattered, the weighty Employment of writing History, reserved only for the choicest Pen-men, is now adays (to the great shame of the present age, and infinite damage of the future) fallen in the hands of ignorant people: We therefore by reason of this foul disorder, are forced to put Princes in mind, That their Authority ceasing with their Lives, they are Fools if they believe they are able, after their deaths, to hinder our *Veruosi* from writing the truth of their Actions to future times. And We do more particularly advertise the same Princes, That their valiant carrying of themselves in affairs which require freedom, is the cause why our faithful Historians, esteeming themselves offended by so much severity, out of meer rage of revenge, after the Lives of such Emperours, write rather Invectives than Histories, as the Emperours *Tiberius, Claudius, Caius, and Nero*, have to their great shame found. And to obviate the great inconvenience, occasioned by their ignorance, who in these Modern times do so vilifie the worth of History by their sottish Writings, Our Will and Pleasure is, and We do expressly command, That hereafter no man, of what Degree or Condition soever he be, shall dare to write History, unless he be first approved of for purity of Language, by *Julius Cæsar*; for Eloquence, by *Livy*; for Policy, by *Tacitus*; for the good understanding of Princes Interest, by *Gwicchardin*: And moreover, under pain of perpetual Infamy, We do expressly prohibit for the future, the writing particular Histories of any whatsoever City, unless it be the Metropolis of some Empire, Kingdom, or great Province: And this We do, to the end that the precious Jewel of Time be not mis-spent in mean things, both by him that writes, and by him that reads. And for the same reason We ordain, That it shall not be lawful for any Writer, to publish the Life of any Commander, unless he have commanded in Chief in some Armies, or had deserved his pay twenty times told, won some Provinces, besieged and taken some strong Holds, and have fought two set Battels at least in open Fields. And



"to take away all abuses that may be committed by ambitious men, We declare,  
 "That those whose Lives any one shall undertake to write, have the same requi-  
 "site parts as were in *Bellisarius*, in *Narfetes*, in *Godfrey of Bullen*, in *Alexander*  
 "*Fernese*. And to rid the World as much as may be of a certain arrogant Am-  
 "bition which is known to reign in many, We likewise command, That it  
 "be not lawful to write any particular History of any Family, unless it be made  
 "appear to our Colledge for History, that it hath maintained it self Famous  
 "and Illustrious in the World for full five hundred years, with plenty of Per-  
 "sonages who have put a period to important Wars, and Honourable Under-  
 "takings; and that in this particular, they take Our glorious and well-beloved  
 "Families of the *Orsina's*, *Cajetans* and *Colleneffes* for their Examples. And  
 "because it is well known by many former Examples, That to suffer an ambi-  
 "tious man to write his own Acts, is to put a naked Sword into a mad-mans  
 "hands, We do expresly command, That it shall not be lawful for any one to  
 "write any Commentary or formal Story of his own life, unless he have given  
 "in sufficient security to contain himself within the terms of Modesty and truths;  
 "and unless he be declared by our Colledge of Historians to be so eminent a  
 "Personage, as his Actions deserve to be consecrated to Immortality for the  
 "good of future Ages. And to extirpate the wicked vice of Flattery out of the  
 "World, to the which (to Our infinite grief) We see Our *Virtuosi* are much in-  
 "clined, We do expresly command, That it be not lawful for any Writer to pub-  
 "lish the Life of any whatsoever Hero, though he be Emperor or King, before he  
 "be dead; allowing mention of men, whilst alive, to be only made in general  
 "Histories, or in some short particular Elegies. Moreover, to shun the infinite  
 "follies which are daily seen in many Histories, Our expresse Will and Pleasure  
 "is, That it be not lawful for any Writer to compose the History of any particu-  
 "lar forraign Nation, unless he have lived for the space of twenty years in that  
 "Country, whose Story he will write. And for the like reason, We do forbid  
 "any whatsoever *Virtuosi* to undertake to write History, unless he have travel-  
 "led many Provinces; unless he have been Secretary or Counsellour to some  
 "great Prince, or be now Senator to some famous Commonwealth; and chief-  
 "ly unless he have spent two third parts of his life in following Courts: which  
 "We have judged to be the more requisite, for that in Our Delphick Library  
 "We find some Histories written by Courtiers, who are altogether ignorant of  
 "the purity of Languages, and of all the most important Precepts of the Art of  
 "writing History; but so abounding in smart Politick Precepts, as they make  
 "clearly appear, that it is the particular vertue of accomplished Courtiers to  
 "publish to posterity, not such things as they have gathered up by hear-say,  
 "but the most hidden intrinsecal meanings of Princes, which they by their  
 "quick speculative Wits have known how to penetrate into. And because in  
 "many Voluminous Histories, We read bitter Invectives against the Nation  
 "which is an Enemy to the place where the Author of the History lives, We do  
 "here renew Our Edicts published in this particular some years ago; wherein  
 "for the indempnity of Historical Truth from the blames imputed by one Nati-  
 "on to another adverse Nation, We have ordained, That an abatement shall  
 "be allowed of 60 per Cent. And because We are assured, That the sad loss to Lear-  
 "ning, of the greatest part of Our beloved *Livie's* pretious *Decads*, is occasioned  
 "soly by *Lucius Florus*, We do expresly command, That from henceforth it be  
 "not lawful for any one to epitomize, or write a Breviate of the Writings of any  
 "whatsoever Historian. So also, with all the Plenary Power that We have over  
 "Learning, We forbid all Our *Virtuosi*, at any time hereafter to write the Uni-  
 "versal History of the World, or of any particular Nation, which like the fa-  
 "mous Romans, French, or Sarazens have done gallant Acts, compendiously, or  
 "in small Volumes, as many have done to little or no purpose, who have written  
 "the actions of all Nations, from the beginning of the world to their own times,  
 "in a few Sheets; experience having taught all men, that the reading of things so  
 "succinctly

"succinctly written, is altogether unuseful, it being impossible to reap that abundant fruit, which is tatted in particular Histories, where not meerly *res gesta*, the thing done, is related, but the reasons and counsels thereof. In the last place, we put the Reverend Priesthood in mind, that they attend to the reading and writing of Sacred things; and leave the writing of profane Histories to those Lay people, who think it a meritorious Truth, not a sinful Murmuring to asperse the actions of Princes, or private men, who have done things amiss.

*Given at our Zodiack, the twentieth day after our entrance into Libra, the year of our laborious course, 5570.*

After the publication of so severe an Edict, it was whispered in this Court (but the business was carried very secretly; and *Menante*, who advertisseth nothing but Truths, tells it not for an assured verity) that many Historians, yea, even of the first Classis, were severely reprehended: For 'tis said, that *Julius Cæsar* was commanded, that within twenty days he should not fail to add the breaking open of the Roman Exchequer in his Commentary, punctually as it passed; and that he should therein mention certain other particulars, which being more than meanly loathsome, he had forborn to relate, lest it might entrench too nearly upon himself. That *Suetonius Tranquillus* was severely reprehended, for that having made more open profession than any other *Literato*, to be very circumspect in his Writings, he had notwithstanding recounted such obscene lasciviousness of *Tiberius*, of not forbearing in his lust to make use of sucking Children; pollutions, which howsoever ought not to be spoken of, not only in respect that Historians cannot affirm those lewd actions for truths, which in point of lust are done in the dark, when doors are shut; but for that such things (though truths) ought not to be touched upon, which for the great scandal which they occasion, ought rather to be buried in oblivion, than divulged; it being the end of all Historians to insert virtue into mens minds, not to instruct vice. 'Tis said indeed, That *Dion* was told in milder terms, that History, which ought to be wholly real Truths, the very pitch of politick Instructions, needed not to be filled with the so often reiteration of those Prodigious, with which he had so heaped up his Writings, as they did even choak those that read them. And which was the more tedious, for that they had exceeded the bounds of discretion, both in their numbers and qualities: For *Apollo* himself smiled to see him write of so many showers of Bloud and Stones; he not remembering that he had ever exhaled such Meteors, which were afterwards congealed into Bloud, or turned into Stones. It is said, That *Titus Livius*, the Father of the Roman Histories, blushed not a little at this reprehension which was given to *Dion*; perhaps, because he found himself guilty of the like errors: But it is certainly affirmed by all, that *Lampridius* was severely proceeded against; for, by order of the whole Congregation, his Histories were turned back upon his hands; and he was freely told, That he should go and teach those execrable lusts in the publick Classis, wherewith he had so delighted himself to fill his shameful Papers, wherein he had written the lives of *Heliogabalus*, *Caracalla*, and other lascivious Monsters of Nature. It is also noised that *Machiavel* was reproved for his mad and desperate Policy, with which he had so freely filled his Histories, and other Writings, as he openly manifested his desire was to draw his Readers into the same ditch of Impiety whereinto himself was shamefully fallen. 'Tis said, That in the next place the Congregation found fault with *Guiccardin*, for his having spoken amiss of the Venetian Commonwealth, the which was called by the whole Assembly, *The Sanctuary of the Vertuous, the true Seat of perfect Liberty, the Bulwark against Barbarians, the Mint of Libraries, the Salt of Humane Wisdom, the glory of the Italian Nation*; and many do believe, that *Guiccardin* in the face of the whole Congregation, did not only acknowledge, but bewail his error; alledging for his excuse, that meer envy to see the State of *Venice* grow daily more glorious in her Eternal Liberties, whilst the Florentines, by their

domestick Factions, lost their Freedom, had made him so foully prevaricate; but that the Famine of *Venice*, the glory of that excellent Council, whereby she did (as a rare and only Example) daily encrease both in State and Reputation, was arrived at that height of splendor, as was not to be obscured by the Pen of whatsoever passionate Writer. It is also said, That *Juliano Gofelini*, Secretary to the Senate of *Milan*, was sent for by the Censors; who told him, That certainly he thought he spoke to drunken men, when in the Life which he writ of *Dott. Ferante Gonsaga*, where he makes mention of the Apostolick See, he did not stick to say, That her Greatness was *Cæsars* particular care; and whilst *Gofelini* was about to defend what he had said, he was bid to go make Ballads, invented for flattery, it being the business of History to write real Truths. And because *Girolamo Conestaggio*, a Gentleman of *Genoa*, had taken his History of *Portugal* out of the Delphick Library, which had been there many years before, and had in lieu thereof given in another Edition of the same History, which (as he said) was Corrected in some places; the Overseers of the Library, finding that he had rather abused than Corrected that Edition, which he had not Re-printed (as he gave out) for the general good, but to give satisfaction to some, whose Reputations were deservedly taken by him, he was told, That if he did not bring back the first Edition into the Library within eight days, the Assembly would put some affront upon him. For, the ruine of the *Portugueses* being occasioned by those who had the care of instructing King *Sebastian* in his youth, it was very necessary, that by the unhappy end of so great a King, and by the miserable calamities of the *Portugueses*, Princes should be taught to know, That the Learned Masters which are to have the care of breeding up their Children in their youth, ought to be Commanders of tried Valour, and Senators of known Politick Prudence.

## The LVI. ADVERTISEMENT.

*Apollo, to secure the Rivers of his State from Piracy, makes Bernardo Capello General of the Ionick Sea, and gives him excellent directions.*

**A**pollo being desirous to provide against many evils, which Learning suffers under by the Frigots of ignorant Pyrats in the Rivers of *Corinth*, declared *Bernardo Capello* two days ago, in the great Senate of *Literati*, to be Admiral or General of the *Ionick* Sea; whom he strictly commanded, that to that purpose he should levy Foot, and was content that he should take along with him some of the best born young Poets of that State; who, to begin the mystery of bearing Arms, did offer themselves to serve his Majestie upon this occasion. *Apollo* afterwards sent for *Capello*, whom he strictly commanded, under the pain of being declared to be wofully ignorant, that he should molest none with his Gallies, but the Frigots of ignorant Pyrates; and that he should suffer Merchants Ships, of what Nation soever, to go free, together with their Merchandize, to do them all possible honour; and that he should be aiding to them upon all occasions, as they well deserved, for that by their Noble Industry, men enjoyed the Commodities of the remotest Countries; to the end that the zeal that his Majestie desired to shew unto the World, of defending his Subjects and their Faculties from the rapine of Pyrates, might not be turned into a greater inconvenience, by his filling the Seas with new and worse sort of Sea-Robbers.

His Majestie then said, It would be too shameful a thing, that the robbing of publick Merchants Ships should be done in the name of the most exquisitely Vertuous Prince, who should be much to blame if he employed his prime Nobility



Nobility in such an Exercise, wherein they should begin their Militia with shame enough, if their first action should be to pillage Merchants Ships. And to the end that all the World might know, that his Majestie had no interest in a business of such weight, save only the publick good; he charged *Capello* to kill as many Pyrates as he should take; not only the more to terrifie so pernicious a Race of men, but that so useful a work might not, by taking of Ransoms, be turned into a publick prejudicial Merchandize; it being proved by many things which had happened, that such Pyrates as had first been prisoners, and had afterwards purchased their Liberties, did very willingly expose themselves afterwards to all sorts of danger, to re-imburse the money which they had paid for their Ransom. The last and chiefeſt order which his Majestie gave to *Capello*, was, that his charge being only to guard the Rivers belonging to *Parnassus*, he should keep himself from going out of them at any time, as he would do from fire, lest he might fall upon the same shame as those fools do, who forsaking their Marriage-bed to commit Adultery with other mens Wives, became Cuckolds.

### THE LVII. ADVERTISEMENT.

*The Prince of Epire's first Son being born, he is thereat so afflicted, as he forbids that any shews of joy be made for it in his State.*

THE last Letter that came from *Epire*, bears date the 22 of this present month, and they tell us of the birth of a Son to the Prince of *Epire*; and say that he being the first-born, the people of that Country were not only exceedingly joyed to see their Prince his Succession secured, but that they and many of the neighbouring Lords prepared to make extraordinary demonstrations of gladness. But the Prince was the only man, who in this publick rejoycing was so very sad, as he forbade the Steward of his house, who went to take order for the expence of Bone-fires, Fire-works, and other expressions of joy for the birth of their young Master, to shew any signs of jollity; and bade him make the Fountains run with Wine, to proclaim open Court for forty dayes in his house, spend a hundred thousand Crowns in Tilt and Turney, when he himself should have a Son born. The Lord Steward wondered much at this the Princes answer, to whom he said, What means this, Sir, is not the child that is born your Son, your Wife having brought him forth twelve moneths after you were married? I now find, said the Prince, that private men are not much acquainted with the interests of Princes. But to let you see that I have reason for what I say, tell me How old I am? Eighteen the twelfth of the last moneth, replied the Steward. Confess then, said the Prince, that the Child which is now born, is my Brother, not my Son; for private men distinguish their Children from their Brethren by their births; but Princes by their age; and know that those shall be my best beloved Sons, who shall be born to me when I shall be fifty years old; and when any such shall be born, I will be content that extraordinary joy shall be shewen: For when sons are born to a young Prince as I am, Bells should rather toll out for sorrow to Funerals, than Trumpets sound for joy. A Prince who marries whilst he is young, runs hazard of having a multitude of Sons, which is the true Stone of offence, of whatsoever State; this is so great a truth, as a King can receive no greater blessing from Heaven, than to have but one only son alive. Moreover, a Prince who hath many Sons whilst he is young, ought not to covet long life; for as Fathers desire to die with Supreme Power in their hand; so sons, when they come to certain years of age, have not patience to wait till the Fruit of Government grow to be ripe by their Fathers death: For many great Kings have had Sons, who blinded with a desire of reigning, would rather

rather hazard their healths with eating green Grapes in *June*, than tarry till they should be ripe in *September*. If it be so, said the Steward, I must confess the condition of Princes is to be deplored in that, wherein we private men do envy them. Know then, said the Prince, that when my Son, who is now born, shall come to be one and twenty years old, and I shall not put him into full possession of this my Principality, if he shall then chance to contrive any thing against my Person, or my State, it is I that shall therein have erred more than he. For it will be as great a discourtesie in me, not to resign over unto him my State then, as it would be inhumanity in me, if when I should be eating at a plentiful Table, I should see him stand by, ready to starve for hunger, and not bid him eat.

### The LVIII. ADVERTISEMENT.

*Apollo erects a new Tribunal in Parnassus, for the punishment of Flatterers; but succeeds very unfortunately therein.*

THE civil and vertuous life which the *Literati* lead in the State of *Parnassus*, is not so much to be attributed to the severe punishment threatned to such as are vitiously given, as to the great rewards held out to such as are vertuous; nor yet to the good *genius* which the *Literati* are generally of, as to *Apollo's* wisdom, who hath appointed several distinct Tribunals for every vice, for every fault omitted, and Judges thereunto appropriated; for his Majesty hath learnt by the late disorders, that when his Ministers are troubled with but a few affairs, they dispatch them accurately well; whereas those that have great store of business upon their hands, are neither speedy, nor very just in their dispatches. Nor was *Apollo* aware, till six moneths since, of the great disorder which reigns in this State, wherein many severe Tribunals being erected against all such principal vices whereinto men do most usually fall, there was no Judge nor punishment set apart for the vice of Flattery, which his Majesty doth so much detest, and which is so pernicious both to Princes, and private men. So as his Majesty thought that disease was so generally diffused amongst men, chiefly because there was neither Physitian, nor Apothecary appropriated thereunto: Wherefore his Majesty, who is always vigilant in the extirpation of all vice, and in procuring indemnity to his *Vertuosi*, thought it very necessary to correct so great an error, and to curb so wicked a vice. He therefore of his own meer motion, erected a Tribunal six moneths ago in this Court, under severe punishments against Flatterers: For his pleasure was, that as many as should be found guilty of so foul a fault, should be tied to the infamous Chain which is in the chief Market-place, and slayed alive by *Marsia*, who was very skilful thereat, having learnt it at his own charges; And for the more severe punishment of so enormous a vice, he chose the chief Satyrical Poets of the State, as the greatest enemies of Flatterers, to be their Judges: *Peter Aratine* was made Lord Chief-Justice; *Juvenal*, the first Advocate; *Aristotle*, Attorney-General; *Francis Berna* chief Notary, who had *Nicholas Franco*, and *Cesar Caporali* for his Substitutes; and six moneths being past since the erecting of the Tribunal, in all which time no complaint came in against Flatterers, though flattery were seen to be daily used in *Parnassus*; *Apollo*, that he might have occasion to punish those wicked persons, made use of a great many Spies, who diligently watching over them, might accuse them before the Tribunal. This remedy wrought good effect: for ere long they found *Bartolomeo Cavalcanti*; who, flattering a foolish Prince, given to hunting, wantonness, all sorts of delights, neglecting the Government of his State so far, as he had transferred the care thereof into the hands of one that was mercenary, ignorant, and very passionate, he termed him Vigilant, and indefatigable

tigable in taking pains, an enemy to all Pastime, which he had wholly placed in following business. *Cavalcanti* was suddenly seized upon; who upon examination, presently confessed all that could be desired. Wherefore the Judge using all the mercy to him, that could stand with Justice, allowed him three days to make his defence; and *Maria* brandisht his Knife about, and put all other things in order; when the Judge coming to examine the Prince who was flattered, found, that though he was notoriously known to be what was said of him, he pretended notwithstanding, that *Cavalcanti* had not only spoke truth, but that in the praise which he with reason gave him, he came short of his deserts: So as being asked if he had any thing to alledge against *Cavalcanti*, or whether he thought himself offended by his gross flattery? The Prince being much incensed, answered, That he had no reason to complain of one that had said truth, and that he did not esteem those praises which he ought to reward, injuries: and added, that he did very much wonder, and was greatly scandalized at that new Tribunal, which seemed to be invented rather to defame men of Honour, than to punish Cheaters. *Aratine* being much moved at this answer, with more freedom than became him, asked with what face he could pretend that *Cavalcanti* had not lyed basely in praising such a Block-head as he was, so notoriously stupid, unfit for Government, which he had totally turned over to a vitious Favourite of his? The Prince hearing this, advanced with unexpressible rage, and told *Aratine*,

*Tu ne dirai, e farai tante, tante  
Lingua Fracida, marcida, senza sale,  
Ch' al fin si trovera, pur un pugnale  
Meglior di quel d' Achille, e piu calzante.  
Saggio son Io, et tu sei un Fortunie  
Nutrito del pan d' altri, del dir male,  
Un piede hai in Chiasso, l' altro allo spedale  
Stropecciato, ignorante, et arrogante.*

Thou'lt talk, and do so many sottish things,  
With that thy rotten, base, unworthy Tongue;  
As that a Dagger will be found ere long,  
Better than that *Achilles* with him brings.  
I'm wise, and thou a Rascal underling  
Bred up at others Tables, men t' abuse,  
One foot i'th' Hospital, th' other i'th' Stews:  
Thou art an arrogant Sot, *Aratine*.

The Attorney-General, the Notaries, and all the other Officers, were so incensed to hear such words given to a Judge, the Court sitting, as they all fell with violent hands upon the Prince, to carry him to prison. But he that was better at his Hands than Head-piece, did not only defend himself, but, assisted by his attendants, struck one of *Aratine's* Eyes almost out, broke *Juvenal's* Arm, and *Berna's* Jaw-bone; and poor *Ariosto*, who betook himself to his Heels, when he saw the scuffle begin, fell down the stairs, and bruised himself terribly. When *Apollo* heard of this disorder, he was not so much grieved at the affront done to the Tribunal, nor the harm done to his Poets, as for that he now evidently saw, That there was no cure for Flattery, nor no punishment to be found for it, since men were become so blind, as they esteemed the fawnings of Flatteries, not Injuries, but Favours worthy of reward. Whereupon, much to his grief, he abrogated the Tribunal, and confessed, It was impossible to punish a fault which no body would complain of.



## The LIX. ADVERTISEMENT.

*Apollo being very far in love with Torquato Tasso's good conditions, creates him Prince-Poet, and Lord High-Constable of Italian Poetry.*

**T**orquatus Tasso, being every day more and more admired in Parnassus for Heroick and Lyrick Verses, for his Prose, Poetry, and finally, in all sorts of Compositions; Apollo was so inamour'd with the smoothness of his Pen, of the newness of his Conceptions, his easie Vein, and his pleasant Wit, as he used the other day, extraordinary signs of Affection towards him: For of his own meer motion, he created him Prince-Poet, and Lord High-Constable of all Italian Poetry. And, at the same time with great solemnity, gave him the Royal Ensigns used to be given to Poets-Laureat, of being allowed to keep Parrots in his windows, and Apes at his gate. It is strange, that upon this occurrence, Tasso did not only make himself known to deserve the honour which his Majestie had done him, but worthy of much higher preferments: For he did not, as many others do, who being exalted by Fortune, or by the pleasure of Princes, from a mean condition, to Supreme Dignities, think it is sufficient if they put on the Stately Robe of that new Magistracy, though they leave their Souls covered with an old base Jacket, made of coarse cloath, and all tattered; but he immediately after having received so high an Honour, clothed his Soul with those Heroick and Royal Vertues, which becomes a Poet Laureat: For, at the very instant that he received those Royal Ensigns from his Majestie, he kept open Court in his house for forty days together; in all which time, the *Virtuosi* of all Professions were fed with such abundance, and curiosity of delightful Viands, as there was not any one *Literato* in all Parnassus, who did not gorge himself with Vertuous Composures; more than his Stomach could digest, and who was not drunk with his savoury Conceptions. And all this with so great plenty of all exquisite Science, as his Majestie and all the Muses marvelled very much how the unexhausted multitude of so many Elegant Conceits, distil'd in with the choicest Phrases, and smoothest way of delivery, could be served out by so fruitful a Wit. But, during this Jubile, and the Feast's celebration, which gave general satisfaction, some pilfering Poets broke open Tasso's most private Desk, where he kept his choicest Compositions, and stole away *Anima*, which they divided amongst themselves; an injury whereat Tasso was so much grieved, as it imbittered all his past delights. And the Authors of so shameful a theft being discovered, and pursued by the Sergeants, they fled into the house of Imitation, as into a secure Sanctuary; from whence they were taken by the Provost-Marshal, by Apollo's expresse command, and shamefully led to prison. And one of them being found with the Prologue of the said Pastoral about him, he was forthwith punished according to the Sergeants custom, and questioned *super alio, & complicitus*. Whereupon the wretch having the Rope on, named forty of his Companion-pick-pocket-Poets, all of them base people, who being given over to play, and to all lewdness, tend nothing else but to steal away the Conceits of others Labours, making themselves merry therewithall, abhorring to live gloriously in the World by the labour of their own Studies. *Urbanus* the Chief Justice, using the due rigour of the Law upon these sawcy Companions, sentenced them to the Gallows; and the other morning, many Gibbets were set up in the chief Market-place: at the number whereof, Apollo being much moved, he told the Judge, that though those Thieves deserved the utmost punishment, he should notwithstanding give them some other severe exemplary chastisement;

chastisement ; for the detested cross-bars of Gallowses, made Justice to be interpreted Cruelty : They therefore deserved the name of good Officers, who made themselves known to be well-fighted in forbidding faults ; whereas such as thirsted after Bloud, seemed to take delight in having Gallowses often seen in the *Piazas*, thinking that they had bettered their condition, when they had got the name of being great Hangmen.

## The LX. ADVERTISEMENT.

*A Literato desires of Apollo, the Art of Memory ; for which he is laughd at by his Majesty.*

ON last Tuesdays Audience, a poor thread-bare *Literato* presented himself before *Apollo*, and told his Majestie, That by reason of his small Learning, he durst not appear in the common Schools ; and that his ignorance in Sciences proceeded from his very bad Memory ; for he remembred but very little of what he read : And that having a great desire to be a Scholar, he humbly craved some remedy which might produce in him as tenacious a memory as those great *Literati* have, who remember whatsoever they do read : And he chiefly desirith the gift of Local Memory, whereby he had heard that they reaped great Honour who had it. *Apollo* told him, That the lovers of Learning got good Memories by perpetual reading ; and that Local Memory was a thing only practised by Mountebancks, and by the common sort of *Literati*, who are fed with ostentation, and a certain vain-glory to appear more than what they are ; and not by sound and well-grounded Scholars, who esteemed it a ridiculous thing, good only to make the common people wonder. The Petitioner replied, That if it were so, he desired to better his Memory by usual means. *Apollo* said again, That Memory could not be better perfected, than by continual study ; and assured him, That thereby he might compass his desire. The Scholar replied again, He had found the contrary : For having lately been very diligent in studying *Virgil*, the Miracle of Latine Poets, he remembred but very few of those infinite Delicacies which he had observed in him, all which deserved never to be forgotten. *Apollo* was not pleased with this answer, for with some shew of anger (not usual with him in giving Audience, at which times he puts on miraculous Patience ) he bade him go study *Virgil* again, and that he would remember much more the second time, than he had done the first. Then turning to those that were near him, he said, He hated their importunesses, who having been but a quarter of an hour in a Mill, would come forth as much bemealed, as those Millers who keep there day and night all the dayes of their life.

## The LXI. ADVERTISEMENT.

*Juvenal refuseth a Challenge given him by Francisco Berni, to contend with him in Satyrical Poetry.*

SOME Latine and Italian Poets fell some few days ago, a comparing the Italian and Latine Poetry, when *Lodovico Ariosto*, thinking that the Latines did too much undervalue Italian Poetry, by too highly exalting their own, said, That the Italians yielded to the Latines for their Heroick Verse, which was grave and stately in the Latine Tongue, and did observe a delightful cadence, by coupling the *Dactyls* and *Sponde's* so excellently well ; but that in Lyrick Poetry

Poetry, he was of opinion they might march hand in hand together; and that for what concerned Satyrical Verse, the Italians were so far advanced, as in the tartness of their pleasant Conceptions, in the mordacity of their more grave Affairs, and in their easie expressing their Conceits, they far exceeded the Latines. The Latines approved not of *Aristo's* opinion, and said in their own defence, They saw not why the Italian Poets should so much presume upon their skill in Satyrical Poetry, there not being any one of them who might deservedly be compared to *Juvenal*, nor who durst vie with *Persius*. *Francisco Berni* was present at this discourse, who having gone beyond all the tearms of the bitterest backbiting, had so wounded even *Aratines* self with his cutting Verses, as he bore the shameful badges thereof in his Face, Breast, and Hands. This man told the Latine Poets, That *Juvenal*, in respect of him, was an ignorant fellow in Satyrical Poetry; and that he would maintain this Truth which he had spoken, fairly and freely, the first and second time, and even till Blood came, in a bush of Bryars; not only against *Juvenal*, but against whatsoever other Satyrical Poet, yea, though he had the advantage of a Commentator. It is not to be said how highly all the Latine Poets were incens'd at the hearing of these words; who to abate the edge of this arrogant mans too great presumption, and to maintain the name of Latine, so much injured, they had like to have used Superchery to him; but *Horatio Venosino*, desirous that this question might be fairly and honourably decided, appeased the incens'd minds of the Latine Poets, and told *Berni*, That he lyed in all that he had said to the prejudice of *Juvenal's* honour; and that he had slandered a Poet, whose Pens he was not worthy to make clean; and that he in *Juvenal's* name accepted the challenge. He therefore wisht him to appear the first day in *Bellona's* Field, with Eighths and Thirds, where *Juvenal* should give him a good account of himself, with his Heroick Verses in his hand. This being said, *Berni*, accompanied with his Brother-Poets, went to Arm himself, and *Horatio* hasted to find out *Juvenal*, whom he acquainted with all that had past between him and *Berni*. *Juvenal* being astonished at the novelty of the business, pawled a good while, then said; *Horatio*, If you have accepted the challenge in my name, try you the business with him, for I dare not. As for Latine Poets, I fear no mans Face, neither do I care a Fig for a thousand; but I tremble at the very naming of an Italian Satyrist. *Horatio* seeing his own Honour, and the like of all Latine Poets in such danger, encouraged *Juvenal*, and bade him remember that he was the Prince of Satyrical Poets, and that such a one as he, who had deserved the happiness to have Commentators, a thing so much coveted by Learned Poets, ought not to be afraid of *Berni's* railing; and told him, there was no proportion to be held between the powerful weapons of Heroick Verse, between the excellent Blade of the Latine Tongue, and the faint Italian Verse, made by chance, and so strictly tied to Rhyme, as Italian Poets having their hands bound up with the Cords thereof, they could make no downright blows, nor lead a strait stockado, as occasion should require, as was clearly seen by *Mauro*, who in the dangerous combat which he had, when labouring in the Bean-field, he was set upon by an enemy, and thinking to make a full and mortal thrust at his Belly, his Rythm forced him to give it him on his Back, which purchased him the name of Treachery. The more the Venetian Poet encouraged and inheartened *Juvenal*, the more did his fear encrease. The news of this Challenge was by this time so spread abroad among the *Venturosi*, as it came to *Apollo's* ears, who was very much pleased thereat; for he delighted exceedingly to see two *Literati* buckle together in fury, and wound one anothers Reputation handsomely; for, for the most part, the *Venturosi* speak and write but so so in cold Blood; but when heated and chafed with anger, they do things beyond humane Wit, in defence of their Reputation, and to purchase renown. Wherefore hearing of *Juvenal's* backwardness, he caused him speedily to be sent for, and sharply upbraided his cowardliness, and recommended the Reputation of Latine Satyrs unto him. Then *Juvenal* said thus in his own defence to his Majestie; Sir, I have



have the same courage that I formerly had, nor do I fear to encounter a dozen Latine Satyrists; I beseech your Majestie to remember, that the excellency of Satyricall Poetry consists not in having a bold Wit, quick Spirit, a detracting Talent, in sharp bitter Reparties, handsome Sonnets, and ready Replies; but in the condition of the times wherein men live: For, in corrupt times, the vein of Satyrs is very fluent; and the times wherein I lived, cannot any wayes be compared to the wickedness and cosenage of this present age. If *Berni* should appear within the Lists, and should assail me with the Launce of Modern Vices, such as were not known in my dayes, would he not drive me out of the List? *Apollo* hearing this Answer, had no more to say, but declared, That though *Juvenal* baulked the quarrel, he suffered not in his Honour, nor did he do any thing misbecoming an Honourable Cavalier-Poet; for it was not *Berni's* Wit that he feared, but his corrupt times, too unequal to those of *Juvenal's*.

## THE LXII. ADVERTISEMENT.

*Domitio Corbulone being severely prosecuted by the Quarantia Criminale, (a Venetian Magistracy consisting of forty men) for some words spoken by him in his Government of Pindo, which were formerly declared by Apollo's publick Edit, to be Tyrannical; is at last acquitted with much praise.*

THE City of *Pindo* and all its large Territories, being fill'd with great store of Murderers, and dangerous Factions (by the too much lenity of some of its late Governours) which did greatly annoy the peace of good men; *Apollo*, to curb the licentiousness of his most seditious Subjects by exemplary punishment, sent severe *Domitio Corbulone* some two moneths ago to that Government: Who so carried himself, as in a short space the people of that State were reduced from mighty Seditions, into a peaceful condition. And enquiring of some of his Condidents, what the people thought of him? they freely told him, That his rigorous proceedings against many, had so affrighted the Universality, as he was hated by all of them. *Corbulone* was overjoyed at this answer, and replied to those his beloved Friends in the well-known saying, *Oderint dum metuant*; Let them hate, provided they fear. This was suddenly reported to *Apollo*, as a capital fault. His Majesty liked not this accusation, and committed the examination thereof to the *Quarantia Criminale*: for it had been long before published by a Decree from his Majesty, That whatsoever Prince, were he either Legitimate, Natural, or Hereditary, who should dare to use such insolent and rash words, should be held and reputed an abominable Tyrant; and that if any Officer should, though at unawares, let them escape his mouth, he should suffer capital punishment. *Corbulone* was therefore cited to appear before the Court, which he did the next day, where the cause was severely canvass'd by the Judges: And whilst all the people of *Parnassus* expected to see some rigorous sentence pass upon *Corbulone*, he was by his Majesties approbation, graciously absolved, and sent back to his Government with more plenary Authority than before: For the Judges declared, That such words were abominable, and altogether tyrannical in Princes which have the means to be gracious; but very Honourable in an Officers mouth, who hath nothing in his power but the detested lash of Justice: That Prince being truly to be admired, who could make himself be beloved by his Subjects, and revered; That Officer to be reputed very sufficient, who had the genius to make himself be feared and obeyed.

## The LXIII. ADVERTISEMENT.

*The Chair of private Tranquillity being void by Diogenes the Cynick's promotion to a higher degree; Apollo offers it to the famous Philosopher Crates; who refuseth it.*

**T**He Cynick *Diogenes*, he who for so many years, to the general advantage, and his own particular glory, had the Publick Chair in these Schools, wherein his Office was to praise Poverty, Solitariness, and Peace of Mind; By whose perswasion, *Attalus*, the very King of Treasures, put on that admirable resolution, of foregoing all his Riches, and become a Stoick in *Parnassus*; was by reason of his great deserts, exalted two moneths ago to the sublime Dignity of the Arch-Flamen; so as so Noble a place being void, his Majesty bestowed it upon the famous *Crates*; who went yesterday to *Apollo*, and contrary to all mens expectation, refused so Noble a Chair; saying, That the charge of Poverty, and of the Souls peace, being greatly injured by *Diogenes* his promotion to that immense Dignity, he could not discharge his Duty with that Fervency, with that Purity and Integrity of Heart as the place required: For, the very first day that he should undertake the Employment, he should necessarily be so puffed up with Ambition, and should have so great a desire to obtain the same Dignity which his Predecessor had obtained, as would drive from out his mind, though never so well composed, that sincerity which makes an Orator speak from his Heart, not from his Mouth; and that the necessity of his Ambition, and his violent desire arose not from any Vice, but from that laudable Zeal of Reputation, which is most intense in even the most mortified *Vertuosi* of *Parnassus*: For if in process of time he should not receive the same Honour from his Majesty as *Diogenes* had done, the world would think that the whole had happened, not by reason of his Humility, not for that he preferred a private Life before publick Magistracy, Quiet before Business, or Poverty before Riches, but because his Majesty had not found such deserts in him, as he had done in *Diogenes*. So as having his Soul perturbed by the violence of Ambition, he could not hope to reap any advantage by exaggerating the praises of Humility, the contempt of Riches, and of the vanity of worldly Greatness; it being impossible that any man should be so efficaciously Eloquent, as to be able to perswade others to that sort of life, which the standers by must needs say, was abhor'd by the perswader.

## The LXIV. ADVERTISEMENT.

*Many people having wasted themselves in keeping great Tables, and going gloriously attired, desire their Princes to make a Pragmatical Law for the Moderation of such expences; but obtain not their suit.*

**P**Eople subject to Princes who live in *Parnassus*, learning by experience, that luxury and vanity in Apparel, are so much increased, as that there is no Patrimony, how great soever, which may not be quite consumed in a short time by Womens Vanity, and Mens Ambition; and plainly seeing, that Bravery was grown to so great a height, as a whole Portion, though very great, was not sufficient to buy Jewels for a young Maid that was to be married; which was the cause why Parents could not marry off their Daughters: It being likewise known that Delicacies for the Palate were of late years so prodigiously doted on,

as

as modern gormandizing hath quite ruined those Families, which were made great by ancient Parsimony : They by joynt consent presented themselves all, some few dayes ago, before their severall Princes, whom they earnestly desired, that some remedy might be found out to prevent this their so apparent ruine. All the Princes were very well pleased with this their peoples Petition ; and then it was that they knew it to be true, what many have written, That peremptory or pragmatial Laws ought only then to be published to the people when they themselves desire them : For, if they be Enacted against their wills, they seldom produce good effects; the reason is, because Prodigality never frightens Scape-thrifts, till they have been acquainted with the hideous & dreadful face of Poverty. All the Princes therefore by common consent, caused many excellent pragmatial Laws to be made by understanding men, wherein luxuriousness and superfluity being abridged, nothing but decency was seen in apparel, and men did eat to live, not to ruine both Lives and Fortunes by Gluttony. And because a thing so much desired, might be brought to pass, the Princes gave order that this Law should be proclaimed on the eighteenth of this present moneth ; but the preceding night, the Farmers of the Customs, Tol-takers, and Excise-men, came all of them to their severall Princes, and told them, That if they published the Pragmatial Act, which they understood was penn'd, they desired to have Abatements made of the great Rents which they paid ; for, the greatest Revenues of the Custom-house, and of all Gabels, arising out of Silks which came from *Naples*, Gold-thread from *Flurence*, rich Draperies made at *Milan*, and other accoutrements belonging to Apparel, and the livelihood of man, which were brought from forraign parts, the price of the Customs would fall infinitely by reason of this Law.

The Princes were so confused to hear this, as when the Deputies of the Nations came the next day to receive the Edict which was to be proclaimed, they told them, That having heard the just Appeals made by the Receivers of their Customs, who were better vers'd in that affair, they Resolved, Not to impair themselves for the bettering of others ; That if they could invent any Law, wherein the Princes interests were not concerned, they would give them all possible satisfaction therein, to witness the fatherly love they bore unto their Subjects ; but that, to empty the publick Purse, to the end that those of private mens might be filled, was a fraudulent desire, and clean contrary to Charity, which thinks it a piece of cruelty to macerate ones self, that another man might grow fat. The people departed much unsatisfied, by reason of this peremptory and interess'd answer ; and confessed, That to go about to cure the peoples disorders, when the Medicines touch'd upon the common Taxes, was to undertake to cure an incurable Cancer.

---

THE LXV. ADVERTISEMENT.

*Johannes Bodinus presents Apollo with his six Books of his Commonwealth ; wherein it being found that he approves of Liberty of Conscience ; he is sentenced to be burnt.*

**J**ohannes Bodinus, that famous French *Literato*, was deservedly imprisoned in a dark Dungeon the very first day that he presented *Apollo* with the six Books of his Commonwealth : for his Majestie would by no means permit, that the wicked Teneer which he had published in his *Republick*, That it made much for the quiet of States, to allow of Liberty of Conscience, should pass without some exemplary punishment ; an opinion which was always held by his Majestie, and by his best politick *Literati*, to be no less wicked than false ; as that which makes her Disciples rather seditious, than wise Statesmen ; nothing being more pre-



prejudicial to a Principality, than the want of unity. Severe process was therefore made against *Bodine*, and he was yesterday condemned in the High Court of Parliament, to be burnt, as a seducer of the people, a publick stirrer up of Sedition in ambitious men, and as a notorious Atheist. *Bodine* craved mercy of his Majesty, confessing his opinion to be false and wicked, and abjuring it as such a one; but that being deceived by the *Ottoman* Empire, wherein, with much peace to the State, all Religions were allowed of, desired them that they would shew some pity towards him. The Judges were then more incens'd at *Bodin*, and told him, That he deserved the greater punishment, for that he being a Christian, had dared to publish the wicked Precepts, especially in matters of Religion of those Turks, who ought to be abominated for their wicked Impieties, not only in profane, but in sacred things. Yet before they would proceed further with *Bodin*, the Judges were resolv'd to know of the *Ottoman* Monarchy, how she governed her self in this particular; intending, by what was found out afterwards, to impose the same punishment upon her, if it should be proved that she had given so scandalous an example unto the World, as to allow her people Liberty of Conscience.

The *Ottoman* Monarchy was then sent for in great haste, who was asked by the Judges, Whether it were true, or no, that she had let the reins of Religion so loose in her State to her Subjects, as every one might believe what he list'd? The *Ottoman* Monarchy wonder'd much at this demand, and with great vehemency answer'd, That she was not so unexperienced in the Affairs of the World, as not to know that the peace of States, and the universal quiet of the people, could not be had by any more secure means, than by the unity of Religion; and that in all her Empire, no other Religion was either preached or believed by her Mussulmans, but only *Mahometism*. The Judges hearing so clear an answer, they turned to *Bodin*, and in great anger said unto him, That if a Mahometan, ignorant of that true Divinity which discovers the greatness of God unto men, and the truth of his holy Law, spoke so clearly of the unity of Religion which was to be observed in an Empire; what ought he to do who was a Scholar, and born in the most Christian Kingdom of *France*? To this *Bodin* answer'd, That the *Ottoman* Monarchy confess'd with their mouths the necessity of an unity in Religion, which was not really practis'd in their States, wherein were Christian Catholicks, Hereticks, Grecians, Jacobines, Nestorians, Jews, and people of many other Religions, which was the cause of his mistake. Thou knowest full little (said the *Ottoman* Empire to *Bodin*) of the proceedings touching Religion, which is us'd in my House; for thou oughtest not to say for all this, that I grant my Subjects Liberty of Conscience, because men of all the several Religions which thou hast named are seen in my Empire. Thou must know, that I having conquered innumerable Provinces for the space of three hundred years and more, most of which were formerly Subjects to several Christian Princes; and having found by experience, that people newly subjected, easily rebel, if they be forced to change their Religion, as those who are more obstinate in defending the Faith wherein they were born, than in defending their Estates, Country, and Lives; I, that I may govern in peace, have always us'd to suffer them to live in the same Laws, as well Sacred as Civil, wherein I found them; bereaving only the Christian Latines of their Religion, taking their Priests from them, and forbidding them to re-build their Churches which are fallen, or to erect new ones. So by little and little the memory of their ancient Religion failing in them, together with their Sacred Exercises; their Children, if not they themselves, or at least their Grand-children, at last become Mahometans. Wherein I have had so good success, as the many Provinces which I possess in *Asia*, which were formerly full of Christians, are all of them now turned such Mahometans, as my Emperours being us'd to take many Children from their Christian Subjects, wherewith to recruit their Janissary-souldiers, there are now but very few to be found in *Asia*. I proceed otherwise in *Greece*, for I grant

grant them the free use of the Grecian Rites; and the cause of this diversity is because there being no Grecian Prince who can cause jealousy to my Greatness; and consequently the Grecians which live in my Empire, not being able to be fomented by any Prince of their own Religion, they do not trouble me so much as do the Latines, who have many and potent Princes, which is the cause I take such care to annihilate their Religion. But I am so watchful that all my Mahometan Subjects should punctually observe the Religion profest in my State, as it is not lawful for any of them to prevaricate. I give you for a clear Example of all this, That I having the Persian, who is held an Heretick by my Religion, no Turk that is my Subject, dare upon pain of life believe, much less preach the Persian Faith; nor is that Heresie permitted in my States: For though my last Emperours, by reason of the divisions of *Germany*, and the great jealousies which are amongst all Christian Princes, might much to their advantage have made War in *Hungary*, and so extend my Empire even to *Austria*; the acquisition of which Province, would throw open the Gates unto me, to conquer *Italy*: yet they have been wisely better advised, rather to weaken the Persian Heretick, than to make War upon the Christian Princes; who being so far distant, in point of belief, from my Religion, do not frighten me so much as the Persian Hereticks do. For there is a great difference between tolerating Infidelity in a State (from which the passage to true belief is so hard) and the permitting of Heresie, a Plague which so easily infects any Kingdom, how great soever; as the Germans, English, Flemmings, French, and others have seen and tried. And know, that I have rooted out all Sciences and Learning from out my Dominion, only to the end that my Subjects may live in such simplicity as is most requisite for my Religion; and to this purpose I have considerably, and upon severe punishment, inhibited the Translation of my *Alchabon*, which is written in the Arabick Tongue, into vulgar Turkish Language; having learnt at the cost of some Christian Kingdoms, what mischief the Translation of the *Bible* into vulgar Languages hath occasioned, which falling into the hands of ignorant people, I hear that in those parts where this abuse is introduced, even poor silly women spend more time in disputes about Religion, than in spinning: Wherefore to free my self from the evil of Heresie, which may be introduced into my Empire by ambitious men, I have commanded, That whosoever shall propound any doubts in Religion, be answered by the Scimiter: Because the Heresies which now reign in the Christian Religion, have opened all mens eyes, so as they may discern, that those who have first sowed them, are more moved by Ambition of governing the Earth, than out of Charity (as they would make Block-heads believe) of sending mens Souls to Heaven by their new Positions.

My Subjects sobriety, who are all of them bound to drink Water, makes much for the keeping of my Territories from the Contagion of Heresie; and I say this, for that I see the fire of Heresie amongst Christians, breaks most forth there, where they drink merriliest. I very well know that all divisions in States are very dangerous, but especially those which arise in point of Religion; because people do not only not love Honour, or faithfully serve those who are not of the same Religion with them, but hold them to be Beasts, and bear them that cruel hatred which we see reigns amongst Nations of different Religion. Add hereunto, That as it is impossible for a man to live without a head, so is it for diversity of Factions; and where there are two Religions, there must of necessity be two Heads; and every fool knows whether or no one Kingdom can at one and the same time receive two Kings: And thou *Bodin* oughtest so much the less to have published the Seditious Opinion, which hath caused thee so much sorrow, for that thou knowest better than any other, that the modern Heresies which now reign in many Christian Kingdoms, have been sowed and fomented by great Princes, to whom Lutherans, Calvinists, and many others like thy self, have served to seduce the people, and to be Bawds to their Ambition

tion; only that they may thereby be followed by the male-content Nobility, who greedily embrace new Sects out of a desire to better their condition, and by Plebeians, who follow them out of Avarice, and a detestation which they bear to their own unfortunate condition. And if for the quiet of Empires, all the people of one and the same Kingdom, ought to be under one and the same humane Law; how much more for the same Reasons, and out of the same considerations, ought this to be endeavoured in matters of Religion? which being bred with us in our Mothers Belly, hath taken such deep rooting in our hearts, as she is become the absolute Queen of all our Affections, and of all our Passions; and therefore she ought to be so much the better regulated in every State, for that we cannot live without her, nor can we be touched in any thing which is more ticklish. These things are all of them so true, as I will boldly affirm, that even brute Beasts, could they speak, or could we understand their yelping, braying, and other noises which they make, would be heard to praise God, even as we do, who hath created them, and who doth feed them. I remember, that many years ago I heard a Polititian discoursing of this very Article; and because he esteemed it too wicked to God-ward, and seditious towards Princes, I desired to inform my self of him, whether there were any Prince, or Commonwealth in the World, who did permit so wicked a thing in their Dominions? And he freely told me, That even the most modern Hereticks themselves, who had cried up Liberty of Conscience in other mens States, would by no means allow of it amongst themselves: For they hated to see their own houses burn with the same fire, which they by their seditions had kindled in other mens habitations: And of this, said he, *Geneva*, which I call the sink of all seditious Impiety, is an evident Example, where they who endeavour to raise new Heresies, are condemned to be burnt. The same man told me moreover, That in *Germany*, where so many modern Heresies were invented in their *Hans Towns*, only to suppress the House of *Austria*, Liberty of Conscience was permitted; but that it would be evidently dangerous to imitate them, for that the example of others would prove unfortunate to those who had not all the same requisite circumstances, as those whom they set before them for a President. He said, That the *Hans Towns* of *Germany* live without any apprehension of any enemy-Prince, who might aspire to deprive them of their Liberty; that their Emperours were weak; and that their Citizens were not only by nature far from the ambition of Governing the Country, but were forced by necessity, to live and die what they were born. For if it should so fall out, that any one to better his condition, should presume to make himself Head of any Heresie, the Power of all the other Free Towns, who were joyntly interested in Liberty, with that City where Factions began to arise, would presently assist with Arms in hand, to beat down that Faction. Moreover, that though the diversity of Religions occasioned in those Cities by the Liberty of Conscience, were less dangerous in them, yet could it not be said, that they were totally free, nor that the humour was not pernicious, and apt to occasion deadly evils; and that no Father of a Family was ever induced to set his own House on Fire, for having the means of quickly quenching it by a neighbouring River. But that in Empires and great Kingdoms it fared otherwise; for in them there were oft-times Brothers to him who governed in Chief, and other Princes of the Blood; and there were always therein great store of particular private men, eminent for Birth, Riches, and Adherents, who were all of them ambitious; and out of a thirst of Reigning, thought any enterprize, how desperate soever, easie: And that, to boot with these, they had potent Foreign Enemies, upon whom they confined, who were more than ready to foment such Heads of Faction as should appear to arise; as had lately been seen in *France*, and in *Flanders*; and that as well the Lay-Princes Electors, as every other Prince of the Empire, who had imbraced the present Heresies, did not live with Liberty of Conscience, but with a particular thirst, accommodated to humane Interest: as appeared clearly in the Luth-



ran Impiety, which taking its beginning in the Duke dom of *Saxony*, to the end that he who declared himself to be Head thereof, might not grow too great, the rest of the Heretick Princes had introduced the new Sects of *Calvin*, *Zwinglius*, and of others, into their States, with such confusion to sacred things, as it might be truly said, that there was as many Heresies in *Germany*, as Princes and Potentates that did rule there: And that which made me wonder most, was to hear, that some Subjects in *Germany* were forced to alter their Religion at their Princes pleasure; an inconvenience which was seen to happen so often amongst them, as some some Cities have past sundry times from one Heresie to another, in less than one months space. All which are things of very bad example, and an excellent means to introduce that Atheism amongst men, which, I said, I thought was not to be found amongst beasts.

Wherefore, *Bodin*, as a horse which is long suffered to go without a bridle, becomes fierce and unservicable to man; so people, when they have the Reins of Religion let loose in their necks, grow wild, seditious, unruly, and no longer apt to be governed or ruled by a Prince: For, he who is not taught by a sound and well regulated Religion, to love, honour, and fear God, cannot obey, honour, nor fear man. So great a truth, as it is the nature of all people, who alwaies err in the extreames, to despise Humane Laws, when they are misled in those that are Divine: for the Freedom which they have to offend the Majesty of God, provokes them against their Prince, who gave them that Liberty. This truth which I tell you, is apparently seen in those who seduced the Flemmish to change their Religion, and to rebell against their natural Prince, who, to bring them to so wicked an Enterprize, permitted them to plunder Churches and Church-men; and when at last they would have refrained and regulated them in their highest Towing Tumults, they found that when God is despised, men are so likewise. The Government of people is a weighty affair for any Prince how wise soever, nor is it possible for him alone to support so heavie a burthen; but being assisted by Religion, it becomes so easie unto him, as one Prince may govern many millions of men; for very many are so ill conditioned, as they despise humane Laws, yet do they often fear Divine ones; and many who little esteem the anger of an earthly Prince, dread the King of heaven, and live peaceably.

*Bodin* was sorely cast down, when he heard the *Ottoman* Emperor speak so solidly of the care which Princes ought to have of the unity of Religion; and was then more grieved when the Judges told him, that it was wicked ignorance to maintain that Princes are Lords of mens bodies, and not fit to rule their souls; as if the Allegiance which by Gods command Subjects owe their Princes, be not as well a duty of the soul, as of the body; and that God hath constituted the most Christian Kings of *France*, and other earthly Princes, only that they might feed their ambition by fawning, and pass away their time in delight, wallowing in the plenty of so many earthly blessings; and had not made them his Lieutenants on earth, to the end that they may observe his holy Law. For these reasons, all the Lords of Parliament ordered that he might be immediately punished by fire, who had published a Tenet fit only to set the world on fire,

## The LXV. ADVERTISEMENT.

*Apollo punisheth a Poet severely, for having been so desperate as to blaspheme.*

**A**pollo doth so abhor Blasphemy above all other vices, as two daies ago he caused a Poet's tongue to be struck through with a nail in the Delphick Temples Porch, who had presumed to say, that Nature had dealt injuriously with him, in having indowed him with a Princely soul, and allotted him but a beggarly fortune. And though many Literati earnestly beseeched his Majestie that he would in some sort mitigate this punishment, he did not only deny to do it, but in a great rage said, that such wits deserved the severest punishments, who being born to a poor Fortune, consumed all their time in afflicting themselves by seeking out new conceits which might make poverty appear more shameful, and insupportable, which they should imploy in seeking out such Instructions as might make it appear less shamefull, and more tolerable; and that he would teach men of but mean fortunes, by this example, how to accommodate their minds to their means; it being a hatefull piece of petulancy to envy great Princes fortunes, whilst others in tattered cloths died of hunger.

## The LXVI. ADVERTISEMENT.

*The Vertuosi of Parnassus visit the Temple of Divine Providence, whom they thank for the great Charity which she hath shewn to Mankind.*

**T**his morning, according to the ancient custom of this Court, all the Prince-Poets, and the Literati-Lords of Parnassus, went to visit the Temple of Divine Providence, to whom *Giovan Joviano Pontano* made a learned Oration, wherein he highly praised the infinite Charity, and immense love which she had shewed to mankind in creating Frogs without Teeth: For it would have been of no advantage to Man, that this world, canopied by so many heavens, full of so many stars, should not only abound in all things necessary; but even be fully fraught with all most exquisite deliciousness, if gallant men who inhabite it should be forced to wear iron buskins to defend themselves from being bitten by such fastidious and importunate animals; whereas now there needed no fence against such rascally companions, who are composed of nothing but mouth and voice, but a good pair of ears, which value not the noise which they know can do them no harm.

The

The LXVII. ADVERTISEMENT.

*The most excellent Paolo Peruta, by order from Apollo, declares in the Publick Politick Schools, what the genuine signification is of that Precept in Policy; That, to raign securely, the people must be kept under.*

**T**He usual Precept in Policy, That to Reign securely, the people must be kept under, is as true, as it is wrongfully understood, and worse practised by many Princes; who, out of their insatiate avarice, interpret the best politick sentences, in such sense as makes most for their present advantage. Wherefore *Apollo* being much displeased, that so singular a precept should be so grossly abused, sent a few daies lictence; for *Paolo Peruta* who at this present time reads the ordinary morning Politicks in the publick Schools in *Parnassus*; and commanded him, that for the benefit of Princes, and the people's profit, he should declare publickly what was the true and genuine sense of so signal a Precept? *Peruta* obeyed, and on an appointed day, when the School was full of all the greatest Princes of this Court, he took the Chair, and said, That as an exquisite Prince could be likened to nothing better than to a good Shepherd, so people might be very fitly compared to a very numerous flock of sheep; and that to the end that one only Shepherd might commodiously govern a great many sheep, the Divine Majestie had made them to be lowly minded, and had created them without the weapons of Horns or Teeth: for otherwise, to the great prejudice of mankind, every sheep must of necessity have a shepherd, allotted him: for God having armed the head and hands of Man with a stout heart, and wise genius, he became not obedient and submissive to his shepherd, as many Princes did believe, by being often shorn and continually milked; or by being hindered from growing fat in good pastures by angerſome vexations: for the true way to keep the people low, was not to afflict them perpetually by pinching taxes; was not to reduce them to shamefull poverty, by grating penalties; but to avoid the aiming of their head with that ambition of command, which people so delight in, as the appetite is encreased by satiety: Which true means, and safe counsel, is only known, and succesfully practised by the *Ottoman* Emperors, who knowing very well how dangerous a thing it is for States to arm their subjects with ambition, authority, or the attendance of many Souldiers, think it a capital error, and the ruine of their States to give any place of command to a Native Turk; Certainly a most happy custom, and which plainly teacheth Princes, that the true meaning and genuin interpretation of so useful a precept in policy, is only, That it is a dangerous thing to arm the head of subjects with ambition, not their hands with Swords; to keep them humble, by not giving them places of too great attendance; not, to desire their poverty by taking their means from them: for that Almighty God, not having made sheep humble and obedient for any want they have of wooll, milk or lambs, did thereby teach Princes to use all means possible, that their subjects may increase in wealth, and that they may abound in goods; it being very true, that people by increasing their private patrimonies, make chains wherewith they keep themselves fast bound up; for, lest they may lose their wealth got by so much toil, they did so religiously study peace, as the antient Romans, who were true masters of the reason of State, found no better means to make the warlike French, whom they had newly conquered, quiet and obedient to their Republick; than by affording them all possible means of growing rich; an advice which proved so fortunate unto them, as that Politick *Tacitus* speaking



of the French, the most warlike people of all *Europe*, doth not only call them *Dites, & Imbellis*, lib. 11. *Annal*, but freely affirms *Gallos quoque in bellis floruisse. Tacit. Vita Agric.* Which plainly shews, that great riches gotten by the French, had brought that formerly warlike Nation, into such a wretched slothfulness, as it seemed an old wives tale, that the French knew ever how to manage arms; whereby we are made aware, that riches, by disarming men, keeps them submissive in the humility of peace; whereas on the contrary every one sees, that the not being content with their present condition, makes men greedy of novelties. For men are not abased, as ignorant people believe, by being poor, but need begets in them such an immense desire of change of fortune, as makes those that are in bad condition, venture upon any how desperate or dangerous soever an undertaking; it having been oftentimes experienced, that nothing arms people more than poverty. Which produceth desperation, not when it is occasioned by the earths barrenness, by adventures at Sea, by mens carelessness, by the misfortune of Factors, or other humane accidents; but when caused by the Prince his avarice, who foolishly persuades himself he shall become a rich shepherd by keeping his sheep poor. Wherefore that Chairman of Politicians affirms, that to go about to reduce subjects to Loyalty, and Principalities to peace, by keeping them poor, was neither better nor worse, than to pretend to cure the dropsie, by giving the sick party overmuch drink. To prove all which to be truth, it is daily seen in all insurrections: Princes meet with no sorer enemies, than mal-contented, and such as have not wherewithal to live commodiously; who, in the garboils of commotions, prove alwaies Devils, whereas those who are wealthy are obedient and peaceful.

### The LXVIII. ADVERTISEMENT.

*A nobly born Laconick Senator, having committed a great fault, the Duke of Laconia thinks it wisdom to pass by it.*

YOU have formerly heard, how that the Laconick State is governed by an Elective Prince; and how that the Laconick Senate is reputed and celebrated for the best that is in *Parnassus*. The Duke of *Laconia* to supply the place of a Senator that was deceased, advanced the second Son of the Prince of *Miriline* to that so high dignity. And not above a fortnight sithence, this Gentleman, much to the Dukes regret, committed a fault, which his Highness had severely punished in other Senators; and he seeming not to take notice of it, many of his Senators were troubled at it, and advised him to use the same punishment for the same fault. To which the Duke answered, That the same punishments were not to be inflicted for the same faults, where there was a disparity in the Personages; and that God, whose will it was that no sublunary thing should be without somewhat of amiss, had so ordained it, as that the finest Currel should not be without its rubbish; and that in so famous a Senate as was that of the Laconicks, eminent Personages added much to the splendor of it, and were oft-times of great assistance to the State upon urgent emergencies: But that this advantage was counterpoised by a notable alloy, that such persons were not so easily governed, nor held-in as, others, over whom the whole power of command, and absolute authority of the Law being to be exercised, they were not of the same reputation, nor advantage to the Elective Princes, as were Senators highly descended; and that the Sythe of equal Justice did fortunately fell grass of an equal height; but that the wary Mower, who spied a great shrub amongst lesser grass, hoisted his Sythe, lest he might break it, or blunt the edge thereof, a piece

a piece of wisdom whereby elective Princes, whose prerogative it was to chuse Senators: were taught not to promote Personages of extraordinary birth to that degree, unless they do formerly resolve to bear with many things in them, which they would severely punish in ordinary subjects.

## The LXIX. ADVERTISEMENT.

*Andrea Alciati finding himself injuriously persecuted in his place of Magistracy, flies for help to Apollo; but finds none.*

**A**NDREA Alciati, who was not onely very well versed in the profession of Law, but was in great esteem with Apollo, and all the Virtuosi of Parnassus, for his great insight in all the choicest learning which makes men be so highly prized in this Court; knowing the Sower of obeying, and Sweet of commanding; the meaness of a private life, and the gallantry of being, or of but personating a Prince; applyed himself from his very first entrance into Parnassus, to the perillous practise of Government; till at last he was deputed a Triannual President of the Isle of Negrapont, by the Prince thereof where, with undaunted sincerity, he administred such exact and severe justice as is pleasing to God, and hateful to proud and insolent people, who though they be born to serve, will notwithstanding Tyrannize; and so it fell out, that those who had been severely punished for their insolencies by the rigour of the Law, waited for the coming of the Sessions, a time usually longed for by the lewdest sort of men, that they might revenge themselves of their President; and wherein they charged him with bitter accusations. Alciati seeing himself so wickedly dealt withall by his ill-wishers, had forthwith recourse to the Prince of Negrapont, who is at present in the Court, and demanded such protection of him, as is due to those Officers who discharge their duty faithfully. The Prince (as many others do) that he might win his subjects good will, lent a favourable ear to the accusers, increasing thereby their insolence, and Alciati's vexation; who for his last refuge, appealed this very morning to Apollo, complaining that he had been persecuted for doing justice; and did not only require his Majesties protection, but boldly prayed him, that he might have a new trial, by such personages as were unconcerned, and not swayed by passion. Apollo, not only as if Alciati had been a man of no merit, but even a publick offender, was much incensed at him, and drove him away; wherefore many of the standers by, who very well knew his worth, and knew how wrongfully he was persecuted, were witnesses unto his Majestie of them both. But Apollo, continuing in his former opinion, bad Alciati (though he were very submissive in his carriage) get out of his sight. His Majesties great wisdom being known to be such, as that all his Actions pass for necessary precepts for men to govern their lives by, the standers-by wondered why he should deal so hardly with one who deserved help; and not being able to believe but that his Majestie concealed somewhat in his mind, that was worthy to be known, they asked him, why he, who alwaies sought all possible means how to comfort the afflicted, did now add to the affliction of this innocent person. Then Apollo freely unbosoming himself said, that if Alciati were poor, he would have taken him into his protection; but that he being wealthy enough, so as he might compass his ends of coming to higher preferment a safer way, he deserved to be treated thus and worse, for betaking himself to an employment wherein there was certain danger, and which was only fit for such, who not being able to eat bread at home; were necessitated to take any the most hazardous course to live; and that men who were well to live; and had honourable im-

ployments

ployments, though they might be very expensive, ought only study how to win reputation and glory. To this *Alciati* answered, That he, to the end he might be better esteemed of in the world, and that he might not be pointed at, as a Plebeian clad in silk, had carried himself with such reputation in all his honourable employments, as would make any man, how meanly soever born, appear to be highly descended. *Apollo* being still more incensed at *Alciati's* words, replied, With what face canst thou affirm that thou hast gone about to joyn reputation to thy means; having taken shameful waies to work thy intent? Dost thou not know the true attestat of *Guiccardin*, that Oracle of Italian Historians, that it is more usual for an Officer to run hazard, than for a Merchant to break, or a Sea-man to drown? Dost not thou know, that no Gally-slaves, nor any other men how miserable soever, eat coarser biscat, or swallow down more bitter distates, than those who sit at the helm of Government? And knowest thou not that many Princes after having highly displeased their Subjects, by their avarice and cruelty, use to quiet and appease them, and to purchase their good will, by delivering up unto them such an Officer, as by his punctual performance of Justice, hath well deserved his Prince's protection? And art thou alone he that doth not know, that these men desire nothing but the pleasure of Command, and the profit of Revenue? and that they abhor rumours, which they are so far from believing that they proceed from the execution of that true Justice, which is displeasing to him that tastes thereof, as they firmly believe it proceeds from the Officer's ignorance and wickedness; though nothing be more certain, than that he who will administer upright Justice, must as requisitely make the people complain, as the Chirurgion who will perfectly cure a wound that is Gangren'd, must make the sick party cry out: and neither *Hippocrates*, nor yet my beloved *Æsculapius* could ever yet find out any such medicine for a malady, as would make the patient lick his lips; and the chiefest mischief is, that a man who hath his knee out of joynt would beat the Chirurgion, who useth all his best skill to put the bone again into its right place.

---

### The LXX. ADVERTISEMENT.

*The Lady Victoria Collonna begs of Apollo, in the name of all the Feminine Sex, that such married men as are Adulterers may suffer the like Infamy, as unchast Wives do.*

**T**He most excellent Lady, the Lady *Victoria Collonna*, a Princess of exemplary chastity, came before his Majestie three dayes ago, and said, in behalf of all the feminine Sex, That all women did so affect Chastity, a vertue wherewith they were particularly endued, as they did not any whit envie strength, which was a vertue attributed to the masculine gender; for they very well knew, that a woman whose soul was not chaste, was a stinking carcase: but that with much reason they did bewail the great disparity which was seen to be observed between the husband and the wife, in the particular of punishment for Adultery. For wives could in no sort be contented that married men should think themselves so much at liberty, as even the punishment of shame (which men of honour had wont to apprehend so much) could not keep them from being false unto their wives. In which disorders she affirmed, they were so far advanced, as many husbands were not only not ashamed to keep concubines openly in their houses, but were grown sometimes so hardy to take them into bed with their wives: which excesses were occasioned,



sioned, because the same severe punishments were not provided for adulterous husbands, as were thundred out, and put in practice against unchast wives. And that in this particular the Laws were so partial to married men, as, if they should find their wives in adultery, they would not be satisfied till they should have revenged the injury with their own hands. By reason of which notorious grievances, the feminine sex were forced to have recourse to the clear fountain of justice, to the end that they might receive competent remedy for this their oppression, by the publication of parity of punishment for the same fault; and that if his Majestie should not like of this, that he would at least be pleased to allow women the like liberty in point of adultery, as men pretended to lay claim unto: And that this like liberty was not desired, to the end that women might make use of it, but only that by the terror thereof, they might curb their lustfull husbands. To this request *Apollo* answered, that the Law of Loyalty ought to be alike between the husband and the wife; and that the violation thereof ought to be no less punished in the one, than in the other; but that the more exact chastity was desired in wives, in the weighty respect that men might be sure to father no children but their own, in which regard the excellent vertue of chastity was given to the female sex: for the certainty of their issue was so necessary to husbands in the generation of mankind, as were not their mothers endued with chastity, their sons would lose as well their inheritance, as their father's affection; which was so great a truth, as, wife Nature herself had given chaste mates to all earthy Animals, where the male shares in hatching the eggs, or in bringing up the young ones. To the end that Fathers might think the pains for the welfare of their children, well bestowed, and value their costs as consolations, and great gains. At this answer an honorable blush stole upon the cheeks of the Lady *Victoria*, who with a Roman ingenuity confest the simplicity of her request to *Apollo*; and said, it would be too great a shame to the female sex, if they should suffer themselves to be exceeded in chastity by brute beasts, who though they follow nothing else with greater propenseness than their delight, yet, not to bereave the father of his children, or the children of their fathers by their Libidinousness, keep their chastity; and that husbands had so great reason to desire, their wives might prove chaste, as the Laws against adultery in married woman appeared to be too merciful: For the wounds which husbands gave their wives by their unchasteness, did only pierce the skin; but that married Women, by their Adulteries, did kill their husbands with eternal infamy, and dishonour their own children.

---

## THE LXXI. ADVERTISEMENT.

*Cæsar having taxed Marcus Brutus of ingratitude, in a full Assembly of great Personages, they challenge one another.*

SO great hath the hatred alwaies been between *Cæsar* the Dictator, and *Marcus Brutus*, as there could never be any reconciliation made between them, though it hath been much endeavoured by the prime Subjects of this State. 'Tis true, that to avoid the displeasing of *Apollo*, they have both of them been so discreet, as to shun meeting in the Streets, much less the having any intercourse between them. But the flames of hatred long kept concealed in a passionate man's bosome, in process of time must needs break forth. This is said, because in a great Assembly which was had the other day of the chief of this State, wherein *Cæsar* hapned to be, it was impossible to perswade *Brutus*, to withdraw himself, who esteemed it poorness of mind to yield to that his capital enemy;

enemy at this meeting. *Cæsar* (though in covered words) said somewhat which reflected upon *Brutus*, taxing him with ingratitude; and (as it usually falls out where there is not a perfect good understanding between people) doubtful words being taken in the worse sense, and small injuries being held hainous offences; *Brutus* boldly gave *Cæsar* the lye, and at the same instant accompanied the lie with its necessary correlative, laying his hand upon his dagger. *Cæsar* flew like an enraged Lyon upon *Brutus*; and certainly some great mischief had been done, had not the Princes that were present interposed themselves, and parted them. The next day *Cæsar* published a *Manifesto* against *Brutus*, wherein in high language he said, That it was known to the whole world, that in the Civil Wars he met with no more cruel enemy than *Marcus Brutus*, who was worse to him than even *Pompey's* self: and though he with the sword of victory and revenge, which he had in his hand, might by good reason of War, have secured his own life, by taking away that of *Brutus*, yet chusing rather to use clemency than just rigour, he did so clearly and fully pardon him that offence, which would never have been forgotten by any other man, as (as if injuries had been great obligations) he turned his hatred into love. his revenge into favour, and this with such integrity as in his last Will and Testament, he declared him to be his Heir; with which magnanimity the people of *Rome* were so pleased, as after his murder, they preferred the revenge of so great ingratitude before their own liberty, which upon that occasion they might easily have recovered. And if the common sort of people, who use rather to move out of base interest than out of any generosity, did so much detest this ingratitude in *Brutus*, how much more ought *Brutus* to do so, who had received the Obligation? And that if *Brutus* his behaviour towards him was not open and shameful ingratitude, sure no man was ever ungrateful; and he should be forced to believe that ingratitude was a vain name in the Abstract, and that there was no such thing in the concrete thereof. *Brutus* finding his honour much concerned in this *Manifesto* of *Cæsar's*, answered him presently in a writing which he published, That since he had never deserved ill at *Cæsar's* hands, he could not acknowledge the pardon which he said, he had given him for taking up Arms against him, as a favour. For he who takes up Arms to defend his free Countrey from a Tyrant, did but what was his duty to do, and did not therein misdeserve, but ought rather to be commended even by the enemy. And that *Cæsar*, after his Victory at *Pharsalia*, did not oblige those unto him whose lives he pardoned; for, he only won the good opinion of his enemies, who pardoned injuries received, not injuries done unto them. And if it were faults, not merits, which deserved to be pardoned, then they who took up Arms to defend the Roman liberty ought to pardon *Cæsar*, not *Cæsar* them. For the fault was his, who would usurp upon his Countries liberty; the merit theirs, that did defend it. And that though it vexed his very soul to hear himself taxed of ingratitude by *Cæsar*, yet he was more troubled to think he should hold him for so great a Villan, as that, though with pardon of life for so doing, he could forget the injurious usurping the Countries liberty, which all worthy Senators ought to keep alwaies deeply engraven in their hearts. And that, that being only true clemency which proceeds immediately from meer meekness, certainly *Cæsar* merited nothing at those Senators hands, whom he pardoned for defending their liberties. For he did it not out of any worthiness of mind, but only to secure his own Tyranny: for very well knowing, that to grow cruel after Victory, towards the chief Senators, was to incite the people of *Rome's* publique hatred, and highly to incense the prime Senators, he gave other men their lives to secure his own. That for his having declared him in his Will to succeed in part of his inheritance, he would, have *Cæsar* know, that he treated not with ignorant people, or such as did not very well know his deep cunning,

hid

hid under that feigned benevolence and false liberality, since it was not out of any affection to him, that he had named him to be his heir, but only to cause him lay down his Arms, and to make him become an enemy to his Country; and to blot out of his mind the desire of recovering liberty, a servitude which ambitious Tyrants purchase at a contemptible rate from base and avaricious Senators not from such as he, who were so far from selling their or their Countries Liberty for any sum of gold, how great soever, as they sought to purchase it at the expence of their blood. And that the trick of basely lulling chief Senators asleep, by sending them to be Ambassadors, was past from *Cæsar* into *Augustus*, (whose Will and Testament, *Terrio Gradus primores Civitatis scripserat, plerosque invisos sibi. Tacit. lib. 1. Annal.*) was not, as *Tacitus* had formerly, but foolishly, affirmed, *Faciantia, Gloriaque ad posterum*; but only that those Senators, who were his forest enemies, allured with hopes of reaping more benefit in servitude, than in a free condition, might become instruments to *Tiberius*, in training him up in that Tyrannie, which they were bound to make head against. *Brutus* concluded this his writing; saying, That he was so far from acknowledging it a favour to have his life given him by *Cæsar*, as he would have taken it for a greater obligation from him if he had bereft him of it, since a worthy Senator cannot acquire a more glorious life, than to be torn in pieces by the publick Tyrant, such a Senators life being formidable unto the Tyrant, for being a valiant defender of liberty; and that Tyrants gave a glorious life to such Senators as they were cruel unto, whereas they asperse those with shame, who, too greedy of life, did interchange the base benefit of their received pardon, with the shamefull oblivion of the injury done them in bereaving them of their publick liberty. *Cæsar*, who was by nature haughty, was so incens'd at this answer, as he challenged *Brutus* to a single duel in *Campo-Martio*; which *Brutus* willingly accepted: but abhorring to fight with men half dead, he bad him first go cure those wounds which he had given him in the Senate, and then return to receive more with the same dagger, with which he would be ready to wait upon him. To this scornfull answer of *Brutus*, *Cæsar* did as scornfully reply, That the alledged impediment should not keep him from meeting him in the field, for that *Brutus* very well knew, that those his wounds were very well cured by his Nephew *Augustus*, and by the whole Triumvirate, with the corrosive of Proscription. That therefore he should only appear armed in the field, and leave behind him those *Cassii* and *Cæcili*, and other swaggering companions, which he was accustomed to make use of in his supercheries and foul play to men of honour. To this *Brutus* answered, That his custom was, to put a great difference between enemy and enemy; and that such as he, fought only with the arms of military worth, to propagate the Roman Empire, against the Hannibals; Jugurthans, Mitridates, and other Foreign Princes; but that Tyrants, and ravenous wolves cloathed in lambs skins, ought to be dealt with like Treachery, and to have traps laid for them, as is usually done for crafty Foxes.



## The LXXII. ADVERTISEMENT.

*Certain Subjects desire their Princes, that the infinite multitude of Laws which they live under, may be reduced to a lesser number; and that the Governours of Provinces may be forbidden to publish every day new Proclamations.*

THE great abuse in some States is certainly much to be blamed, where not only the Princes are prone enough in publishing every day new Laws, but do permit the Governours of their Provinces to run into the same error. Who being often changed, and all of them commencing their Government with an ardent desire to mend the world the very first week, shame themselves with divulging certain new Proclamations according to their own fancies, and full of those many extravagancies which use to abound in them, who having framed new conceits in their brains, are not so well advised, as to weigh them with practice, which is that true hammer whereby to discern between pure Silver, and false Alchymie. For, zeal to the publick good, not regulated by a perfect judgement, injures a gallant man in his Reputation, more than any bad intention. The liberty of this manner of proceeding, causeth those States wherein it is used, to abound so much in Edicts, Proclamations, Constitutions, and an infinite medly of new Laws, as men live therein in great confusion; it being very true, that *Corruptissima Republica plurima Leges. Tacit. tertio lib. Annal.* A most corrupt Countrey abounds most in Laws; and the worst is, that every Officer being resolute in the observance of such Proclamations as are by him published, foolishly forgets those made by his predecessors, so as the people not able to discern in this so great disorder, what things are lawful, what unlawful, receive the worse satisfaction thereby, for that they have oft-times found, that many of them, to vent their anger against one they hate, or to give a purging Pill to a rich Churmudgion, have made use of obsolete Proclamations and Edicts, which have lost their validity by contrary usage. To the end then, that some cure might be found out for so many evils, the people who live under them, chose certain Commissioners long since, to acquaint their Princes therewith. These earnestly desired, that the multitude of Laws, which bred confusion amongst the people, might be abrogated; and that the Governours of Provinces might be inhibited the making of new ones for the future. Most of the Princes judged this the Commissioners request to be very just; and that they might consult the better thereof, they met in *Clu's* house, where some that were zealous of their Subjects good, were of opinion, that with as much brevity as might be, all the ancient Statutes should be made an end of; and being made void, new ones might be enacted, which might bring quiet, not confusion to the people. But the Princes who were of a contrary opinion, were greater both for number and quality; they freely affirmed, That those things which had been tolerated by their ancient Predecessors, ought to be presumed to proceed rather from wisdom, than from ignorance; for, it was always to be believed, that their fore-fathers had examined and digested matters concerning the Government of their people, much more accurately than modern men do, who were then seen to run into great disorders, when out of novelty they would abrogate those ancient Customs, which experience had found to be good; and that it was to be thought a high presumption, that the world, without ever being aware of, or amending her errors, had lived long in those Customs, which others would correct, as being prejudicial. And that Princes, who ought to study nothing more, than how to dilate their own Authority, committed

red a mortal error, when they tyed up their own hands, and made rods for their own breeches, becurtiling their jurisdiction. Whilst the Princes were thus discussing the business, the Commissioners, desirous to hear the result, made some little noise at the chamber door; At which the Princes being very angry, they grew so hot, as having no other weapons, they broke some Forms which came first to their hands, and making use of the feet thereof for cudgels, they beat away the Commissioners; who crying out, Help, help, many Philosophers came from the Peripatetick School, who withheld the Princes, and freed the other from being further mischieved. The Princes thinking it fitting to acquaint the Philosophers with the reasons which had moved them to this resentment, said, Gentlemen, these Rascals, under pretence of Grievances, Proclamations, Statutes, and confusion by new Laws, have dared to come even within our doors to assassinate us, adding insolence to their impertinent demands; for we having out of our fatherly charity, given free leave to these ingrateful people to keep as many Hounds and Greyhounds as they please, to take Hares and Goats with all permission, to lay gins to catch Partridge and Pheasants, to make nets to take Finches and Sparrows, to lay lime-twiggs wherewithal to take Black-birds and Thrushes, to make hooks, pasts, drag-nets, weels, and twenty other things, that they may want no fish; These Rascals will not, notwithstanding, permit us poor Princes, who even consume our selves in studying how to serve them, to take half a dozen fat Becchifichi, for our own use.

### The LXXIII. ADVERTISEMENT.

*The Vertuosi of Italy beg of Apollo, that Philosophy may be treated on in the Italian Tongue, and are denied their request.*

**T**He Italian Literati have these many years been very instant with his Majesty, that he would be pleased to enable the Italian Tongue to treat of Philosophical matters, and have used all the possible means they could to get it effected: But Apollo would never grant it, saying, That the Liberal Sciences were no longer esteemed, than when they were handled in Greek and Latin; for the Metaphysicks, and other Sovereign Sciences would suffer an infinite alloy, if the admirable secrets thereof being taught in Italian, should be communicable even to Hosts and Hostlers; moreover, if all the Liberal Sciences were suffered to be written in the Italian Tongue, the most noble Latin Tongue, in which all men confess the true majestie of writing and speaking elegantly doth consist, would go near to be lost. The Italians were not only not satisfied with these alledged reasons, but continued still so fervent in their former desire, as his Majesty seemed to be inclinable to give them content, when all the Liberal Sciences doubting lest some resolution might be taken which would be displeasing to them had the Italian Literati be quiet; for they would by no means undergo the shame of being discuss'd in insipid Italian Circumlocutions, but would be argued in their ordinary Latin Terms. Alexander Piccolomini was there present, who freely said, That the Greek and Latin Philosophers were Fools, if they believed that the Italian Writers were so ill read, as that they did not very well know, that Philosophy being a natural Science, and therefore known even to children, would wholly lose her reputation, if being treated of in Italian, the world should know, that she were wholly hid under Scholastical terms,

which being neither Greek nor Latin, seemed rather to be Slavonick words, which being translated into Italian would discover the cheating tricks of Philosophers, who spend nights and days in the study of Philosophy, to learn names more than realities.

## The LXXIV. ADVERTISEMENT.

*Apollo shews unto his Literati the true meaning of the Latin Sentence, 'Homo longus, raro sapiens, A tale man is seldom wise.*

**T**O the wonder of *Apollo*, and all the standers by, above 300 Literati, all of them beyond the usual size of men, appeared on Tuesday last in the publick Audience. Every one knew that the assembling together of so many Vertuosi, all of them of extraordinary stature and greatness, must needs have somewhat of meaning in it, and so it had; for Reverend *Cino*, Auditor *di Rota* in *Parnassus*, said, in the name of all his fellows, that all those Vertuosi whom his Majestie saw there, were known by the whole world to be well skilled in the Liberal Arts, which his Majesties Delphick Library might likewise sufficiently witness; and that, notwithstanding, they were scoff and laught at by most of the Literati in *Parnassus*, and held for fools and shallow-witted people: Wherefore, such injuries being altogether insupportable, they were forced to have recourse unto his Majestie. And to the end that some remedy might be found for so great an abuse, which might occasion many inconveniences, those Literati of a more than usual stature and greatness of body, demanded place and time (always provided it might stand with his Majesties Approbation) where and when, hand to hand, two to two, three to three, or in what greater numbers the contrary party should choose, they would dispute with the Vertuosi of small and of middle stature in all sorts of Sciences, and venture their reputations thereupon: But that when his Majestie should think they had given sufficient Tryal of themselves, and should have proved themselves to be real Vertuosi; their humble request was, That he would be pleased to declare the Proverb to be false and erroneous, which says, *Homo longus, raro sapiens*, which was the rise of all the scandal. His Majestie gave ear to *Cino's* complaint with a pleasing countenance; and told him, That he was sensible of the rash judgment which his Vertuosi gave of them; but that the Proverb being true, he neither could nor would declare it to be false; and that *Homo longus* was not to be understood (according to vulgar misinterpretation) for any extraordinary proportion of body, but in respect of resolution and deliberations taken in affairs; for, too much delay and length of time in dispatching business, was a clear evidence of want of wit, simplicity, and of a drowsie understanding; for he was only to be accounted wise, who was resolute in his affairs, and who being able to resolve upon any sudden occasion, dispatched business with admirable dexterity of wit.



THE LXXV. ADVERTISEMENT.

*The Ruota di Parnasso having decided a point in difference between the Military men, and the Literati on the Military mens behalf, are aware of their error, and withdraw their Sentence.*

**T**He precedency between Arms and Learning is still obstinately disputed on both sides, between the, Literati and Military-men in *Parnassus*. And it was resolved in the last *Ruota*, That the question should be argued, if at least the name of Science and Discipline might be attributed to the exercise of War. Which doubt was of such consequence, as the victory of the whole cause depended thereupon, wherefore both parties were very diligent in informing the Auditors; and *Vigilius* in particular was not sparing for any pains, in procuring that the Sentence might prove favourable on his side. The business was very subtilly canvast and argued, and the Court seemed wholly to incline to the Literati; but the Princes used such forcible arguments, as it was resolved, That Military men in their exercise of War, might use the honourable names of Science and Discipline. The Literati were much displeased at this decision, who exclaimed all of them, that Learning would be much defiled, if she, who adorns mens minds with good precepts, should be forced to communicate her honourable names with the Military Art, which fills the body with wounds. and the Soul with the foulest vices. The Literati were in this despair, when unexpectedly all the Butchers of the world were seen to appear in *Parnassus*; which slovenly sort of people, all besmeared with blood, with hatchets and long knives in their hands, infused such fear into the Literati, as, apprehending some general slaughter, and to be cut in pieces, they fled away to their own houses, where they fortified themselves. But they were better pleased when those dreadful people made signes of peace, and desired to be heard. *Apollo* that he might know what they meant, sent some Deputies to them: To whom those Butchers stoutly said, That hearing that the Court had decided, That the Art of sacking and sacking of Cities, of cutting their inhabitants in pieces, and, in fine, that the cruel mystery of killing men, and of dispeopling the world, and of calling with sword in hand, Mine thine, should be termed a Science and Discipline; they also, who did not profess the killing of men, nor any thing that tended to the destruction of mankind, but the killing of Calves and Muttons to feed men withal, demanded that their Art might be honoured by the same illustrious names. The Military-men appeared as if they had no souls amidst this rabble rout, when they saw so base a sort of people should desire that their so opprobrious Trade should be parallel'd with the Art of Warfaring, which was practised by the greatest Princes, and prime Nobility of the world. And the same *Signori Auditori di Ruota*, when they saw the Butchers appear in the Palace, and heard their demands, they were aware of the injustice which but a little before they had done to all the Vertuosi by their decision. Wherefore they again propounded the same question, and unanimously agreed, That the mystery of War, though it were sometimes necessary, was notwithstanding so cruel and so inhumane, as it was impossible to honest it with civil tearms.

The

## The LXXVI. ADVERTISEMENT.

*Aristotle being besieged in his Country-house by many Princes, is by them forced to revoke his Definition of a Tyrant.*

**A**ristotle the Prince of Peripateticks, that he might the better attend his study, withdrew himself some days ago, to his Country-house; where unexpectedly he was besieged by night, by some Princes, with a great number of foot and horse, who after having with incredible speed made their Trenches and Gabbiouns, prepared their Cannon to play upon the house. When *Apollo* heard of this so great Novelty, he forthwith dispatcht away the two famous Satyrical Poets, *Lodovico Ariosto*, and *Francisco Berni*, with two Legions of Veteran Satyrists towards them, who with all military skill endeavoured to raise the siege, but in vain; for though the Poets let fly disflamatory Verses, yet the Arms these Princes wore were so excellently well tempered, as they were proof against every pungent Terzetta. So as no good being to be done by force, *Apollo*, who would be sure that nothing might befall that excellent Vertuosi, whereby the Peripatetick Philosophy might be any ways prejudiced, dispatched away into the field that great lover of Learning, *Federico Feltrio*, Duke of *Urban*, who upon parley with those Princes, by his rare dexterity obtained a suspension of Arms; and, at the first entrance into discourse, those Princes complained greatly against *Aristotle*, for having given so malignant a definition of a Tyrant in his *Politica*, as it included or comprehended every good Prince; and in great anger said, That if (as *Aristotle* had been bold to affirm) those Princes, were to be esteemed Tyrants, who intended more their own profit, than the like of their subjects, they knew not where that Potentate, how good or ancient soever he were, could be found, who might not be concerned in that so universal definition. As if the end of every good shepherd were, not to milk and shear his sheep, but only so far to love them, as to dye of hunger themselves, so their flock might grow fat; and that *Aristotle* discovered himself to be too grossly ignorant, if he seemed not to know, that gain was the end of all merchandizing, and that the whole world was but a great publick Shop. And that if the very law of Nature did so commend well regulated Charity, as Fathers were seen to love themselves better than their own proper children; With what ground of reason would *Aristotle* oblige Princes to love the good of others better than their own? And upon this occasion the Princes added, That the Literati were grown to such petulancy in many important particulars, as blinded by proud presumption, they had not feared to intermeddle in the very greatest Concerns of Princes; and even to give Laws to Reason of State; not knowing (poor people that they are!) that the insight into Politick affairs is so far from the common judgement of any wit, how good soever, as none ought to discourse thereof, but men who have spent their whole time in the Government of Kingdoms, and in the affairs of great Princes, though they may peradventure want that Philosophy, Rhetorick, and other Sciences registred by the Literati in their Scribbled Papers: For, Policy not having so much Theory, as that a Grammar may be thereout composed, which may teach men the art how to govern States well, consisted wholly in practise; of the which none but such as had learnt it from great Princes Secretaries, and in State-Councils, ought to discourse, lest they become ridiculous for writing things, which deserve the rod.

By these words, Duke *Federico* found that the Princes had just reason

to

to be incensed; wherefore he easily prevailed with *Aristotle* to revoke his former definition of a Tyrant, and to make a new one, which might satisfy those so highly offended Princes. Then *Aristotle* suddenly recanted, and said, That Tyrants were a certain sort of men in the old time, the Race whereof was wholly lost now. The Princes having received such satisfaction as they desired, presently quitted their quarters: And being gone towards their own States, *Aristotle*, being half dead with fear, returned to *Parnassus*, assuring all the *Virtuosi*, that his Philosophical Precepts failed him very much against the fear of death; and bade the *Literati* attend their Studies, and let alone the Reason of State, which it was impossible to treat of, without running evident danger of being esteemed Criminal by Princes.

## THE LXXVII. ADVERTISEMENT.

*By order from Apollo, a general Reformation of the World is published by the Seven Wise-men of Greece, and by the other Literati.*

THE Emperour *Justinian*, that great compiler of Statutes and Books of Civil Law, some few dayes since shewed a new Law to *Apollo*, to have his Majesties approbation of it: wherein men were strictly forbidden killing themselves. *Apollo* was so astonished at this Law, as, fetching a deep sigh, he said, Is the good Government of mankind, *Justinian*, fallen then into so great disorder, as men, that they may live no longer, do voluntarily kill themselves? And whereas I have hitherto fed an infinite number of Philosophers, only that by their Words and Writings they may make men less apprehensive of Death, Are things now reduced to such Calamity, as even they will now live no longer, who could not formerly frame themselves to be content to die? And am I, amongst all the disorders of my *Literati*, all this while supinely asleep? To this *Justinian* answered; That the Law was necessary, and that many cases of violent deaths having happened, by many mens having desperately made themselves away, worse was to be feared, if some opportune remedy were not soon found out against so great a disorder.

*Apollo* then began diligently to inform himself, how men did live in the world; and found that the world was so impaired, as many valued not their Lives nor Estates, so they might be out of it. These disorders necessitated his Majesty to provide against them, with all possible speed; so as he absolutely resolved to create a Congregation of all the most famous men that were in his Dominions, for wisdom and good life. But in the entrance into so weighty a business, he met with difficulties impossible to be overcome; for, when he came to chuse the Members of this Congregation, amongst so many Moral Philosophers, and the almost infinite number of *Virtuosi*, he could not find so much as one, who was endowed with half those parts, which were requisite to be in him, who ought to reform his Companion: His Majesty knowing very well, that men are better reformed by the exemplary life of their Reformers, than by any the best Rules that can be given. In this great penury of fitting personages, *Apollo* gave the charge of the Universal Reformation to the Seven Wise-Men of Greece, who are of great repute in *Parnassus*, as those who are conceived by all men, to have found out the Receipt of washing *Black-Moors* white; which Antiquity, though still in vain, hath so much laboured after. The Grecians were much rejoiced at this news, for the honour which *Apollo* had done their Nation; but, the Latines were much grieved at it, thinking themselves thereby much injured. Wherefore, *Apollo* very well knowing how much the ill satisfaction of those that are to be reformed, in their Reformers, hinders the fruit which is to be hoped by Reformation; and his Majesty being naturally given to

appease



appease his Subjects imbittered minds, more by giving them satisfaction, than by that Legislative power, which men are not well pleased withal, because they are bound to obey it. That he might satisfy the Romans who were much distasteful, to the Seven Wise Men of Greece, he added *Marcus Cato*, and *Anneus Seneca*: And, in favour to the Modern Italian Philosophers, he made *Jacopo Mazzoni da Casena*, Secretary of the Congregation; and honoured him with a Vote in their Consultations.

The fourteenth day of the last month, the Seven Wise Men, with the afore-said addition, accompanied by a Train of the choicest *Virtuosi* of this State, went to the Delphick Palace, the place appropriated for the Reformation: And the *Literati* were very well pleased to see the great number of Pedants, who, with their little baskets in their hands, went gathering up the Sentences and Apothegms, which fell from those wise men, as they went along. The next day after the Solemn Entrance, the Assembly being met, to give a beginning to the business, 'tis said, *Thalete Milefio*, the first wise man of Greece, spake thus;

The business (most wise Philosophers) about which we are all met in this place, is (as you all know) the greatest that can be treated on by humane understanding: And though there be nothing harder, than to set Bones that have been long broken, Wounds that are fistuled, and incurable Cancers; yet difficulties which are able to affright others, ought not to make us despair of their Cure: for, the impossibility will increase our glory, and will keep us in the esteem we are in; and I do assure you, that I have already found out the true Antidote against the poison of all these present Corruptions: I am sure, we do all believe, that nothing hath more corrupted the present Age, than hidden hatreds, feigned love, impiety, the perfidiousness of double-dealing men, cloaked under the specious mantle of simplicity, love to Religion, and of Charity. Apply your selves to these evils, Gentlemen, by making use of Fire, Razor, and lay corrosive Plasters to these Wounds which I discover unto you; and all mankind, which, by reason of their vices which leads them the high-way to death, may be said to be given over by the Physicians, will soon be made whole, and will become sincere and plain in their proceedings, true in what they say, and such in their sanctity of life, as they were in former times. The true and immediate cure then for these present evils, consists only in necessitating men to live with candor of mind, and purity of heart, which you will all confess with me, cannot be better effected, than by making that little window in mens breasts, which, as being most requisite, his Majesty hath often promised to his most faithful *Virtuosi*: For, when those who use such art in their modern proceedings, shall be forced to speak and act, having a window wherein one may see into their hearts, they will learn the excellent virtue of being, and not appearing to be; and will conform their deeds to their words; their tongues which are accustomed to dissembling, to sincerity of heart; and all men will banish lyes and falsehood; and the Infernal Spirit of Hypocrisy will abandon many, who are now possessed with so foul a Fiend.

*Thalete's* opinion did so please the whole Congregation, as being put to the Vote, it was clearly carried for the Affirmative; and Secretary *Mazzoni* was commanded to give *Apollo* a sudden account thereof, who perfectly approved the opinion, and gave command that that very day, the little window should be begun to be made in mans breast. But at the very instant that the Surgeons took their instruments in hand to open mens breasts, *Virgil*, *Plato*, *Aristotle*, *Averroes*, and other of the chief *Literati*, went to *Apollo*, and told him, That he was not ignorant that the prime means whereby men do with much ease govern the world, was the reputation of those who did command; and that so precious a Jewel, not being to be exposed to danger at any time by wise Princes, they beseeched his Majesty to consider in what esteem of holy life, and good demeanour, the Reverend Philosophical Synod, and the Honourable Colledge of the

*Virtuosi*,

*Vertuosi*, were held by all the *Literati* of *Parnassus*; that therefore they earnestly desired him (as it became him to do) to have a care of their Honours, who by the fame of their goodness, encrease the glory of *Parnassus*: And that, if his Majesty should unexpectedly open every mans Breast, the greater and better sort of those Philosophers, who formerly were highly esteemed, ran evident hazard of being shamed; and that he might peradventure find foulest faults in those whom he had formerly held to be immaculate. That therefore, before a business of such importance should be taken in hand, he would be pleased to afford his *Vertuosi* a competent time, to wash and cleanse their Souls. *Apollo* was greatly pleased with the advice of so famous Poets and Philosophers, and by a publick Edict prorogued the time of making the Windows for eight days; during which time, every one did so attend the cleansing and purging of their Souls from all fallacies, from a hidden vice, from conceal'd hatred, and counterfeited love, as there was no more Honey of Roses, Succory, Cassia, Sena, Scamony, nor laxative Syrups to be found in any Grocers or Apothecaries shop in all *Parnassus*: And the more curious did observe, that in the parts where the Platonicks, Peripateticks, and moral Philosophers did live, there was then such a stink, as if all the Privies of those Countries had been emptied: whereas the Quarters of Latin and Italian Poets stunk only of Cabbage-pottage. The time allotted for the general purging was already past, when the day before they were to begin making the Windows, *Hippocrates*, *Galen*, *Cornelius Celsus*, and other the most skilful Physitians of this State went to *Apollo*, and said, Is it then true, Sir, you that are the Lord of the *Liberal Sciences*, that this *Microcosm* must be deformed, which is so nobly and miraculously framed, as, if any chief Muscle, any principal Vein be but touched, the humane Creature runs evident danger of being slain? and that so much mischief should be done only for the advantage of a few ignorant people? For, not only the wiser sort of men, but even those of an indifferent capacity, who have conversed but four days with any Quack-salver, know how to penetrate even into the innermost bowels. This *Memorandum* of the Physitians wrought so much with *Apollo*, as he changed his former resolution, and by *Ansonius Gallus*, bade the Philosophers of the Reformation, proceed in delivering their opinions.

Then *Solon* thus began; In my opinion, Gentlemen, that which hath put the present Age into so great confusion, is, the cruel hatred, and spiteful envie which in these days is seen to reign generally amongst men. All help then for these present evils, is to be hoped for from infusing Charity, reciprocal Affection, and that sanctified Love of our Neighbour, which is Gods chiefest Commandment, into mankind; we ought therefore to employ all our skill in taking away the occasions of those hatreds, which in these days reign in mens hearts; which if we be able to effect, Men will do like Beasts, who by the instinct of Nature, love their own Species; and will consequently drive away all hatred and rancor of mind. I have been long thinking, my Friends, what the true Spring-head may be of all humane hatred, and am still more established in my old opinion, that it proceeds from the disparity of means, from the hellish custom introduced amongst men of *Meum* and *Tuum*, the rise of all scandal; an abuse, which if it were introduced amongst the Beasts of the Earth, I assure my self, that even they would consume and waste themselves with the self-same hatred and rancor, wherewith we so much disquiet our selves: The not having any thing of propriety, and the equality which they live in, is that which maintains that peace among them, which we so much envie in them. Men, as you all know, are likewise Creatures, but rational; this World was created by Almighty God, only that mankind might live thereupon, as brute Beasts do; not that avaritious men should divide it amongst themselves, and should turn what was common, into that *Meum* and *Tuum*, which hath put us all into such confusion. So as it clearly appears, that the depravation of mens Souls by Avarice, Ambition, and

Tyranny, hath occasioned the present inequality, and disproportionate division. And if it be true (as we all confesse it is) that the World is nothing else but an Inheritance left to mankind by one only Father, and one only Mother, from whom we are all descended like Brethren; what justice is it that every one should not have a share thereof equal with his Companion? And what greater disproportion can there be imagined by those that love what is just, than that this World should be such, as that some possess more thereof than they can govern, and others have not so much as they could govern. But that which doth infinitely aggravate this disorder, is, that usually good and vertuous men are beggars; whereas wicked and ignorant people are wealthy. From the root of this inequality it then ariseth, that the rich are injurious to the poor, and that the poor envie the rich; for, pride is proper to the rich, to beggars desperation. Hence it is, that the rich mans oppressing the weak, appears to be natural; and the ill-will which poor men bear to the rich, is innate in them.

Now, Gentlemen, that I have discovered the Malady unto you, it is easie to apply the Medicine: I therefore think, that, to reform this Age, no better counsel can be taken, than to divide the World anew, and to allot an equal part thereof to every one. And, that we may fall no more upon the like disorders, I advise, that for the future, all buying and selling be forbidden; so that parity of goods will be instituted, the Mother of publick Peace, which my self and other Law-makers have formerly so much laboured for.

*Solons* opinion suffered a long debate, which though it was not only thought good, but necessary by *Periandro* of *Bante*, and by *Pittaco*, yet it was gain-said by the rest; and *Seneca's* opinion prevailed, who, with very efficacious Reasons made it appear, That if they should come to a new dividing of the World, this great disorder would necessarily follow, That too great a share would fall to Fools, and too little to gallant Men: And that the Plague, Famine, and War, were not Gods most severe scourges, with which God, when offended, did afflict mankind; but that his severest scourge for the punishment of man, and which out of his Mercy, he made not use of, was to enrich Rascals.

*Solons* Opinion being laid aside, *Chilon* spake to this purpose; Which of you, my fellow-Philosophers, doth not know, that the immoderate thirst that men now a-days have after Gold, hath filled the World with all the mischiefs which we all see and feel? What wickedness, what impiety, how execrable forever is it, which men do not willingly commit, if thereby they may accumulate Riches? Conclude therefore unanimously with me, That no better way can be found out, whereby to extirpate all the vices wherewith our Age is oppressed, and to bring in that sort of life which doth best become men, than for ever to banish out of the World the two infamous Metals, Gold and Silver; for so the occasion of our present disorders ceasing, the evils likewise will necessarily cease.

*Chilon's* opinion was judged to have a very specious appearance; but when it came to the test, it would not endure the Hammer: For, it was said, That men took so much pains to get Gold and Silver, because they are the Measure and Counterpoise of all things; and that to make provision of all things necessary, it was requisite for men to have some Metals, or other thing of price, by which he might purchase what was sitting for him; and that if there were no such thing as Gold or Silver, men would make use of some other thing in stead of them, which rising in value, would be as much coveted and sought after, as Gold and Silver now were; as was plainly seen in the *Indies*, where Cockle-shells were made use of in stead of Money, and more valued than either Gold or Silver. *Cleobulus* particularly, being very hot in refuting this opinion, said, with much perturbation of mind; My Masters, banish Iron out of the World, for that is the Metal which hath put us into the present condition.



condition. Gold and Silver serve for the use which is ordained by God, to be the measure of all things; whereas Iron, which is produced by Nature for the making of Plow-shares, Spades, and Mattocks, and other Instruments to cultivate the Earth, is, by the malice and mischief of men, turned to the making of Swords, and Daggers, and other deadly Instruments.

Though *Cleobulus* his opinion was judged to be very true, yet it was concluded by the whole Congregation, that it being impossible to expel Iron, without grasping Iron, and putting on Corsets, it would be a great piece of imprudency to multiply mischiefs, and to cure one wound with another. 'Twas therefore generally concluded, That the Ore of Gold and Silver should be still kept, but that the Refiners of them should be wisht, for the future, to be sure to cleanse them well, and not to take them out of the fire, till they were certain they had taken from both the Metals, that vein of Turpentine which they have in them, which is the reason why both Gold and Silver stick so close to the fingers even of good and honest men.

This being said, *Pittacus*, with extraordinary gravity began thus; The World, Learned Philosophers, is fallen into that deplorable condition, which we so labour to amend, only because men in these days have given over travelling by the beaten Road-way of Vertue, & take the By-ways of Vice; by which, in this corrupted Age, they obtain rewards only due to Vertue; things are brought to that woful state, as none can get entrance into the Palace of Dignity, Honour, or Reward (as formerly they had wont to do) by the Gate of Merit, and virtuous Endeavour, but, like Thieves, they climb the Windows with Ladders of Tergiverfation: and some there are, who by force of Gifts and Favours, have opened the Roof, to get thereby into the House of Honour. If you will reform this our corrupted Age, my opinion is, That you should do well to force men to walk by the way of Vertue; and make severe Laws, That whosoever will take the labourfom journey, which leads towards the obtaining of Supreme Honours and Dignities, must travail with the Waggon of Desert, & with the sure Guide of Vertue, and take away so many thwart By-ways, so many little Paths, so many crooked Lanes found out by Ambitious Men, and Modern Hypocrites, which multiplying faster in this our miserable Age, than Locusts do in *Africa*, have filled the World with Contagion. And truly, what greater affront can there be put upon Vertue and Merit, than to see one of these Companions arrive at the highest Preferments, when no man can guess what course he took to come by it? Which makes many think they have got it by the Magick of Hypocrisie, whereby these Magicians do inchant the minds even of very wise Princes.

*Pittacus's* opinion was not only praised, but greatly admired by the whole Assembly, and certainly would have been approved of, as very excellent, had not *Periandro* made these already almost-resolved Philosophers alter their minds: For this Philosopher lively opposing the opinion of so great a Philosopher, said; Gentlemen, the disorder mentioned by *Pittacus*, is very true; but the thing which we ought chiefly to consider, is, for what reason Princes, who are so quick-sighted, and interested in their own State-affairs, do not bestow in these our days their great Places (as they were wont to do of old) on able and deserving men, by whose service they may receive advantage and reputation; but, in stead of them, make use of new fellows, raised out of the dirt and mire, without either Worth or Honour. You know, Gentlemen, that the opinion of those, who say, That it is fatal to Princes to love Carrion, and to employ undeserving servants, in places of greatest trust, is so false, as for the least Interest of State, they neglect their Brethren, and wax cruel, even against their own Children, so far are they from doting upon their Servants in things wherein the welfare of their State lies. Princes do not act by chance, as many foolishly believe they do, nor suffer themselves to be guided in their proceedings by their passions, as we do; but whatsoever they do, is out of Interest;

and those things which to private men appear errors and negligence, are accurate politick Precepts. All that have written of State-affairs, freely confess, that the best way to govern Kingdoms well, is, to confer places of highest Honour and Dignity upon men of great merit, and known worth and valour. This is a truth very well known to Princes; and though it be clearly seen, that they do not observe it, he is a fool that believes they do it out of carelessness. I, who have long studied a point of so great weight, am verily perswaded, that ignorant and raw men, and men of no merit, are preferred by Princes, in conferring their chief Offices and Honours, before learned and deserving men, not out of any fault in the Prince, but (I blush to say it) through default of the *Vertuosi*. I acknowledge that Princes stand in need of Learned Officers, and men of experienced valour: but none of you will deny, but that they likewise need men that are loyal and faithful. And it is evident, that if deserving men, and men of worth and valour, were but as faithful as they are able, as grateful as they are knowing, we should not complain of the present disorders, in seeing undeserving Dwarfs become great Giants in four days space, and should not bewail the wonder of seeing wild Gourds, in a short time, overtop the best Fruit-trees, nor to see Ignorance seated in the Chair of Vertue, and Folly in Valours Tribunal. 'Tis common to all men to think much better of themselves than they deserve; but, the *Vertuosi* do presume so very much upon their own good parts, as they rather pretend to add to the Princes Reputation, by having any Honours conferred upon them, than to receive credit themselves by his munificence: and I have known many so foolishly blown up, and enamoured of their own worths, as they have thought it a greater happiness for a Prince to have an occasion of honouring such a one, than good luck for the other to meet with so liberal a Prince. So, as these men, acknowledging all favours conferr'd upon them to proceed from their own worth, prove so ungrateful to their Princes and Benefactors, in their greatest necessities, as, causing themselves to be nauseated as very perfidious men, they are abhorred, and are causes of this present great disorder, why Princes, in such as they will prefer to great places and high Dignities, in stead of Merit, Vertue, and known Worth, seek for Loyalty and Truth, that they may meet with thankfulness when they stand in need of it; which they rather expect from those, who, pretending to no merit of their own, acknowledge all their good Fortunes to proceed merely from their Princes liberality.

*Periandro* having ended his Discourse, *Bias* spake thus; All of you, most wise Philosophers, sufficiently know that the reason of the worlds being so depraved, is only because mankind hath so shamefully abandoned those holy Laws, which God gave them to observe, when he bestowed the whole world upon them for their habitation: Nor did he place the French in *France*, the Spaniards in *Spain*, Dutch in *Germany*, and bound up the foul Fiend in Hell, for any other reason, but for the advantage of that general Peace, which he desired might be observed throughout the whole world. But Avarice and Ambition (spurs which have always egg'd on men to greatest wickedness) causing the French, Italians, Dutch, Grecians, and other Nations, to pass into other mens Countries, have caused these evils which we (I wish it prove not in vain) endeavour to amend: And if it be true, as we all confess it is, that God hath done nothing in vain, and that there is much of mystery in all his operations; Wherefore, think you, hath his Divine Majesty placed the inaccessible *Pyrenean Mountains* between the Spaniards and Italians; the rockie *Alps* between the Italians and Germans; the dreadful *English Channel* between the French and English; why the *Mediterranean Sea* between *Africa* and *Europe*; why hath he made the infinite spacious Rivers of *Euphrates*, *Indus*, *Ganges*, *Tigris*, *Danubius*, *Nilus*, *Rhein*, and the rest; save only that people might be content to live in their own Countries, by reason of the difficulties of Fords and passages? And his Divine Majestie knowing very well, that the harmony of Universal Peace would be out of tune, and that  
the

the world would be filled with incurable Diseases, if men should exceed the bounds which he had allotted them; that he might make the wayes to such great Disorders the more difficult, he added the multitude and variety of Languages; to the Mountains, Precipices; to the violent course of Rivers, and to the Seas immenseness; for otherwise, all men would speak the same Language, as all Creatures of the same species, sing, bark, and bray, after one and the same manner. 'Tis then mans boldness in boaring through Mountains, and in passing over, not only the largest and most rapid Rivers, but even in manifestly and rashly hazarding himself and all his substance in a little wooden Vessel, not fearing to cross the largest Seas therein; which caused the ancient Romans (not to mention the many other Nations, who have run into the same rashness) to ruine other mens affairs, and discomple their own, not being satisfied with their Dominion over whole Italy. The true remedy then for so great disorder is, First, to force every Nation to return home to their own Countries; and to the end that the like mischiefs may not ensue hereafter, I am of opinion, that all Bridges built for the more commodious passing over Rivers, be absolutely broken down, and the ways made for passing over the Mountains may be quite spoyl'd, and the Mountains be made more inaccessible by mans industry, than they were at first made by Nature; and I would have all Navigation absolutely forbidden, upon severest penalty, not allowing so much as the least Boats to pass in, or over Rivers. *Bias* his opinion was very attentively listened unto; and after being well examined by the best Wits of the Assembly, it was found, Not to be good: for, all those Philosophers knew, that the greatest crimities which are known to reign between Nation and Nation, are not natural (as many foolishly conceive them to be) but are occasioned by cunning Princes, who are Great Masters of the known Proverb, *Divide, & Impera*. And that, that perfection of Manners being found in all Nations joyned together, which was not to be had in any particular Province, men easily learn that exact Wisdom by travelling through the world, which was peculiar to great *Ulysses*, who having travelled through many Countries, had seen and observed the fashions of divers Nations; a benefit which was much furthered by the use of Navigation; which was very necessary for mankind, were it only for that God (as well became the immensity of his power) having created this world of almost an incomprehensible greatness, having filled it with precious things, and endowed every Province with somewhat of particular Navigation, which is the rarest Invention that could ever have been thought on, or put in practice, by humane Wit, had brought it into so little a compass, as the *Aromaticks* of the *Moluccis*, though above fifteen thousand miles from Italy, do so abound in Italy, as if they grew there.

Thus ended *Bias*, when *Cleolus* rising up, seeming with a low bow to crave leave to speak, said thus; I clearly perceive, wise Gentlemen, that the Reformation of the present Age, a business of it self very easie, becomes by the diversity and extravagancy of our Opinions, rather impossible than difficult. And to speak with the freedom which becomes this place, and the weight of the business we have in hand, it grieves my heart to find even amongst us that are here, that common defect of ambitious and sleight Wits, who getting up into publick Pulpits, labour more to shew the rarity of their own Wits, by their new and curious conceits, than to profit their Auditory by useful Precepts, and sound Doctrines; for, to raise man out of the foul mire and dirt whereinto he is fallen, what need we undertake that dangerous Manufacture of making little Windows in mens Breasts, according to *Thales* his advice? And why should we undertake the laborious business of dividing the World into equal partitions, according to *Solons* proposition? and the course mentioned to be taken by *Chilo*, of banishing Gold and Silver from out of the World? or that of *Pittacus*, of forcing men to walk in the way of Merit and Vertue? or lastly, that of *Bias*, that Mountains should be raised higher, and made more difficult to pass over,

than



than nature hath made them, and that for the future the miracle of navigation should be extirpated, which shews to what pitch mans ingenuity can arrive; are they not sophistical fancies, and meer Chimera's? Our chiefeft consideration ought to be, that the remedy to be applyed to the undoing evils, may be easie to be put in execution, that it may work its effect soon and secretly without any noise, and that it may be cheerfully received by those who are to be reformed: for by doing otherwise, we shall rather deform the World, than reform it. And certainly not without reason for that Physician deserves to be blamed, who should ordain a medicine for his sick Patient which is impossible to be used, and which would afflict him more than his disease. Therefore it is the requisite duty of Reformers, to provide themselves of a sure remedy, before they take notice of the wound: That Chirurgion deserves to be punished, who first opens the sick mans vein, and then runs for things to close it up withall; it is not only foolishness, but impiety, to defame men with publishing their vices, and to shew to the World that their maladies are grown to such a height, as it is not in the power of men to cure them. Therefore *Tacitus*, who always speaks to the purpose if he be rightly understood, doth in this particular advise men, *Omittere potius prevallida, & adulta vitia, quam hoc assequi, ut pulam fieret, quibus flagitiis impares essemus*. Those who would fell an old Oak, are ill advised, if they fall to cut down the top-boughs: Wise men do, as I do now, lay the axe to the greatest root. I then affirm, That the reformation of the present world consists wholly in those few words, *Premiar I buoni, e punire gli scelerati*, In rewarding the good, and punishing the bad.

Here *Cleobulus* held his peace, whose Opinion *Ibales Milesius*, did with such violence oppose, as he shewed, how dangerous a thing it is to offend such (though by telling truth) who have the repute to be good and wise. For he with a fiery countenance broke forth into these words;

My self, and these Gentlemen, most wise *Cleobulus*, since you have been pleased to reject our Opinions as sophistical, and meer Chimera's, did expect from your rare wisdom, that for cure of these present evils, you had brought some new and miraculous Bezoar from the *Indies*, whereas you have propounded that for the easiest cure, which is the hardest & most impossible that could ever be fancied by the prime pretenders to high mysteries, *Caius Plinius*, and *Alberius Magnus*. There is not any one of us, my *Cleobulus*, that did not know, before you were pleased to put us in mind of it, that the reformation of the world, depends wholly upon rewarding such as are good, and punishing the wicked. But give me leave to aske you, Who are those that in this our age are perfectly good, and who exactly ill? And I would know, Whether your eye can discern that which could never yet be found out by any man living, How to know true goodness from that which is counterfeit? do not you know that modern hypocrites are arrived to that height of cunning, as in this our unhappy age, those are accounted to be cunningest in their wickedness, who seem to be most exactly good? and that such really perfect men who live in sincerity and singleness of soul, with an undisguised and unartificial goodness, without any thing of hypocrisie, are thought to be scandalous and silly? Every one, by natural instinct, loves those that are good, and hates those those that are wicked; but Princes do it both out of instinct and interest. And when hypocrites, or other cunning cheaters are listened unto by great men, and good men suppress or undervalued, it is not by the Princes own election, but through the abuse of others. True virtue is known only and rewarded by God, and vices discovered and punished; for he only penetrates into the depth of mens hearts, and we, by means of the window by me propounded, might have penetrated therein, had not the enemy of mankind sowed tares in the field where I sowed the graine of good advice. But new Laws, how good and wholesome soever, have ever been and

and ever will be withstood by those vicious people who are thereby punished.

The Assembly were mightily pleased with the reasons alledged by *Thales*; and all of them turning their eyes upon *Periandro*, he thinking himself thereby desired to speak his opinion, began thus; The variety of opinions which I have heard, confirms me in my former Tenet, That four parts of five that are sick, perish because the Physicians know not their disease; who in this their error may be excused, because men are easily deceived in things wherein they can walk but by conjecture. But that we, who are judged by *Apollo* to be the salt of the earth, should not know the Evil under which the present age labours, redounds much to our shame, since the malady which we ought to cure, lies not hidden in the veins, but is so manifestly known to all men, that it self cries aloud for help. And yet by all the reasons I have heard alledged, methinks you go about to mend the arm, when it is the breast that is fit to be mended. But Gentlemen, since it is *Apollo's* pleasure, that we should do so, since our reputation stands upon it, and our charity to our so afflicted age requires it at our hands, let us, I beseech you, take from off our faces the mask of respect, which hath been hitherto worn by us all, and let us speak freely. The great disorder hath alwaies reigned amongst men, which doth domineer so much at the present, and which God grant it may not still reign, that whilst powerful men by their detestable vices, and by their universal reformation, have disordered the world, men go about to re-order it by amending the faults of private men. But the falsehood, avarice, pride and hypocrisy of private men (though I must confess them to be hainous evils) are not the vices which have so much depraved this our age; for fitting punishments being by the law provided for every fault and foul action, mankind is so obedient to the laws, and so apprehensive of justice, as a few ministers thereof make millions of men tremble, and keeps them in awe, and men live in such quiet peace, as the rich cannot, without much danger to themselves, oppress the poor, and every one may walk safely both by day and night with gold in their hand, not only in the streets, but even in the high waies: but the worlds most dangerous infirmities are then discovered, when publick peace is disturbed; and of this we must all of us confess, that the ambition, avarice and diabolical engagement, which the swords of some powerful Princes hath usurped over the States of those who are less powerful, is the true cause, and that which is so great a scandal to the present times: 'Tis this, Gentlemen, which hath filled the world with hatred and suspicion, and hath defiled it with so much blood, as men who were by God created with humane hearts and civil inclinations, are become ravenous wilde beasts, tearing one another in pieces with all sorts of inhumanity. For the ambition of these men hath changed publick peace into most cruel war, vertue into vice, the charity and love which we ought to bear to our neighbours, into such intestine hatred, as whereas all Lyons appear Lyons to a Lyon, the Scotch man appears unto the English, the Italian to the German, the French to the Spaniard, the German, Spaniard, French, and men of all other Nations to the Italian, not to be men, not brethren as they are, but creatures of another species: So as Justice being oppressed by the unexplicable ambition of potent men, mankind, which was born, brought up, and did live long under the Government of wholesome Laws, waxing now cruel to themselves, lives with the instinct of beasts, ready to oppress the weaker. Theft which is the chief of all faults, is so persecuted by the Laws, as the stealing of an egg is a capital fault, and yet powerful men are so blinded with the ambition of reigning, as, To rob another man perfidiously of his whole estate, is not thought to be an execrable mischief, as indeed it is, but a noble occupation, and onely fit for Kings; and *Tacitus*, the master of Policy, that he may win the good will of Princes, is not ashamed to say, *In summa Fortuna id equius, quod validius; & sua retinere privata domus, de Alienis certare Regiam laudem esse,*

*li. 15 An.* If it be true which is confest to be so by all Politicians that people are the Princes Apes, how can those who obey, live vertuously quiet, when their commanders do so abound in vice? To bereave a powerful Prince of a Kingdom is a weighty business, which is not to be done by one man alone. To effect so foul an intent (observe what the thirst of Domiaion can do in an ambitious mind) they muster together a multitude of men, who that they may not fear the shame of stealing their neighbours goods, of murdering men, and of firing Cities, change the name of base Thief into that of a gallant Souldier, and valiant Commander; and that which aggravates this evil, is, that even good Princes are forced to run upon the same rocks, to defend their own estates from the ravinousness of these Harpyes. For these, to secure their own Estates, to regain what they have lost, and to revenge themselves of those that have injured them, possess themselves of their states: and being allured by gain, they betake themselves to the same shameful Trade, which they did so much abhor before. Which hath caused the art of bereaving other men of their Territories, to become an highly esteemed science; and is the reason why humane wit, which was made to admire and contemplate the miracles of heaven and wonders of earth, is wholly turned to invent stratagems, to plot treasons; and hands, which were made to cultivate the earth which feeds us, into knowing how to handle Arms, that we may kill one another. This is that which hath brought our age to its last gasp; and the true way to remedy it, is, for Princes who use such dealings, to amend themselves and to be content with their own present Fortunes; for certainly it appears very strange to me, that there should be any King who cannot satisfy his ambition with the absolute command over twenty millions of men. Princes, as you all know, were ordained by God on earth, for the good of mankind; I therefore say, it will not do well only to bridle the ambition which Princes have of possessing themselves of other mens estates; but I think it necessary that the peculiar engagement which some men pretend their swords have over all estates, be cut up by the root; and I advise above all things, that the greatness of Principalities be limited; it being impossible that too great Kingdoms should be governed with that exact care and justice which is requisite to the peoples good, and to which Princes are obliged. For there never was a Monarchy excessively over-great, which was not in a short time lost by the carelessness and negligence of those that were the Governors thereof.

Here *Periandro* ended; whom *Solon* thus opposed: The true cause of the present evils which you with much freedom have been pleased to speak of, was not omitted by us, out of ignorance (as you peradventure may believe) but out of prudence.

The disorders spoken of by you, that the weak were oppressed by those of greater power, began when the world was first peopled. And you know, that the most skillful Physician, cannot restore sight to one that was born blind. I mention this, because it is much the same thing to cure an eye that is infirm, as to reform antiquated errors. For, as the skillful Physician betakes himself the very first day that he sees an ill-affected eye water, to his clouts and cauters, and is forced to leave his patient with a bleer eye; when, if the eye were quite blind it were too late to seek for remedy: so Reformers should oppose abuses with severe remedies, the very first hour that they commence. For when vice and corruption hath got deep-rooting, it is wiser done to tolerate the evil, than to go about to remedy it out of time, with danger to occasion worse inconveniences; it being more dangerous to cut off an old Wen, than it is misbecoming to let it stand. Moreover we are here to call to mind the disorders of private men, and to use modesty in so doing; but to be silent in what concerns Princes, and to bury their disorders, which a wise man must either touch very tenderly, or else say nothing of them; for they  
having



having no Superiors in this world, it belongs only to God to reform them, he having given them the prerogative to command, us the glory to obey. And certainly not without much reason; for subjects ought to correct their Rulers defects only by their own good and godly living. For the hearts of Princes being in the hands of God, when people deserve ill from his divine Majesty, he raiseth up *Pharaohs* against them, and on the contrary, makes Princes tender hearted, when people by their fidelity and obedience deserve God's assistance.

What *Solon* had said, was much commended by all the hearers; and then *Cato* began thus:

Your opinions, most wise Grecians, are much to be admired; and by them you have infinitely verified the Tenet which all the Literati have of you: for the vices, corruptions, and those ulcerated wounds, which the present Age doth suffer under, could not be better nor more lively discovered and pointed out. Nor are your opinions, which are full of infinite wisdom, and humane knowledge, gain-said here, for that they were not excellently good; but for that the maladay is so habituated in the veins, and is even so grounded in the bones; as that Humane Complexion is become so weak, as vital virtue gives place to the mightiness of vice, whereby we are made to know clearly, that the Patient we have in hand is one sick of a Consumption, who spits putrefaction, and whose hair falls from his head: The Physitian hath a very hard part to play, Gentlemen, when the Patients maladies are many, and the one so far differing from the other, as cooling medicines, and such as are good for a hot liver, are naught for the stomach, and weaken it too much. And truly, this is just our case; for the maladies which molest our present age, and wherewithal all other times have been affected, do for number equal the stars of heaven, or the sea-sands; and are more various, and further differing one from another than are the flowers of the field. I therefore think this Cure desperate, and that the Patient is totally incapable of humane help: And my opinion is, That we must have recourse to Prayers, and to other Divine helps, which in like cases are usually implored from God. And this is the true North-Star, which in the greatest difficulties, leads men into the Haven of perfection: for, *Pauci prudentia honesta ab deterioribus, utilia ab noxiis discernunt; plures aliorum eventis docentur. Tacit. lib. 4. Annal.* And if we will approve, as we ought to do, of this Consideration, we shall find, that when the world was formerly fallen into the like difficulties, it was no thought of man, but Gods care that did help it, who by sending universal Deluges of water, razed mankind, full of abominable and incorrigible vice, from off the world. And, Gentlemen, when a man sees the walls of his house all gaping and ruinous, and the foundations so weakned, as in all appearance it is ready to fall, certainly it is more wisely done to pul down the house, and build it anew, than to spend his mony, and waste his time in piecing and in patching it. Therefore, since mans life is so foully depraved with vice, as it is past all human power to restore it to its former health, I do with all my heart beseech the Divine Majesty, and counsel you to do the like, that he will again open the Cataracts of heaven, and send new Deluges of Water upon the earth, and so, by pouring forth his wrath upon mankind, mend the incurable wounds thereof by the salve of death: but withal, that a new Ark may be made, wherein all boys of not above twelve years of age may be saved; and that all the female sex, of what soever age be so wholly consumed, as nothing but the unhappy memory thereof may remain. And I beseech the same Divine Majesty, that as he hath granted the singular benefit to Bees, Fishes, Beetles, and other Animals, to procreate without the feminine sexe, that he will think men worthy the like favour. For, Gentlemen, I have learnt for certain, that as long as there shall be any women in the world, men will be wicked.

It is not to be believed how much *Cato's* discourse displeased the whole Assembly, who did all of them so abhor the harsh conceit of a Deluge, as cast-

ing themselves upon the ground, with their hands held up to heaven, they humbly beseeched Almighty God, that he would preserve the excellent femal sex, that he would keep mankind from any more Deluges, and that he should send them upon the earth only to extirpate those discomposed and wild wits, those untunable and bloud-thirsty souls; those Heteroclical and phantastick brains, who being of a depraved judgment, and out of an overweening opinion which they have of themselves, are in truth nothing but mad men, whose ambition was boundless, and pride without end; and that when mankind should through their misdemerits become unworthy of any mercy from his divine Majestie, he would be pleased to punish them with the scourges of Plague, Sword, and Famine, and that he would make use of his severest and of all others most cruel Rod, as it is recorded by *Seneca*, of enriching mean men; but that he should keep from being so cruel, and causing such horrid calamity, as to deliver Mankind unto the good will and pleasure of those insolent wicked Rulers, who being composed of nothing else but blind zeal, and diabolical folly, would pull the world in pieces, if they could compass and put in practice the bestial and odde Caprichios, which they hourly hatch in their heads.

*Cato's* opinion had this unlucky end, when *Seneca* thus began:

Rough dealings is not so greatly requisite in point of Reformation, as it seems by many of your discourses, Gentlemen, to be; especially when disorders are grown to so great a height: The chief thing to be considered, is, to deal gently with them. They must be toucht with a light hand, like wounds which are subject to Convulsions. It redounds much to the Physicians shame, when the Patient dying with the potion in his body, every one knows the medicine hath done him more harm than his malady. It is a rash Advice to go from one extream to another, passing by the due medium: for mans nature is not capable of violent mutations; and if it be true, that the world hath been falling many thousand years into the present infirmities, he is not only not wise, but a very fool who thinks to restore it to its former health in a few daies. And if a sick man, who formerly being fat, and after a long sickness is grown very lean, thinks in the first week of his convalescence to return to his former fatness by much eating, he must surely burst: but he will happily compass his desire, if he would eat moderately, and have that patience which brings what soever knotty business to perfection. For, *Quæ longo tempore extenuantur Corpora, lentè reficere oportet. Hip. lib. 2. Aph.* Moreover, in reformation, the conditions of those who do reform, and the quality of those that are to be reformed, ought to be exactly considered. We that are the reformers, are all of us Philosophers, learned men: if those that be to be reformed, be onely Stationers, Printers, such as sell Paper, Pens and Ink, and other such things appertaining to learning, we may very well correct their errors; but if we shall go about to mend the faults of other Occupations we shall commit worse errors, and become more ridiculous than the Shoemaker who would judge of colours, and durst venture to censure *Apelles* his pictures. And upon this occasion I am forced to put you in mind of a fault which is usual amongst us the Literati, who for four *Cujus*, which we have in our heads, pretend to know all things; and are not aware, that when we first swerve from what is treated on in our books, we run riot, & say a thousand things from the purpose. I say this, Gentlemen, because there is nothing which more obviates reformation, than to walk therein in the dark; which happens, when the Reformers are not perfectly well acquainted with the vices of those that are to be reformed. And the reason is apparent, for nothing makes men persevere more, & grow obstinate in their errors, than when they find that he who reforms, is not well informed of their defects who are to be reformed. And to prove this to be true, Which of us is it, Gentlemen, that knows what belongs to the false book of Notaries, to the prevarications of Advocates, the Symony used of Judges, Proctors imbroylings, the abuse of Apotheca-

Apothecaries, Taylors filching, Butchers thieving, and of the cheating tricks of a thousand other Artificers? And yet all these excesses, must be by us corrected. And if we shall go about to amend such disorders, which are so far from our profession, shall not we be thought as blind as he who goes about to stop a hoghead, which being full of clefts, scatters out wine on every side? This is enough, Gentlemen, to let you know, that Reformation is then likely to proceed well, when Mariners talk of Winds, Souldiers of Wounds, Shepherds of Sheep, and Herdsmen of Bullocks. It is manifest presumption in us to pretend to know all things, to believe that there are not three or four men of every Trade and Occupation, who fear God, and love their own reputation, is meer malice, and rash judgement. My opinion therefore is, That three or four of every Trade or Occupation, who are of known goodness and integrity, be sent for by us, and that every one reform his own Trade; for when Shoo-makers shall speak their opinion touching shoes and slippers, Taylors touching clothes, Chirurgions concerning Sear-clothes, Cooks of Lard and Pick'd meats, and every one shall correct his own Trade, we shall work a Reformation worthy of our selves, and of the present occasions.

Though *Seneca's* opinion was mightily praised by *Pittacus* and *Cbilo*, who, finding the other philosophers to be of another opinion, entered their Protestation, that it was impossible to find out a better means for the reformation of mankind, than what had been mentioned by *Seneca*; yet did the rest of their companions abhor it more than they had done *Cato's* proposition; and, moved with indignation, told him, That they much wondered, that by taking more Reformers into them, he would so far dishonour *Apollo*, who had thought them not only sufficient, but excellently fit for that business. That it was not wisely advised to begin the general Reformation by publishing their own weakness: for all Resolutions which detract from the credit of the publishers, want that reputation which is the very soul of business, and that jurisdiction, which is more jealous than womens honor, should be handled so prodigally by such a one as he, who was the very prime Sage of Latin Writers; and that the very wisest men did all agree, that twenty pound of blood taken from the very life-vein, was well employed to gain but one ounce of jurisdiction; and that he is mad, who holding the sword by the handle, gives it to his enemy to rescue it from him by the point.

The whole Assembly were mightily afflicted, when, by the refutation of *Seneca's* opinion, they found small hopes of effecting the Reformation; for they relyed but little upon *Mazzoni*, who was but a Novice, nor could they think that he could speak any thing to the purpose; which though *Mazzoni* did by many signes perceive, yet no whit discouraged, he spoke thus.

It was not for any merit of mine, most wise Philosophers, that I was admitted by *Apollo* into this Reverend Congregation, but out of his Majesties special favour; and I very well know, that it better becomes me to use my ears than my tongue in so grave an Assembly as this, I being to learn and hold my peace. And certainly I should not dare to open my mouth upon any other occasion; but Reformation being the business in hand, and I lately coming from where nothing is spoken of but Reformation and reformers, I desire, that every one may hold their peace, and that I alone may be heard to speak in a business which I am so vers'd in, as I may boast my self to be the only *Euclide* of this Mathematick. Give me leave, I beseech you, to say, That you, in relating your opinions, seem to me to be like those indiscreet Physicians, who lose time in consulting, and in disputing, without having so much as seen the sick party, or heard his story for himself. We, Gentlemen, are to cure the present Age of the foul infirmities wherewith we see it is oppress'd. We have all laboured to find out the reasons of the maladies, and how



to cure them, and none of us hath been so wise as to visit the sick party. I therefore advise, Gentlemen, that we send for the present Age to come hither; that we interrogate it of its sickness, and that we may see the ill-affected parts bare and naked; and so the cure will prove easie, which you hold so desperate.

The whole Assembly was so pleased at this *Mazzoni's* motion, as the Reformers immediately commanded the Age to be sent for, which was presently brought in a Chair to the Delphick Palace by the four Seasons of the year. He was a man full of years, but of so fresh and strong a complexion, as he seemed likely to live yet many Ages; only he was short-breath'd, and his voice was very weak: which the Philosophers wondring at, they asked him, Why his face being ruddy, which was a sign that his natural heat was yet strong in him, and that his Stomack was good: why, I say, he was so full of pain? and they told him, That a hundred year before, when his face was so yellow, as he seemed to have the Jaundice, he spoke freely notwithstanding, and seemed to be stronger than he was now. That they had sent for him to cure him of his infirmity, and bade him therefore freely speak his griefs.

The Age answered thus, Soon after I was born, Gentlemen, I fell into these Maladies which I now labour under. My Face is now so fresh and ruddy, because people have petar'd it, and coloured it with Lakes; My sickness resembles the ebbing and flowing of the Sea, which always contains the same Water, though it rise and falls; with this vicissitude notwithstanding, as when my looks are outwardly good, my malady (as at this present) is more grievous inwardly; and when my face looks ill, I am best within. For, what my infirmities are, which do so torment me at the present, do but take off this gay Jacket, wherewith some good people have covered a rotten carcase, that notwithstanding breathes; and view me naked, as I was made by Nature, and you will plainly see I am but a living carcase. All the Philosophers then halted, and having stript the Age naked, they saw the Wretch pargeted with apparances four inches thick, all over his body. The Reformers caused ten Razors to be forthwith brought unto them, and every-one of them taking one, they fell all to scrape away the pargeting aforesaid; but they found them so far eaten into his very bones, as in all that huge *Ceblossus*, they could not find one ounce of good live flesh. At which they were much amazed, then they put on the Ages Jacket again, and dismiss him; and finding that the Cure was altogether desperate, they assembled themselves close together, and forsaking the thought of all publick Affairs they resolved to prepare for the indemnity of their own Reputations.

*Mazzoni* writ, what the rest of the Reformers dictated, a *Manifesto*, wherein they witnessed to the world the great care *Apollo* ever had of his *Literati's* virtuous living, and of the welfare of all mankind; and what pains the Reformers had taken in compiling the general Reformation. Then coming to particulars, they set down the prices of Cabbages, Sprats, & Pompions. And all the Assembly had already underwritten the Reformation, when *Thales* put them in mind, that certain Heglers, who sold Lupins, and Black-Cherries, vented such small measures, as it was a shame not to take order therein.

The Assembly thank *Thales* for his Advertisement, and added to their Reformation, that the measures should be made greater. Then the Palace-Gates were thrown open, and the General Reformation was read in the place appointed for such purposes, to the people who were flockt in infinite numbers to the Market-place, and was so generally applauded by every one, as all *Parnassus* rung with shouts and vociferations of joy; for the meaner sort of people are pleased with every little thing; and men of judgement know that *Vitia erunt, donec homines*, *Tacit. lib. 4. Hist.* As long as there be men, there will be vices. That men live on Earth, though not well, yet as little ill as they may; and that the height of human wisdom lay in being so discreet, as to be content to leave the world as they found it.

THE LXXVIII. ADVERTISEMENT.

*Apollo bearing of the happy Alliance of the two Illustrious Daughters of Charls Emanuel, with the two Noble Princes of Mantua and Modena, commands that extraordinary demonstrations of joy be made throughout his whole Dominions.*

Y Eſterday about nine of the Clock, the uſual Guard of the Pegaeſean Tower gave notice by two ſtroaks of the Bell, that two men were diſcovered on the Caſtalian Plain, which haſted towards *Parnaffus*; whereupon the *Literati* ran preſently to the Walls, and to the Gates, to ſee what the matter might be. And ſoon after hearing the ſound of a Horn, knew that it was one that came Poſt, with his Guide. The more inquiſitive *Literati* ran to meet him, and when they heard that he was ſent from *Italy* to *Apollo's* Maſteſty, they all earneſtly deſired to know whether he brought news of any gallant Italian Product, or of any taking Piece lately Printed? To which the Poſt answered, only that he brought Diſpatches to *Apollo*, of incredible joyful news; wherefore he was waited upon to the Royal Palace, by an infinite number of *Literati*. When he had preſented his Letters to *Apollo*, all the ſtanders-by, who very attentively obſerved his Maſteſties Face, found, that ſill as he read, his countenance cleared up. Having read the Letters, he with incredible joy uttered theſe words; O how happy Union! Let my beloved Queen of *Italy* know, that I deſire her to come ſpeedily to me. Theſe words cauſed various conjectures in the *Virtuoſi*, and divers were the Interpretations they gave thereof; but the moſt common was, That the neceſſary League, which is ſo much deſired by all good men, was at laſt concluded in *Italy*, againſt that Enemy to Learning, the *Ottoman* Empire. This mean while the Queen of *Italy* was ſeen to come walking apace towards *Apollo's* Royal Palace, leaning upon her *Bellifario*. When *Apollo* heard ſhe was coming up the Stairs, he ran with great joy to meet her; and having embraced her in his Arms, I heartily rejoyce (ſaid he) together with your Maſteſty, at the happy news which I but now received by Letters from my Italian Academies, of the Match which his Highneſs *Charls Emanuel* Duke of *Savoy* hath made of his two Daughters, with the moſt Noble Princes of *Mantua*, and *Modena*. What think you of the conjunction of ſo Illuſtrious Princes, of the Union ſo much deſired, ſo much wiſht for by me and you, of theſe your two beloved Sons? Are not theſe contentments which do fully counterpoize your late troubles? Yes indeed, answered the Queen of *Italy*, and I confeſs unto your Maſteſty, that now all my deſires, all my conſolations are accompliſhed: for, I never did deſire any thing more earneſtly, than that my Italian Princes ſhould add the conjunction of blood, as now they have done, to their joynt important Interests of State: ſo, as I am wholly compoſed of joy, ſeeing that ſtrong *Gerion* of many of my Italian Princes, formed into one Body, which may ſecure me from thoſe future evils, the fear hereof hath hitherto ſo afflicted me. Then that powerful Queen, attended by all the Princes and Nobility of *Parnaffus*, went to viſit the Temple of *Fruitfulneſs*, which promiſ'd aſſured and happy offſpring to theſe ſo fortunate Couples. Being returned to her Royal Palace, ſhe was congratulated by all the chiefſt Princes reſiding in this State, and in the preſence of ſo many great Heroe's, ſhe gave the Honourable Title of firſt and chiefſt Italian Warriar, to *Charls Emanuel* Duke of *Savoy*, the Father of ſo fortunate an Offspring, and Author of *Italy's* ſo great felicity, to whom the immediately ſent the uſual Signs of Golden Launce and Trunchion. *Apollo*, to witneſs his joy for this ſo gladſome news, cauſed it to be proclaimed by ſound of Trumpet, that in reſpect thereof, extraordinary ſigns of joy ſhould be ſhewed throughout all his Dominions; and upon this occaſion gave leave at the earneſt

earnest request of his *Literati*, the which he had hitherto so resolutely denied, that Stage-players should be admitted into *Parnassus*.

Tilting and Turney were in the next place proclaimed; and the first day, the Paladines of Spanish Romança's, *Amadisi*, *Don Florestano*, and many others, appeared within the Lifts, who gave such proofs of themselves as did exceed; and all men wondered to see Palaces made all of Diamonds, built by Words. The second day the French Paladines, and those of other Nations, *Orlando*, *Rinaldo*, *Gradasso*, *Sacraponte*, and many others appeared at Turney, who behaved themselves so courageously, as they made all men know, that *Ariosto* had writ sparingly of them. The third day *Caro*, *Molza*, *Sanga*, and other polite Courtiers appeared in the field, who valiantly challenged those other Noble Champions to the combat; but they, scorning to have to do with men who had not made profession of Arms, refused the Challenge; wherefore those Courtiers did by sound of Trumpet again denounce. They challenge a second time, which was still slighted by the other Paladines. The Courtiers published a third defiance, which not being accepted of, all the Spectators fell a hissing at them. Wherefore *Apollo*, seeing so great a scorn put upon those Paladines who had been rendered so famous by the Poets, was much offended, and commanded them to put their Launces in their Rests, and to quell the over-daring of those Courtiers. The Champions then suddenly obeyed, and it was a strange prodigious thing, to see how those spruce Courtiers, did with a dexterous lye, with an ill turn done in time, unhorse those Paladines, though their Arms were enchanted. Then the courageous *Bradamanie* and *Marfica*, incens'd to see those famous Paladines so dishonoured, took their Launce, and with more than manly fury, spurr'd on their Steeds towards the Cavaliers, so to recover that Military reputation, which the others had so shamefully lost; but both of them being encountered by great Purfes full of Gold, spread their Legs abroad, forsook their Saddles, and fell to the ground, flat upon their Backs: By reason of these signal Acts, the Prize of the Tilting was awarded to the Courtiers, who had got the trick of unhorsing people, and of setting them beside the Saddle, not by their Launces, or Counter-buffs, but only by meer Words.

---

### The LXXIX. A D V E R T I S E M E N T.

*The ancient Commonwealth of Rome, and the Modern Venetian Liberty, argue together, what the true rewards of Honour be, by which well-ordered Commonwealths do acknowledge the worth of their well-deserving Senators.*

**T**Hough the flourishing Commonwealth of *Rome*, formerly the Worlds Mistress, be now reduced by reason of her great misfortunes, into a far differing condition from what she was in; yet in memory of her pristine greatness she still lives well esteemed, and much honoured in *Parnassus*, not only for that her politick Precepts are held by all men in power, as Divine Answers; but because she is believed to be the true Oracle of Military affairs: as also for that nor Princes nor private men, take any more praise-worthy, or heroick Examples wherewith to adorn their minds more frequently, or more advantageously from any other place. And though so splendid a Princess hath been sundry times deslowr'd and raviht, as well by her own ingratul and ambitious Citizens, as by her barbarous enemies; by *Augusto's* and *Sylla's* Proscriptions, as by the general sacking of *Totila* and *Atila*, and other Kings of foreign Nations; yet doth she excellently well recover her past dishonour, and her present misery, by the fame of her ancient greatness. This so famous Princess, came some few days since to visit the Venetian Liberty; a Lady of greatly famed Chastity, and the



the best beloved and highest esteemed of as many as are in this Plebeian Court, for the opinion of her great wisdom, and for the reputation of her unexhaustible wealth. And whilst the Roman Liberty discoursed of her past greatness, and the Venetian Commonwealth of her present felicity, 'tis known that the Roman Commonwealth said to the Venetian Liberty, That she being purely Aristocratical, and consequently the most perfect form of a Commonwealth, did doubtless by her excellent Laws, which promised her long life, surpass any, either past or present *Republick*. But, that though to maintain Peace at home, and War abroad, the orders she observed were excellently good; yet had she not made such acquisition of States, as was expected from the wisdom; and as well publick as private wealth of so famous a *Republick*; which was thought to happen by reason of her being very backward in giving such rewards as were usually given by well-ordered Commonwealths, to her well-deserving Senators; and that she, the Commonwealth of *Rome*, acknowledged all the glory she had in having won the whole World in so short a time, to proceed wholly from the extraordinary worth of her Senators, whereunto they were awakened, not by any wealthy Gifts, but by the rewards of eternal Honour in erecting their Statues, by their triumphant Vestments, Trophies, by the building and dedication of famous Temples, Basilicks, and Theaters, and chiefly by that glory, so much coveted by those who do thirst after eternal Fame, of stately Roman Triumphs: Rewards which raised such Military Valour, such excellent Civil Vertue in her Citizens, as the insuing Nations did admire, but could not imitate: And that the Venetian Liberty was so backward in rewarding the worth and merits of her Honourable Senators, with the memorial of perpetual Honours, as she might very well be termed ingrateful; and that infinite Noble men of *Venice*, having done things worthy the sublimest Triumphs, both in times of Peace and War, and all those rewards which eternize the memory of great Senators, she thought it very strange to see a *Narnese* Statue on Horseback in *Padua*, and one of *Bergamasco* in the midst of *Venice*, and that the famous Services of *Andrea Gritti*, of *Sebastian Venieri*, and of a thousand other famous Venetian Senators, who had not only excelled the *Gatta Melati*, and the *Colleoni*, in parts both of Soul and Body, but might deservedly be parallel'd with *Pompey* and *Cæsar*, were not recompenced with the reward of perpetual Memory, which their glorious actions had deserved.

*Menante*, who writes all these things with great integrity and faithfulness, had it from a very good hand, that the Venetian Liberty, not any whit at all moved, answered the Roman *Republick*; That she had not so enlarged her Territories, as the Romans had done theirs, not for that (as she gave her self to believe) the thirst after Glory and Fame was wanting in her Senators; but for the clean contrary ends which the two Commonwealths had propounded unto themselves; for, the Venetian Senators made Peace the utmost bounds of their Ambition, whereas the Roman Senate made War theirs. And that she had clearly learnt by her most unfortunate end, that too greatly disproportionate achievements made by States, did disorder all the Politick Laws of whatsoever well-governed Commonwealth; but chiefly such as were Aristocratical, the Nobility whereof being to consist but of a few, and not sufficient to govern a great State, the wholesome Laws of living free, would be filled with confusion, should the number of the Nobility be rendred immensely great. As her Majesty of *Rome* had by her infinite Calamities, made it appear unto the world, who by adding people, whom she had subjected, to the number of Roman Citizens, did happily aggrandize her State, but much lessen her Liberty. And that for her part she was satisfied with so much Empire, as might serve to secure the Venetian Liberty from forraign Forces; and that she did not covet the greatness of State, out of an ambition to command, but out of glory not to serve: That as for honourable rewards which well-ordered Commonwealths ought to barter with worth, and therewith to reward the merits of her Senators, she took her

her self to be injured by being styled ungrateful; for, eternal Trophies, and perpetual Triumphant Arches were seen in *Venice*, not made of brittle Marble, or Metals subject to the violence of Fire, but of incorruptible Materials, where-with she largely rewarded her well-deserving Senators, as it very well became her to do; to the end that the memory of their worthy Actions might be gloriously conveyed to futurity.

To this the Roman Liberty answered, That she had often seen all the Rooms of her Highness's Palace, and does not remember that she ever saw any Trophies, Triumphant Arches, or other things to perpetuate the memory of her Nobility. Hereupon the Venetian Liberty caused many of her Nobility of all Ages to enter the Room, whom she stript naked, and so opened their breasts, and then much to her astonishment, the Roman Liberty saw all those Triumphant Arches, Trophies, Statues, and other stately Triumphs, which they by their glorious Actions had merited of their Country, erected in the hearts of her *Gritti, Venieri, Capelli, Grimani, Bragadini, Basqualigi*, and other of her deserving Senators: and that which encreased the wonder of the Roman Dame, was to see in the hearts of those Noble Venetians, a fervent charitable desire to reward the egregious works of so deserving Senators, in their posterity; and a fire of emulation to imitate those worthy Heroes, and to do acts which they saw were so gloriously rewarded. Then the Venetian Liberty with testimony of great Affection, said thus unto the Roman Lady; Such as we, ought to recommend the vertue and deserts of our Citizens to posterity, by these Triumphant Arches, and with these demonstrations which you, Madam, see written in the hearts of my Senators. These are the Statues, and other publick Memorials which Wisdom awakens in the hearts of honourable Senators, who thirst after glory. These are the places where Trophies, and other publick Memorials of deserving Senators should be erected, and not in Piazza's: For, the memory which the Nobility of a Commonwealth keeps eternally in their hearts, of the deserts of such as have done glorious Actions, is that which awakes Emulation and true Vertue: Things which always produce good effects, tending to the service of a Free Country; whereas Triumphs, Trophies, Statues, and such like things, which are so familiarly seen built in your Streets of *Rome*, in memory of your well-deserving Senators, hath served only to procure them that number of followers of the rabble sort of people, which occasioned the ambition of Reign in your unfortunate Senators, *Sylla, Marius, Cinna, Crassus, Pompey, and Caesar*, which was that which put upon you the unfortunate and shameful Chain of Servitude, which you now drag at your heels: A great disorder, and from whence I know that you do acknowledge all those evils to proceed, which have made you so famous even in Calamities. And know, that our Senators do very fitly resemble those young Virgins who marry, being chaste both of mind and body: For, as those careless Husbands hazard the making of them Whores, by sending them abroad to all Balls and Festivals; so, Free Commonwealths do imprudently infuse into the minds of their civil and well-composed Senators, a desire of becoming Tyrants, by the rewards of publick Memorials, which purchase popular breath, and the attendance of the rabble-rout.

The LXXX. ADVERTISEMENT.

*The people of Lesbos, after Cornelius Tacitus ran away from them, chuse Anna Momorancy, by Apollo's appointment, for their Prince.*

AFTER the unhappy success which (as you heard by some of our last) *Cornelius Tacitus* had in his Principality of *Lesbos*, and his flight from that State, nothing was left unindavoured, neither by himself, nor by other Princes who were his Friends, to induce *Apollo* to work so with the people of *Lesbos*, as that he might again return to his Principality: but all to no purpose; for his Majesty was ever constant in his Assertion, that no good was ever to be hoped from the Government of Princes, who for such like offences grew bitter to their people. But for satisfaction to the men of *Lesbos*, who continually prest him by their Ambassadors, that he would propound unto them a new Prince; he nominated *Anna Momoranci*, an honourable French Baron; who was received with great satisfaction to the people of *Lesbos*, and proclaimed Prince of that State. 'Tis certainly true, that some *Verinofi* who were very well acquainted with the affairs of *Lesbos*, made a long and exact Series of many abuses which reigned in that State, from whence they said grew great inconveniences, and did accurately name the ways which were to be held to reduce the affairs of *Lesbos* to a much better condition. And this they gave to *Momoranci*, who told those his Friends, that the amending of disorders in a Principality by new Laws and Magistrates, was to be undertaken only in Hereditary States, where the Children, and other Successors of the defunct Prince, did usually so tenaciously inherit their Predecessors thoughts, as they esteemed it a secure foundation of their Government, and a necessary piece of Policy, to be very jealous in the observancy thereof; but, that in elective Principalities, wherein Successors used often to undo what their Predecessors had done, either out of curiosity, or to cast dirt in the Faces of former Princes, it was a difficult business to begin to reform those things which wholly depending upon an exquisite and exact observancy of giving Orders, required that many successive Princes should be of the samemind; which being hard to be found in elective States, he said, That the best advice that could be given to such an one as he in the Government of *Lesbos*, was to shun novelty, and resolve to live according to the ancient Laws, whatsoever they were; and to leave things as he found them; for, in Houses that are rented, wise men are contented to live in the old Rooms; and they are over-curious who build new Apartments, which 'tis odds, but that they will be thrown down, either out of the capriciousness, or ill-will of the next commer.

The LXXXI. ADVERTISEMENT.

*The excellent Bolognian Physitian, Jovanni Zecca, sells in Parnassus the true Antidote against the French Pox.*

THREE days ago certain Papers were posted up in all the publick places of *Parnassus*, wherein were written these words; *The famous Bolognian Physitian, Jovanni Zecca, is arrived in this City, who having found out the true and secure Receipt to keep men from taking the French Pox, incites all men to provide themselves thereof; the Rich shall have it at reasonable Rates, the Poor for Gods sake.* This stirred up great curiosity amongst the *Literati*, to have a Receipt so necessary for  
T these



these times; and so much the rather, for that they knew *Zecca* to be one of the rarest in his Profession, and an excellent good Writer. And all believing that the Receipt consisted of Oyls, Electuaries, Powders, and other such Medicinal Ingredients, they wondred exceedingly when they saw *Zecca* shew them a Picture drawn to the Life, of a gallant Gentleman whose Nose was eaten off with the French Pox; telling them the way how to use this Receipt was, that just as they were about to lie with a Woman, whose health they suspected, they take this Picture out of their bosom, which he gave them, and which as many as should fixedly look upon, and seriously contemplate, they might be confident that this Medicine taken in by the eye, would have such operation, as they should never be infected with that loathsome Disease. Some were so curious, as they suddenly ran to make Experience of this new Receipt; and they say they found it to be exceeding good: For, they who in the greatest height of lust did fixedly look upon, and attentively contemplate this Picture, cashiering their carnal thoughts, and calling to mind how shameful a thing it was for a man to lose his Nose, which was the Ornament of the Face, the seat and proper place of Reputation; whilst they considered that men ran hazard of encountering so great a shame, by eating a bit, which though it was savoury in the chewing, proves stinking and unpleasant even to a mans very imagination, when it is swallowed down; it did so dead all carnal desire in men who valued their Reputation, as the self-inconsiderate Instrument of Lust, though it be wholly void of judgement and discretion, was so apprehensive of the danger which his beloved correlative ran by that Act, as, preferring the health thereof before its own pleasure, it withdrew more speedily into its habitation, than do Tortoises when stones are thrown apace at them.

### The LXXXII. ADVERTISEMENT.

*The Literati of Parnassus do with great solemnity celebrate the Holy-day, dedicated to the laudable Lawrel-leaves.*

Yesterday the solemn Festival dedicated to the Lawrel-leaves, was celebrated by all the *Literati* with great pomp and joy; a Festival instituted in *Parnassus* ever since *Daphne's* memorable accident, to exhilarate his Majesty, who was much afflicted at the remembrance of so sad a *Metamorphosis*; on which solemn day, only Poets, Emperours, and other Heroes are permitted to come into the stately Colledge of the *Literati* with Garlands on their heads, whilst those that have not deserved so great a Prerogative, are not suffered to stir out of their own doors, lest they should profane the solemnity of so great a day, by their naked heads. *Petrarch*, who had of old obtained the honour of that employment from *Apollo*, made a Learned Oration in praise of those so honoured Leaves; but, whilst he was making his Oration, a strange chance befel that worthy Poet; for, after having by his Encomium exaggerated the praise of that Plant so dearly priz'd by his Majesty, as that it is respected even by Thunder; and having spoken of the Noble Prerogative which it enjoys, of being that wherewith the Temples of Emperours, and glorious Heroes are only surrounded; he fell to make a long and bitter Invective against the Ignorance of the present Times, wherein Learning having lost much esteem, those very self-same so famous Leaves, which in better time were held in such esteem, were now so basely and scornfully used by the ignorant modern men, as they did not only make use thereof for the Signs of their base Tipling-Houses, but were not ashamed to put it into their provocative Sawces, Gellies, Eels, and even into their roasted Olives. *Petrarch* was so very fervent, and had such commotion of Mind, and

and compunction of Spirit, in recounting these so strange neglects, as he fell down in a sound ere his Oration was perfected, nor could they bring him to himself again, till the fair Lady *Laura*, all sorrowful as she was, was thrown into the bosom of her beloved Poet. *Petrarch* was much honoured for this accident, which made the whole Collodge of the *Vertuosi* plainly see how entirely, and intimately he loved that honour'd Lawrel, which he had praised with such elegancy in his Italian Verses. But it hapned that presently after this swooning, a very bitter Distichon, or Chaplet of Verses were fixt upon the Delphick Porch; wherein it was said, that that swooning Fit had not befallen *Petrarch* for any sorrow for the injuries done to the Lawrel-leaves; but for remembrance of those favory Olives. And this was the Distichon;

*Non amor hunc Laura, sed amica jecuscula Lawro  
Quem Memori spirant, exanimavit Odor.*

'Twas not the love to *Laura* made him swoond,  
But scent of Lawrel-broths did him confound.

The publick garblers of Poetry, by exprefs order from his Majesty, brought these two Latine Verses to the Test, and found clearly that they issued from *Martial's* abundant fancy, who was soon after imprisoned. Then *Petrarch*, accompanied with a Squadron of Italian Poets, ran towards the Royal Palace; and it being feared that he came to complain of *Martial*, he was met by *Caullus*, *Tibullus*, and *Propertius*, who first embraced him, and then earnestly entreated him, that he would add to the glory which he had received by the accident which befell him whilest he was making his Oration, the great goodwill which he should get of all the *Vertuosi*, if he would pass by *Martial's* Distichon as but a merriment. And they moreover told him, that all men knew that Injuries written by loquacious Poets, did not touch to the quick, when those that were concern'd could laugh at them; and that Truths did only nettle and seek revenge. *Petrarch* would not be advised by the Poets, but angrily answered them, That he in his reading had learnt the Vertue not to offend any; but that when he found himself so nearly touched, he could not forgive; wherefore, enraged with anger, and desirous of revenge, he came to *Apollo*, and with bitter words exaggerated the injury done him by *Martial*, and did so incense *Apollo* against him, as his Majesty banished him for ever out of *Parnassus*, and the Precincts thereof; and the Sentence was ready to be put in execution, when *Martial's* Advocate produced a *Motu Proprie*, which had been published many years before by his Majesty, wherein it was ordained, That a Jest, though it were bitter, provided it were witty, eloquent, quick, facetious, and that it had Salt in it, and that it were not spoken out of premeditated mischief, but had escaped from a lively and ready Wit, suddenly at unawares, deserved praise rather than punishment, as a fault which sprung rather from the vivacity of Wit, than from the malice of mind; for that even the wisest men could not forbear breaking a witty and facetious Jest, which proceeded from a ready sharp Wit; and that though for many respects it ought neither to have been written nor said, yet it deserved to be listned unto, and read by men given to curiosity, for the quick vivacity thereof.

## The LXXXIII. A D V E R T I S E M E N T.

*Apollo having highly commended the King of Spains Decree, That no Advocates nor Proctors should go into the Indies; the Doctors of Law quarrel grievously with his Majesty for it.*

**T**He abode of Parnassus owes not its happiness only to Apollo's excellent Government, nor to its being inhabited by the prime select Wits of the World, but to the vertuous living of her Inhabitants, the perfection of their manners, and to the exquisiteness of all the best Laws, which, cull'd from out the whole World, are diligently introduced, and observed in that State. For, those who live there, are bound to bring with them the best Customs of their Countries: A thing which hath been so advantagious to every private man, and hath brought so great reputation to the Publick, as it appears evidently, that the Country is to be esteemed happy, which lives not only by her own Laws, but by choise Laws pickt out from all other Civil Nations. Wherefore Apollo being informed that the Potent Kings of Spain have upon several penalties prohibited the passing of any Proctors or Advocates into the Indies, Entitled it, *A most Holy Edict*; and highly praised the Piety of those Monarchs, who have shewed such charity to the new World, as to preserve it from that Disease which hath filled the old World with so many sad Controversies. His Majesty moreover gave present order, That so excellent an Edict should be registred in a Table of Brasse, which should, to eternal memory, be fixt in the chief Market-place, next to the twelve Tables of the famous Roman Laws. I must not forget to let you know, that the Doctors of Law were mightily scandalized hereat, who earnestly recommended unto his Majesty, the indemnity of their Reputations; saying, that if they might not obtain so much favour, as that this Law might not be published, it would afford occasion to many to imitate the *Anconians, Norcians, Recanetians*, and others, who, with no little dishonour to Learning, had banished those Professors of Law, who were held in so great admiration by other people, as they verily believed nothing could be well said, or done, without the liking of a Learned Lawyer: And that they did the more earnestly beseech his Majesty to consider their case, for that the indemnity of the Sacred Liberal Sciences, wherein the Students of Law had spent so much time and moneys, was therein likewise concern'd. Apollo, contrary to the opinion of all men, was strangely offended at this their pressure, and in great anger answered those Doctors, That he could not but very much wonder at their boldness, who durst affirm in his presence, that they had spent both time and moneys in learning the Liberal Sciences; as if the Delphick Law were not sufficiently known to the whole World, wherein the study of the Law was declared to be no Liberal Science, but a meer mechanical Mystery, introduced in the World to afflict mankind, studied without any delectation of the Soul, or speculation of the Understanding, and without the assistance of the Sacred Muses, which was so necessary in all good Sciences, and only practised for meer avarice of gain; to fatten a foul filthy beast with moneys, who though he wholly wanted that vivacity of Wit, which is so much loved by Learning, yet was sufficient to become a great Advocate, if he had but an Oxes Brain, and a Porters Complexion.

The



The LXXXIV. ADVERTISEMENT.

The chiefest Literati of Parnassus desire Apollo, that Tacitus may re-compose those Books of his Annals, and Histories, which are lost.

Y Eſtday the chiefest Literati of Parnassus met together in the publick Schools, and, after having discoursed long together, they all of them presented themselves unanimously before Apollo, to whom the Learned Florentine *Pietro Vittorio*, in the name of all the rest, said, That those *Veruſi* whom his Majesty saw there, did most humbly desire a favour of him, which would be the greatest and most acceptable, that he could ever grant to his Literati; who bitterly bewailing the infinite loss which Learning hath had of the greatest part of the Annals and Histories of that Father of humane Wisdom, and true Inventor of Modern Policy, *Cornelius Tacitus*; did humbly beseech his Majesty to command that so Excellent Personage, that he would amend the wrong which the injury of Time had done to his Honour, and to the publick profit of the *Veruſi*, by re-making whatsoever is now found wanting of those his most excellent Labours. Apollo, contrary to expectation, started at this request, which appeared so reasonable; and, with an appearance of dislike, answered, O my ignorant Literati! do not you think that the Princes of the World are sufficiently known in State-affairs, that you would have them more Learned in that Science, in which, to your misery he it spoken, they already know too much? Since 'tis clearly seen, that some of them by practising a devilish and infernal Reason of State, have brought both Sacred and Profane things to utmost confusion. Hath not the common miseries and scandals occasioned by the severe and wretched Government of some Princes, made you see, that Modern Policy, wholly framed by your so beloved Tacitus, hath like a contagious Disease, infected the World? Do not you already sufficiently know that the now practised Reason of State, by which the people are rather sleyed than shorn, rather suckt dry than milked, rather oppressed than govern'd, is now grown so exorbitant, as it is great folly, to desire it should rage yet more? Think you not that some modern Princes have learnt Precepts enough to pill and poll their people from *Tiberius* his cruel Government, and *Nero's* ravenous Life, so exactly written by your Tacitus, that you would have them see whether they could pick out some conceal'd precept to imbitter the fifth Act of your sorrowful servitude, in the lives of *Caligula* and *Domitian*, which God, out of his great goodness to you, hath razed out of the world, only that the obsequity and cruelty used by those Monsters of Nature, might be for ever forgotten? The loss of the greatest part of Tacitus his Labours, O my *Veruſi*! hath been a happy gain unto the World: How happy would men be, if the unfortunate remainders of them, preserved for the utmost calamity of mankind, were no ways to be found; and that the World were governed according to the modesty and integrity of ancient Monarchs, who thought Men to be Rational Creatures, not Beasts with two legs (as many Modern Priaces by their usages seem to think them) created so by God for their good, as if he had made Mice only to fatten Cats. But you, Monsieur *Vittorio*, whom I find to be one of those that desire that Tacitus should be rendred entire, give me leave to have a word or two in private with you, who have spoken in the name of the rest; Do not you think that your Princes are become Learned Physicians to cure the Cancre of the Florentines Sedition, by reading the very first Page of Tacitus his *Annals*, which they have so

well

well studied and put in practice? Happy had the World been, if *Tacitus* had been always tacit: Therefore, Fare you well, you and your posterity, I am sorry to see that men are no wiser than Thrushes, whose excrement proves their own ruine, *Turdus Malum sibi cacat.*

### The LXXXV. ADVERTISEMENT.

*Apollo being advertised that Ignorant men took up Arms against Learning, puts himself in posture to defend his Vertuosi.*

THE suspitions of War which the *Literati* have had for these divers moneths past, are at last proved true; for, the Post which came to *Apollo* on Tuesday night last brought Letters from divers Princes well addicted to Learning, which said, That for certain the Ignorant took up Arms against the *Literati*; and that they had already raised many thousands of Barbarians, mortal enemies to the Liberal Sciences. Upon the hearing whereof, *Apollo* forthwith reinforced the Garrisons of the chiefest Towns of *Phosider*, *Pindus*, and *Liberrus*, and then commanded *Ariosto* and *Berni*, that they should presently take into pay, two Brigades of Italian Satyrical Poets; and that, the Brigades of the Latine Poets, *Persius* and *Juvenal*, being much lessened, should be recruited with Poets from Italy, who did abound in that sort of Militia: and then declared *Torquatus Tassius* to be Leader of the Heroick Italian Poets, who chose his Father *Bernardo* for his Lieutenant; and that good old Father thought himself much honoured in obeying so gallant a Son. *Virgil* was made General of the Heroick Latine Poets, and *Lucretius* was his Lieutenant. *Hanibal Caro* in a great Assembly of Poets, all of the first Class, assisted therein more by the favours of the House of *Fernese*, than by his own deserts, was declared General of the Italian Lyrick Poets; which place would have been bestowed on *Petrarch*, *Guidiccione*, or *Monsieur de la Casa*, if their habit would have permitted them to have worn a Murrion, or Breast-plate. *Horace* had the free voice of the whole Army, to be General of the Latine Lyrick Poets. *Vigilius* was made Camp-Master-General of the whole Army, and *Julius Frontinus* Serjeant-Major; *John Francisco Pico*, Count of *Mirandula*, was made Standard-bearer; and, in his Standard-General, bore the famous Ensign of an open Book. *Ovidius Naso* was made Treasurer-General; and afterwards all necessary provisions and expedition for War were made. Inasmuch, as *Apollo* had already so formidable an Army of *Vertuosi* in the field, as he held himself sure of the victory. But to so great a Body of Militia, the Soul, Money, was wanting: Some propounded the raising of publick Taxes upon the people, to provide for so urgent a necessity; but that being found to be a pernitious way, and that it was dangerous to distaste the people with new grievances, who ought to be eased, that they might become their friends; and that it was impossible to preserve a State amidst the troubles of War, when assaulted by a potent Army, if it be inhabited by ill affected people: The care of providing Moneys, was referred by *Apollo*, to his General Council of War, who soon fell upon what is infinitely disliked by those who understand little, but loved and commended by good Politicians, to wit, to lay Tribute upon places of small importance, but trusty and far from the Enemies confines. So great was the love which every one shewed to Learning, and their hatred against the Ignorant so intense, as the people of *Parnassus*, to keep themselves from falling into their Hands, and from seeing that horrid Beatt, that dreadful Monster of Nature, which is so displeasing to the *Vertuosi*, of a man that can neither write nor read, as not only those places which were appointed by *Apollo*, but even those that were not put into the List, ran to his Majesty, and desired as a singular favour to be made tributary,

tributary, and to pay Composition; only *Ephesus* refused openly to obey *Apollo*: whereat his Majesty was so offended, as finding the more they were perswaded, the more obstinate they grew, he thought it necessary to use force; which they of *Ephesus* being made acquainted by some of the *Vertuosi*, who were their intimate friends, they forthwith sent twenty Ambassadors to his Majesty, all of them noted men, and prime Citizens; who told him, That the Loyal City of *Ephesus* would so willingly run with their Lives and Means to the defence of the State, as they would think it a particular Favour, and singular Grace, if upon that occasion his Majesty would cause the publick and private goods of the men of *Ephesus* to be sold to whom would offer most; and that what moneys might be thereby raised, might be delivered into his Treasurers for the occasions of War; and that their denial of becoming feudatory, or of paying Composition, was not occasioned out of any disobedience to his Majesty, or disaffection to Learning; but for that they foresaw that they should assuredly be made feudatory to a cruel Tyrant, whose Government, for the love they bore their Country, their Lives and Honour, they were resolved to shun, though by the hazard of what they held dearest. *Apollo* was so well satisfied by those of *Ephesus*, as he embraced the Ambassadors one by one, and thanked them very much for their readiness to serve him; and then told them, that to secure them from being ill dealt withall by any new Power, That, though *Seneca* the Tragedian had offered high for their Composition, yet he would make them feudatory to *Ovidius Naso*, who was so affectionate to the Country of *Ephesus*, as was well known to the *Vertuosi*, from whom they might expect to be dealt with, with all humanity.

To this the Ambassadors answered, That they beseeched his Majesty to remember, that whilst *Ansonius Gallus* was their Prince, the people of *Ephesus* were at perpetual variance with him, which ended with their sending him out of their State sorely and shamefully wounded; and that now that his Majesty knew how great reason the people of *Ephesus* had to abhor their new insoffment, he might use his pleasure; for they were resolved willingly to undergo any calamity, rather than to give his Majesty any distaste. These reasons alledged by the Ambassadors with such generous humility, did so convince *Apollo*, as he told them they might live secure, that *Ephesus* should never be commanded by any but himself; because he very well knew, that those who had driven their Prince out of their State, and had dealt so ill with him, had much reason to apprehend the being made Tributary a second time; for every new Prince, how meek or gentle soever he were, must be necessitated to use severity, and exercise all those cruel resentments which the seditious Neapolitan Baron received from the austere Kings of *Aragon*, so to secure himself from being treated as was his Predecessor.

---

## THE LXXXVI. ADVERTISEMENT.

*Justus Lipsius, to make amends for his fault in having accused Tacitus, is so intent thereupon, as he is accused before Apollo to have idolized him; for which, after a fained punishment, he is at last praised, and admired by his Majesty.*

THE most observing *Literati* of this State have often noted, That when any *Vertuosi* hath, through humane frailty committed an error, he doth, for the hatred he bears to vitious Actions, amend it by falling into the other extreme: And divers affirm, that *Democritus* did not put out his eyes for the benefit of Contemplation, but to make amends for a fault which he had committed, in having looked upon a handsome young Woman with a more wanton eye than  
became



became a Philosopher. And it is also reported, that *Harpocrates*, to correct an error which he had committed in having been too loquacious at a Feast, for which he was greatly blamed, fell into the other extream of never speaking again. Nor ought the Poets Sentence to be held true; *Dum vivunt stulti vitia, in contraria currunt*: Since the Dog which had been scalded with boiling water, is esteemed wise for staying within doors when it rains: As also, it is the counsel of a wise man, to hate Eels after a man hath been bitten with a Snake. This is said, because *Justus Lipsius* was so heartily sorry for, and did so repent his having so unfortunately accused *Tacitus*, as, to amend a fault for which he was much blamed by all the *Vertuosi* of this State, he soon after went to *Tacitus*, and humbly asked him pardon for the injury he had done him; who, knowing what honour a man wins by being ready to forgive, with magnanimity becoming a Roman Senator, did not only freely forgive *Lipsius*, but did heartily thank him for having afforded him an occasion of doing so glorious an Act, as sincerely to forgive an injury received. The wonder of so great indulgency, and the easiness in obtaining his so much desired pardon, being added to the ancient great devotion, which *Lipsius* (who was always very partial to *Tacitus*) bore to so sublime an Historian, did so much encrease his love and veneration, as he frequented *Tacitus* his House more than his own, delighted to discourse with him more than with any other of the *Literati*, was not better pleased with any other conversation, did not celebrate any Historian more; and did all this with such partiality of inward affection, as he strove to imitate him in his quaintness of speaking more by Conceits than Words, in his brevity of succinct speaking, full of gravity, matter, sententiousness, and so as was only perspicuous to good understandings; procuring thereby the envy and hatred of all the *Veruosi* depending upon *Cicero*, and the Cæsarian Faction, who did not approve thereof, and presumed by an *Antonomasia*, to call him his Author, and not caring for what others said of him, he affected nothing more than to appear a second *Tacitus*. This unusual affection amongst friends, not used to Masters, and which did exceed all love born to Consanguinity, begot such jealousy in *Mercerus*, *Beatus Rhenanus*, *Fulvius Orsinus*, *Marcus Antonius Muretus*, and in other of *Tacitus* his followers, as for meer envy, though under the colour of revenging the injury which *Lipsius* had formerly done their friend *Tacitus*, they accused *Lipsius* before *Apollo* of the same impiety, which he had accused *Tacitus* of: saying to his Majesty, That he did not love *Tacitus* as a friend, did not honour him as a Master and Patron, but did adore him as his *Apollo*, as his God. This accusation, which, as it fares in faults of High Treason, seems through the atrocity thereof, to be sufficiently proved by bare Allegation, did much trouble *Apollo*; who esteeming himself offended by *Lipsius*, he made him be forthwith brought bound unto him by a Pretorian Cohort of Lyrick Poets; and with an angry countenance, and threatening way, asked him, What he thought of one *Cornelius Tacitus*, an Oylman's Son of *Ternio*? To this *Lipsius* answered, That he held *Tacitus* to be the chief of all Intelligent Historians, the Father of Humane Wisdom, the Oracle of the true Reason of State, the Master of Politicians, the *Coryfeus* of all such Writers as had arrived at the glory of using more Conceits than Words in their Writings, the true Rule whereby to learn to write the Actions of Great Princes with, the Learned Light of their true occasion, a great piece of Art, and which was only known by the noblest sort of Historians, as that which rendred them very glorious, who knew how to make use of it, and him Learned who had the judgement to consider it; the Idea of Historical Truth, the true Teacher of Princes, School-Master of all Courtiers, the true Touch-stone whereby the World might try the genius of Princes, the Standard whereby men might exactly weigh the real worth of private men, the Book which Princes who would learn how to command Subjects well, who desired to know how to obey well, ought to have continually in their hands. *Apollo* knew by this so affected *Encomium*, and by so exaggerated praises, that

that *Lipsius* did openly, and with a bare face adore *Tacitus*: Wherefore being highly incens'd, he said, What think you then of me, *Lipsius*, who am the Father of Learning, the supreme Master of all Sciences, absolute Prince of the Liberal Arts, and the Monarch of Vertue, if with such impiety and impudence you Idolatrize a Writer who is so hateful to all good men, and so much detested by the professors of the Latin Tongue, for the newness of his phrase, the obscurity of his speech, his vitious brevity, and for his so cruel Political Doctrine, by which he rather forms severe Tyrants than just Princes, vitious subjects, than such as are indued with that naked goodness which makes Government so easie to Princes; it being clearly seen, that he by his impious precepts converts lawful Princes into Tyrants, transforms natural subjects, who ought to be milde and obedient sheep, into wily foxes, and creatures, which Nature hath wisely ordained without or teeth or horns, into ravenous Wolves, and head-strong Bulls; a great Doctor of Fallacies, the only Artificer of Tyranny, a new *Xenophon* of a cruel and execrable *Tiberi-pedia*; the true forger of cunning cheating, of saying things which he intends not, of perswading that to others, which he himself believes not; of seeming fervently to cover that which he desires not, and of appearing to hate what he loves; an excellent Master to teach men the wicked Doctrine of concealing what they think, and of speaking falsehoods; the Architect of Fallacies; and the only and so excellent Author of rash Judgements, as most commonly he interprets mens wicked actions for sanctified ones, and their good ones for diabolical? And wilt thou alone, amongst so many of my faithful *Vertuosi*, even to my very face adore one for thy god, who by his Writings shews he does not know that there is a God? who being compos'd of nothing but impiety, hath divulg'd that cruel and desperate Policy, which doth so shame Princes that practise it, and so much afflict people that make trial of it? Who hath taught Princes as well as private men, the wicked art of double-dealing, the fraudulency to do what they do not say, and to say what they mean not to do; which is practis'd by some, only that they may learn the wicked doctrine to paint out that for black, which is white, how to wind people about by fair speeches, and foul deeds; of deceiving all men by laughing when a man is angry, and weeping when well pleas'd; and of measuring of love, hatred, and all humane vertue, only by the wicked compass of self-interest; one who is read by good men, only that they may know the new and deep fetches, by which unhappy mankind in this present age, is so miserably and with such publick calamity whirld about; and to discover the execrable hypocrisie which many Disciples of such a Master have practis'd, that they may be esteem'd by the simpler sort of people, to live the lives of Saints, though, by obeying *Tacitus* his precepts, they do things which even the devils of hell would blush to doe: Are not you, *Lipsius*, aware, how since your *Tacitus* is so frequently read, many Princes swerve from the wonted fashion of governing their people with meekness and clemency, and many private men have forsaken their former purity of life: many of *Tacitus* his Writings were not lost (as divers ignorant people affirm) by the deluge of Barbarians, which came to conquer *Italy*: they were missing before then, not by the ignorance of people, who in those troublesome times were busied in War; but for that those ancient people, in whom the sincerity of soul, and purity of the new Christian Religion did raige, did detest that Writer which is now so much beloved, and set up by many (as I see he is by you) to be adored for their golden Calf. *Tacitus* is in all his parts unworthy to be read by honest men; for, there be more impieties in him, than leaves, lines, words, syllables, nay than letters: But it must be confest that the life which he hath written of *Tiberius* (a fit Prince for the pen of such an Historian) is altogether unsufferable; which to the great benefit of mankind, was for many ages hidden in some secret parts of *Germany*, till, by the pestiferous curiosity of a German, which

proved more fatal to the world than his compatriot, the inventor of Guns, it was brought to light at the same time, when that Noble Province began to be infected by the Modern Heresie; only that *Tacitus* might by so great a Prodigy subvert profane things, when *Luther* molested the Sacred ones: Writings integrally wicked, and lost for a while, because the Ancients liked them not; and now (to the great shame of the present Age) only admired by those Politicians, who being followers of so great impiety, have learnt from the Master of Fallacies, the Doctrine of entertaining men with words as long as they live, of feeding them with smokes, of filling them with wind, and of bringing them by vain hopes to utter beggary. Certainly, an Infernal Doctrine! which, being sowed by the Husbandman, *Tacitus*, only for the benefit of Princes, is now so greedily embraced by every private man, as *Tacitus*, who was formerly esteemed an Author only fit for Princes, is now so frequently handled by all men, as Shop-keepers and Porters, seem to understand nothing better than Reason of State; and to the great derision of an Art so highly esteemed by gallant men, the World is full of base Teachers of Policy.

*Lipsius* was half dead to hear *Apollo* speak thus bitterly: yet taking courage at his very last gasp, he begg'd pardon of his Majesty for any other fault that he had committed; and then freely said, That his obligations to *Tacitus* were such, so great the Honour, which by means of this his beloved Author, he had won amongst the Flemmings, Germans, English, French, Spaniards, and Italians, as, though he should love and honour him as his earthly God, he thought he should not do enough to discharge his duty to the full, and exactly shew his gratitude: For, having left ordinary Writings behind him in the World, they were only his labours upon *Tacitus*, which had made him merit an admittance into *Parnassus*, and immortal renown amongst men: And that if he who drove a great Trade with another mans money, was to be born withall, if he did even adore him, who at his pleasure might make him turn bankrupt; how much more did he deserve at least to be excused, if not commended, by his Majestie, if he were extravagant, and did exceed the bounds of duty, in his loving and honouring of *Tacitus*, since his whole stock of credit with the *Virtuosi* was founded only in him? And that, since his entrance into *Parnassus*, he had been so beloved and respected by the *Literati*, as his house had been as much frequented as those of the most famous Writers; but that, since he committed the gross fault of offending *Tacitus*, *Statim relictum illius limen, nemo adire, nemo solari* Tacit. lib. 3. Annal. That therefore he would rather hate himself, and die, than lessen the reverence he bore to that his Author: for, he thought it a lesser loss to lose his life, than the height of honour, which by *Tacitus* his means he was arrived at. *Apollo* was scandalized to hear *Lipsius* speak thus; and growing still more angry, blamed him, for that in his presence he had by so impudent an asseveration, rather shewed his stiff-neck'd stubbornness of persevering in so wicked obstinacie, than repent and ask pardon for his fault: And chiefly his Majestie could not endure that he should term Idolatry, Gratitude; and Obstinacie, Constancie. Wherefore he commanded the same Cohort of Lyrick Poets to drag him out of doors, who was not worthy to look upon his Lord and Master, whom he had so highly offended; and that having first stript him of all his Learning, they should declare him to be shamefully ignorant, and then burn him as a wicked Idolater. *Lipsius* was already brought to the place of Execution, when his dearest friends advised him to bethink himself better, and save both his Life and Reputation, by craving his Majesties pardon. *Lipsius*, whilest in this very desperate condition, did so encrease in constancie and boldness, as he bade *Apollo* use his pleasure; he could not make him die ignorant, who was posselt with Gratitude, the Queen of all Humane Vertues; that therefore the flames which should consume his body, would give a greater splendor of glory, than of fire; and that he protested at that very last minute of his life, he was so



far from acknowledging the fault which was laid to his charge, of having loved and honoured his *Tacitus* too much; That in commemoration of the infinite obligations which he ought him, it grieved him more than death, to think he should die ungrateful; and that the present agony which they might all perceive him to be in, arose not from the terror of death, but from his immense sorrow to have heard his *Tacitus* termed, by his Majesty, a Wicked Atheist; an injury, which if it had been done to that most wise Writer by any other than his Majesty, he would not, though in that his last moment of life, have left it unrevenge, at least by words; and that, with the liberty which most properly belonged to him who desired not to live, he witnessed to all the world, that *Tacitus* did so far know God, as being he alone, who of all the Writers of the Gentiles, had by his great wisdom arrived at the knowledge, How much the faith of things unseen, avails in matters of Religion, or which cannot be proved by reason, he had said, *Sanctiusque, ac reverentius visum, de actis Deorum credere quam scire.* Tacit. de Morb. Germ. Most holy words; and worthy to be considered by those Divines, who in their Writings were at a loss through too sophistical subtilties. *Apollo* being full of wonder, and infinitely astonished at the things he had heard, caused *Lipsius* immediately to be set at liberty, and straitly embracing him, said, O my dear *Vermoso*! with how much consolation to my self, and how much to your advantage have I tried your patience and constancy, and by the injurious speeches which I have uttered against *Tacitus*, which are the very same which they accuse him with, who neither study him nor understand him, have I made proof of your devotion towards that excellent Historian, who even deserves my wonder. And by what I have heard you say, I find that you have been delighted in reading him, and long studied him to your profit: For I know that the Defence, which so much to your glory you have made, is your own, but taken out of my and your dearly beloved *Tacitus*.

*Apollo* then turned towards the *Vermoso*, who out of a curiosity to hear that Judgment, were flockt in great numbers to the Hall; and said: O my beloved Literati! admire and ever imitate the honored constancy of this my glorious *Vermoso*, and let the infinite love, and everlasting veneration of that Prince be engraven in your hearts, who keeps up your reputation; and forget not that his power precipitates more easily, who loseth his Princes good will, than houses doe whose foundations fail. Therefore you who follow the Court, learn to know, that *Nihil rerum mortalium tam instabile ac fluxum est, quam fama potentie, non sua vi nixa.* Tacit. lib. 13. Annal. A most certain Rule which teacheth every one to imitate *Lipsius* in loving, honouring, and in ever faith fully serving their Prince: For as it is great impiety in holy things, to have any other God save him who created man, the heavens, and earth; so ought you never to have any devotion for any Prince, nor expect or desire any good from any other Lord, save from him, who out of confidence in your loyalty, and out of the extraordinary affection which he bears you, owns you to all the world, not for his servants, but for his dear friends; and by the Supream Authority which he suffers you to exercise in his State, makes you appear unto his Vassals no less Princes than himself. And, because the wisdom of Princes out of their jealousies of those that rule, is usually accompanied with suspicion, and Court-favorites be alwaies envied, alwaies narrowly observed by their rivals, and alwaies persecuted by such as malign them; that you may overcome so many difficulties, and still preserve your selves in the favors which you have won, love your Princes with all your heart, observe them with all your soul, and serve them with all possible loyalty: And, like my *Lipsius*, chuse rather to dye, than to think, much less to do any thing which may indanger the least loss of their favours. And believe for certain, that then your ruine begins, when you suffer your selves to be perswaded that you may better your condition, by using simulation and falshood with your Princes, who both know, see, and understand more than is possible to be exprest: For those

proved more fatal to the world than his compatriot, the inventor of Guns, it was brought to light at the same time, when that Noble Province began to be infected by the Modern Heresie; only that *Tacitus* might by so great a Prodigy subvert profane things, when *Luther* molested the Sacred ones: Writings integrally wicked, and lost for a while, because the Ancients liked them not; and now (to the great shame of the present Age) only admired by those Politicians, who being followers of so great impiety, have learnt from the Master of Fallacies, the Doctrine of entertaining men with words as long as they live, of feeding them with smokes, of filling them with wind, and of bringing them by vain hopes to utter beggary. Certainly, an Infernal Doctrine! which, being sowed by the Husbandman, *Tacitus*, only for the benefit of Princes, is now so greedily embraced by every private man, as *Tacitus*, who was formerly esteemed an Author only fit for Princes, is now so frequently handled by all men, as Shop-keepers and Porters, seem to understand nothing better than Reason of State; and to the great derision of an Art so highly esteemed by gallant men, the World is full of base Teachers of Policy.

*Lipsius* was half dead to hear *Apollo* speak thus bitterly: yet taking courage at his very last gasp, he begg'd pardon of his Majesty for any other fault that he had committed; and then freely said, That his obligations to *Tacitus* were such, so great the Honour, which by means of this his beloved Author, he had won amongst the Flemmings, Germans, English, French, Spaniards, and Italians, as, though he should love and honour him as his earthly God, he thought he should not do enough to discharge his duty to the full, and exactly shew his gratitude: For, having left ordinary Writings behind him in the World, they were only his labours upon *Tacitus*, which had made him merit an admittance into *Parnassus*, and immortal renown amongst men: And that if he who drove a great Trade with another mans money, was to be born withall, if he did even adore him, who at his pleasure might make him turn bankrupt; how much more did he deserve at least to be excused, if not commended, by his Majesty, if he were extravagant, and did exceed the bounds of duty, in his loving and honouring of *Tacitus*, since his whole stock of credit with the *Virtuosi* was founded only in him? And that, since his entrance into *Parnassus*, he had been so beloved and respected by the *Literati*, as his house had been as much frequented as those of the most famous Writers; but that, since he committed the gross fault of offending *Tacitus*, *Statim relictum illius limen, nemo adire, nemo sulari* Tacit. lib. 3. Annal. That therefore he would rather hate himself, and die, than lessen the reverence he bore to that his Author: for, he thought it a lesser loss to lose his life, than the height of honour, which by *Tacitus* his means he was arrived at. *Apollo* was scandalized to hear *Lipsius* speak thus; and growing still more angry, blamed him, for that in his presence he had by so impudent an asseveration, rather shewed his stiff-neck'd stubbornness of persevering in so wicked obstinacie, than repent and ask pardon for his fault: And chiefly his Majesty could not endure that he should term Idolatry, Gratitude; and Obstinacie, Constancie. Wherefore he commanded the same Cohort of Lyrick Poets to drag him out of doors, who was not worthy to look upon his Lord and Master, whom he had so highly offended; and that having first stript him of all his Learning, they should declare him to be shamefully ignorant, and then burn him as a wicked Idolater. *Lipsius* was already brought to the place of Execution, when his dearest friends advised him to bethink himself better, and save both his Life and Reputation, by craving his Majesties pardon. *Lipsius*, whilest in this very desperate condition, did so encrease in constancie and boldness, as he bade *Apollo* use his pleasure; he could not make him die ignorant, who was possess'd with Gratitude, the Queen of all Humane Vertues; that therefore the flames which should consume his body, would give a greater splendor of glory, than of fire; and that he protested at that very last minute of his life, he was so  
 far

far from acknowledging the fault which was laid to his charge, of having loved and honoured his *Tacitus* too much; That in commemoration of the infinite obligations which he ought him, it grieved him more than death, to think he should die ungrateful; and that the present agony which they might all perceive him to be in, arose not from the terror of death, but from his immense sorrow to have heard his *Tacitus* termed, by his Majesty, a Wicked Atheist; an injury, which if it had been done to that most wise Writer by any other than his Majesty, he would not, though in that his last moment of life, have left it unrevenged, at least by words; and that, with the liberty which most properly belonged to him who desired not to live, he witnessed to all the world, that *Tacitus* did so far know God, as being he alone, who of all the Writers of the Gentiles, had by his great wisdom arrived at the knowledge. How much the faith of things unseen, avails in matters of Religion, or which cannot be proved by reason, he had said, *Sanctiusque, ac reverentius visum, de actis Deorum credere quam scire.* Tacit. de Morb. Germ. Most holy words; and worthy to be considered by those Divines, who in their Writings were at a loss through too sophistical subtilties. *Apollo* being full of wonder, and infinitely astonished at the things he had heard, caused *Lipsius* immediately to be set at liberty, and straitly embracing him, said, O my dear *Vermoso*! with how much consolation to my self, and how much to your advantage have I tried your patience and constancy, and by the injurious speeches which I have uttered against *Tacitus*, which are the very same which they accuse him with, who neither study him nor understand him, have I made proof of your devotion towards that excellent Historian, who even deserves my wonder. And by what I have heard you say, I find that you have been delighted in reading him, and long studied him to your profit: For I know that the Defence, which so much to your glory you have made, is your own, but taken out of my and your dearly beloved *Tacitus*.

*Apollo* then turned towards the *Vermosi*, who out of a curiosity to hear that Judgment, were flockt in great numbers to the Hall; and said: O my beloved Literati! admire and ever imitate the honored constancy of this my glorious *Vermoso*, and let the infinite love, and everlasting veneration of that Prince be engraven in your hearts, who keeps up your reputation; and forget not that his power precipitates more easily, who loseth his Princes good will, than houses doe whose foundations fail. Therefore you who follow the Court, learn to know, that *Nihil rerum mortalium tam instabile ac fluxum est, quam fama potentiae, non sua vi nix.* Tacit. lib. 13. Annal. A most certain Rule which teacheth every one to imitate *Lipsius* in loving, honouring, and in ever faith fully serving their Prince: For as it is great impiety in holy things, to have any other God save him who created man, the heavens, and earth; so ought you never to have any devotion for any Prince, nor expect or desire any good from any other Lord, save from him, who out of confidence in your loyalty, and out of the extraordinary affection which he bears you, owns you to all the world, not for his servants, but for his dear friends; and by the Supream Authority which he suffers you to exercise in his State, makes you appear unto his Vassals no less Princes than himself. And, because the wisdom of Princes out of their jealousies of those that rule, is usually accompanied with suspicion, and Court-favorites be alwaies envied, alwaies narrowly observed by their rivals, and alwaies persecuted by such as malign them; that you may overcome so many difficulties, and still preserve your selves in the favors which you have won, love your Princes with all your heart, observe them with all your soul, and serve them with all possible loyalty: And, like my *Lipsius*, chuse rather to dye, than to think, much less to do any thing which may indanger the least loss of their favours. And believe for certain, that then your ruine begins, when you suffer your selves to be perswaded that you may better your condition, by using simulation and falshood with your Princes, who both know, see, and understand more than is possible to be exprest: For those



who think to live securely by dissembling with Princes ( who, though they should know nothing themselves, have so many who can put them in mind, and who want not a thousand Malignant spirits to wake them when they are asleep ) are like those fools who think to confute Gypfies, and hope to cheat Mountebanks.

### The LXXXVII. ADVERTISEMENT.

*The Queen of Italy being much intreated by her chiefest Princes, and by Apollo's self, to pardon the injuries done by those Italian Commanders who took up arms against her, in assistance of Forreign Nations, denies to do it.*

**D**oubtlesly the Palace wherein the Queen of *Italy* keeps her residence, is even by the testimony of *Vitruvius*'s self acknowledged to be the most magnificent, and richest adorn'd Palace in all *Parnassus*. Here amongst other stupendious and delightful things, is the fore Court to a large Amphitheatre, at the upper end whereof stands a Statue of the Queen of *Italy* on horseback, all of pure gold, dedicated to the great *Bellizarius*, a Grecian; and that of *Narfes*, a Grecian also, which was erected at the lower end of the Court, for his perpetuall glory, by the same Queen, but is now thrown to the ground, and is broken all in pieces, for that notorious injury which she received from him; so that whereas it was formerly the envie of great men, and served to put men in mind of so great a Commanders merit, it now serves to shew his shame, who out of the rage of private disdain, did profane so great a merit, and obscured that glory which deserved envie.

On the right hand of the fore-front of this so miraculous Court, are the faces of those famous Italian Commanders, drawn by *Apelles*, and other prime Painters, who having by their arms, and by their expence of blood, delivered *Italy* from the slavery of Barbarians, are by their grateful Country kept in ever honoured memory. And on the left hand of the same Court to the perpetual shame of ungrateful persons, those Italian Captains are hung upon Gallows's, by the heels, who forgetting the obligation due to a mans Country, which equals that of children to their parents, took up arms in assistance of barbarous Nations, and forreign Princes, to put fetters upon their *Italy*. Then, to the infamy of so shamefully ungrateful people, the opprobries and reproaches are added, which Poets in all sorts of Satyrical Verses, and Orators in daily Invectives make against such misdemeriting men; to the end that men may learn by those severe resentments, to shun committing faults which bring eternal infamy with them: and to the end that Military men, who are wont without weighing what Princes they serve, to run where they may have best and most ready pay, may learn to love their Country so well, as that they may think it greater charity to kill themselves, then to take up arms against it. *Menant*, who before he can send this weeks *Gazette* to his loving Customers, is bound to carry it to the Urban Pretor, cannot give you (as he ought to do) the names of those Italians in his Papers, who are painted in so ignominious a posture; but he tells you that the posterity of those Souldiers who suffer the punishment of so long shame, when they enter into that Court, blush to think that their Ancestors have so shamefully vilified their house; and do therefore with much compunction of soul, continually bewail their predecessors misdemerits. These Gentlemen by themselves, and by the intercession of the greatest Princes of this State, have, and do still much importune the Queen of *Italy*, that she will

will be pleased at last to pacifie her anger, and give way that those nobly descended Souldiers may be freed from that shameful opprobry; and *Apollo* himself, at the intreaty of the best Princes of *Italy*, did earnestly mediate the same, but all in vain: For she still continuing her indignation, answered *Apollo*, and the other who had intreated her, even with tears which for meer anger fell from her eyes; that she had patiently born with the ruines, plundings, affronts, and other utter desolations which she had received from the Goths, Ostrogoths, Hunns, Vandals, and other barbarous Nations, which had so miserably torn and wasted her, as being accidents which all Princes were subject unto, and more particularly she, who by the pleasantness of her situation, fruitfull soyl, and great riches which she had got in time of peace, did not only allure, but even call in forrein Nations to her ruine; who thirted after her wealth, and were desirous to change their barren Countries with the fruitful fields of *Italy*. But that her dearly beloved children, should take up arms against her their tender mother, which they ought to have imployed in her defence, were wounds which perpetually cry d for revenge, so wicked an ingratitude as was incapable of pardon, so sad a wickedness as could not be out-done by any whatsoever cruel hatred. That therefore finding her self so deeply wounded in the concernment of her Liberty, their intreaties made her the more obstinate in her hatred, was the reason why his Majesties mediation did the more irritate her revenge, and why their humility who beg'd her pardon, made her the more to glory and wax cruel in her revenge, and that the very length of time made that injury continually appear more fresh, which she neither could nor would pardon: Not only for that she knew she had never deserved so ill at her Italians hands, but for that she knew she had been wickedly betrayed, assassinated, and so opprobriously made a slave by those on whose neck she had trampled, only out of their execrable avarice, who ought least to have done it, and from whom she did least expect it: And that therefore every one might learn from the punishment of others, and from her well put on resolution, That whosoever did offend his Country in so shameful a manner, did not only commit an excess which was unpardonable, but did so shamefully stain his honor, as the blur thereof was not to be wash away with any sope.

### The LXXXVIII. ADVERTISEMENT.

*The whole generation of Sheep, send their publick Ambassadors to Apollo, by whom they make their desires known, that they may be allowed to have sharp teeth, and long horns; and their desire is laughed at by his Majestie.*

THE whole generation of Sheep have sent four Ambassadors to this Court; who had audience given them this day by his Majestie, wherein a great *Apulean* Weather said, That Sheep did very well know, that God the Creator of all things had been so charitable to all creatures, and so just, as that he recompensed their imperfections and defects with gifts equivalent. So as amongst so great a multitude of brute beasts, there was not any one who could with reason say, he was ill dealt withal by his Divine Majestie. Onely the sheep thought he had treated them like a father-in-law, and dealt partially with them; for, having created them with great imperfections, he had not bestowed on them any equivalent vertue, whereby though they might not secure their state, they might at least live in that peace and quiet in the world as other beasts did. For though he had made Hares unspeakably timorous, had given them sharp teeth, but not a heart to bite; yet he had made them so swift of foot, as he did thereby

secure

secure them from being injured by any other beast, how fierce soever; and that the Fox had no reason to complain of his want of footmanhip, since God had given him so wilely a pate; as he happily escaped the deceits of other wild Animals; and that he had also recompensed the Wolf's slowness, by indowing him with so bold a heart, so sharp teeth, and with so circumspect a genius, as being a terror to other brute beasts, he made himself be respected even by man; and that it was likewise clearly seen in the Birds of the ayr, that his Majestie had used the like charity; for he had given those larger wings, and made them swifter of flight, to whom he had denied the use of feet, with which he had indowed Pheasants, Partridges and Quails, in recompence for their short wings, and want of feathers in their tails: that only sheep, being created with an unspeakable stupidity of wit, heartless, slow of foot, and without those teeth to bite with, which makes other creatures be so much respected, they thought they were abandoned by that divine charity, which had shewed great love even to harmful beasts: And the Weather further added, That for the utmost and greatest calamity of so unarmed sheep, God had given them Lions, Tygers, Bears and Wolves, the most implacable and fiercest beasts that inhabit the world for their enemies; so as sheep seemed to be created only to feed those enraged beasts, who know not what satiety means. The same Ambassador also said, That to these insufferable injuries which the sheep received from their enemies, the ill usage was added which they received from their shepherds, which was only occasioned by their being altogether unarmed; for, had they teeth wherewith sometimes to bite those indiscreet shepherds, who are so uncharitable in milking them, and so indiscreet in sheering them, perhaps they would deal more piously with them, and their sheerers would learn to handle their sheers without cutting their skins. Wherefore the whole generation of sheep, that they might no longer undergo such calamities and oppressions, did earnestly beg long horns and sharp teeth, wherewith to procure respect. To this request *Apollo* answered, with a cheerful countenance, That the sheep had in this their request shewed their simplicity, since they knew not that of all sorts of four footed beasts that were upon the earth, there were not any that were more favoured by God, nor which received greater privileges from him than they: For whereas the rest were forced to seek their meat with cark and care, and a thousand dangers, many of them spending the night season, which was destined for sleep and rest, in eating, for that it was not safe for them to be seen by day; pasture-grounds were reserved and bought at dear rates only for sheep, by men who had the command of all beasts, and were Lords of the earth; that in the night season they were with great care and diligence defended from their enemies in their folds; and whereas other beasts were persecuted even by beasts themselves, and by men; and that to procure their death, many did nothing but make nets, feed dogs, and lay snares; sheep out of a particular grace enjoyed the noble prerogative to have all these things done by men, to secure them from their enemies: And that the Creator of the world having shewed exceeding great love towards sheep, instead of ravenous teeth, and swift legs, had granted them the powerfull weapons of Wooll, Cheese, and of their riches wherewith they did so acquire mans love, as that men did perpetually persecute Wolves, Lyons, Tygers, and all their other cruel enemies, with all sorts of weapons meerly for the affection which they bore to sheep. And that sheep being reputed the Worlds delight and wealth, for the singular advantages which they afforded mankind, they happened to be the most numerous of any sort of beasts; so as sheep being fed and defended by their Shepherds vigilancy and charity, they were foolish to desire ravenous teeth and sharp horns. And finally, *Apollo* said, That they ought to revenge themselves for the severity which some Shepherd used towards them, in milking and sheering them only by their obedience and humility, by yielding them great store of Wool, and much Cheese, and by studying how



to be fruitful; it being sheeps greatest felicity, that those Shepherds that dealt ill with their flocks, were chiefly cruel to themselves; for it was a certain truth, that wounds shamefully given to sheep, did usually kill the Shepherd. Wherefore he wished them to keep more from being desirous to bite their Shepherds, than they would do from the Wolf's teeth. For such sheep could not esteem themselves so happy, who by their humility and obedience did secure their Shepherds from all harm, as those were unhappy, who delighted to put them in fear.

## The LXXXIX. ADVERTISEMENT.

*Nicolas Maciavel being banished Parnassus upon pain of death, was found hidden in a friends Library, for which his former sentence of being burnt was executed.*

**T**Hough *Nicolas Machiavel* was banished *Parnassus* and the Territories thereof many years ago, upon severe Punishment; as well to whosoever durst give receptacle to so pernicious a man in his Library, yet was he found the last week secretly hidden in a friends study, where he was made Prisoner. He was presently sentenced by the Judges of Assize, and was this day to have been burnt; when he signified unto his Majestie his desire, that he might first be permitted to say somewhat in his defence before the Tribunal-seat which had condemned him. *Apollo* using his wonted clemency, bad him send his Advocates, and he should have fair Hearing. *Machiavel* replied, he desired to be heard himself; and that *Florentines* needed no advocates to speak for them; and his demand was granted. *Machiavel* was then brought to the Bar; where he spoke thus in his own defence, Lo here, you Sovereign of Learning, that *Nicolas Machiavel*, who hath been condemned for a Seducer and Corrupter of mankind, and for a disperse of scandalous politick Precepts: I intend not to defend my writings, I publikely accuse them, and condemn them as wicked and execrable documents for the Government of a State. So as if that which I have Printed be a doctrine invented by me, or be any new Precepts, I desire that the Sentence given against me by the Judges, be put in execution. But if my writings contain nothing, but such Politick precepts, such rules of State, as I have taken out of the actions of Princes, which (if your Majestie will give me leave) I am ready to name, whose lives are nothing but doing and saying of evil things; what reason is there that they who have invented the mad desperate policies written by me should be held for holy, and that I who am only the publisher of them should be esteemed a Knave and an Atheist? For I see not, why an original should be held holy, and the Copy thereof be burnt as execrable; and why I should be so much persecuted, when the reading of History (which is not only permitted, but commended by all men) hath the particular vertue of turning as many as do read them with a politick eye, into so many *Machiavels*: for people are not so simple as many believe them to be, but that those who by the greatness of their wits have been able to find out even the most hidden secrets of Nature, may not also have the judgment to discover the true ends of all Princes actions, though they be cunningly hidden. And if Princes, that they may do what they will with their subjects, will have them to be blockheads and dunces, they must do as the Turks and Muscovites do, inhibit Learning, which is that which makes blind understandings quick-sighted, otherwise they will never compass their ends; for Hypocrisie, which is now so familiarly used in the world, hath only a star-like vertue, to incline, not to force men to believe that which likes them best that use it. These speeches

speeches wrought much upon the Judges, and they were ready to revoke the Sentence; when the Attorney-General told them, That *Machiavel* was deservedly condemned for the abominable and execrable precepts which were contained in his writings; and that he ought again to be severely punished, for that he was found by night amongst a flock of sheep whom he taught to put false teeth (dogs teeth) in their mouths, thereby indangering the utter ruin of all shepherds; a people so necessary, as it was an indecent and angering thing to think that they must by means of this wicked *Machiavel* be forced to put on Breast-plates and Gauntlets, when they would milk or shear their sheep; and To what price would wool and cheese grow hereafter, if shepherds were to be more aware of their Sheep, than of Wolves; and if they could no longer keep their flocks in obedience with their whistle and their wand, but must make use of a Regiment of murrions, and make no longer hurdles of cords to keep them in by night, but walls, bulwarks, ditches and counterscarps after the modern manner? The Judge thought these accusations to be too weighty; wherefore they ordered, That the sentence should be executed against this wicked man, and published a fundamental Law, that he should henceforth be held as a Rebel to mankind, who durst teach Scandalous things, all of them confessing, that it was not the wool, cheese, nor lambs, which made men prize sheep so much, but their great simplicity and meekness, and that it was impossible so great numbers of them should be governed by one only Shepherd, unless they were totally deprived of horns, teeth, and wit. And that to go about to make simple men wickedly malicious, and to make those Moles see, which, out of a great deal of circumspection, wise Nature had made blind, would be to put the whole world in combustion.

### The XC. ADVERTISEMENT.

*Apollo visits the Prisons, and in his visitation dispatches the causes of many Literati accused of sundry faults, and imprisoned for debt.*

BY ancient custom *Apollo* never intermeddles in civil affairs, but leaves them wholly to be proceeded in by the Judges; for (as it hath been said) he is so exactly diligent in chusing his Officers, as every one in this State may be sure to have justice rightly administered: but in criminal affairs, wherein the life and reputation of his Literati are concerned, he with great diligence and exemplary patience, will understand, know, & see into every the least circumstance. So as his Majesty having reserved the whole power of Judicature therein unto himself, his other Judges have little to do in this Tribunal, but to give in information against the guilty. Certainly, a most excellent custom, and worthy to be known and imitated by those unwary Princes, who shamefully abandoning the protection of the accused party, which they ought to take to heart, leave it to the discretion of one only Judge, who is oft-times corrupt, sometimes ignorant, and always passionate; a thing so detestable, as where good laws are established, a hundred are thought too little a number to judge the life of one man. Hence it is *Apollo* many ages ago did very wisely in *Parnassus* institute the custom of visiting Prisons, where all Criminal causes of the Prisoners are decided by his Majesty, and the Civil of such as are in for debt. On Tuesday last, his Majesty attended by all the criminal and civil benches, went to the *Pegasean* prisons, where the prisoners appeared.

The first was *Felino Sandeo*, very famous in the Canonical Laws. *Angelo de Malisio*, who was to open the cause, said, That that Lawyer was two years

years ago made Deputy of that Island by the Prince of *Andro*, where he shamefully suffered some chief men of his Government to tyrannize over, and to afflict the Poor, the Widdows, and Orphans; and that he suffered those insolent people, to pay Artificers by bastinadoing them. This information being given in; *Apollo* turned to *Felino*; and asked him, How it was possible such a one as he could commit the excess which he stood accused of? *Felino* answered that he had sufficiently witnessed his knowledge in the Laws, and his resolution to punish tyrants, in his other Governments which he had had of *Focids*, *Pindus*, *Libeires* and *Mitylene*; but that in *Andro* he had omitted doing his duty, not out of ignorance, but out of meer wisdom; and that the Prince of *Andro*'s ill nature had been the only cause of this his error; for having found that many personages of singular worth, and gifts of mind, who had been Governours of the Isle of *Andro* before him, had endangered themselves only for having administered justice exactly, and done their duty compleatly well; and this onely through the malicious persecutions of those who were not suffered to tyrannize, he had of purpose neglected his duty, and what he knew he ought chiefly to have done: and that the Prince of *Andro* was not onely faulty in easily believing all sort of wickedness in his State-ministers, upon the very first impression, but very desirous to hear accusations which malicious men do often make against able and honest officers; and appeared a friend to the impeachers: wherefore for such like proceedings, he had not only not feared to treat his Prince so ill, but was glad to pay him with such coyn as he had deserved. *Apollo* mightily admiring *Felino*'s defence, did not only graciously embrace him as innocent; but commended his error, as one who wisely knew how to commodate his actions to his Princes genius, and judged him innocent of the fault which he had confessed; and afterward said Publickly, That Princes who were not eagerly fervent in protecting their Officers, and who were friends to such informations as were made against them by the scum of people, deserved not to be served by men of honor. Then because he turned his eyes upon *Gnido Baldo dalla Rovere*, Duke of *Urbine*, he remembered all men of the good Government of his son *Francisco Maria*, and of the custom which he holds in his State; where he punisheth those Officers severely, who in the administration of justice hold not the ballance upright, as also those who persecute them without reason.

Next *Cornelius Tacitus*, who had been imprisoned some weeks before, upon the accusations of the most famous Philosopher of the State, was brought before *Apollo*, and accused for having spoke amiss of Poverty, since in his Annals he had not stuck to call her *summum malorum*. *Tacit. lib. 4. An.* And *Diogenes* the Cynick, who pleaded against him; told *Apollo*, That it being apparent that men who were wealthy, hated to take pains, and sit up late to acquire learning, he would have all men to know, that poverty was the true foundation of all Science, which if it should be hated, would prove the greatest calamity which could befall the Liberal Arts. After *Diogenes*, the Attorney *Bosio*, demanded, That *Tacitus* his fault being evidently true, his sentence might be pronounced. And *Apollo* decreed, That *Tacitus* should first abjure the words which he had said, and that he should be imprisoned for the space of four years in *Saxum Seriphum*. Then *Tacitus* with his wonted vivacity of wit, and his usual liberty of language, said, Sir, I know not why I should be commanded to praise poverty, when these Judges who are to condemn me, think her to be so shameful a thing, as they have not doubted to place her amongst the true tokens of torture; which they would not have done if a wealthy mind might have been found in a poor man. This defence wrought such confusion in the minds of all the Visitors, as *Apollo*, lest the world might take notice of the shame that was put upon the Doctors, Judges, and Tribunals, by an accused person, thought it a lesser evil to let him have his Liberty.



Next to *Tacitus*, *Nicholas Perenotto da Grannuela* was brought into the Visitation; and it was informed, That he was imprisoned for publishing a volume *De bono Libertatis*. Of the which (as it appeared in his process) he was so capital an enemy, as that he was the chiefest cause why the Emperor *Charles* the fifth, did enslave many famous Commonwealths of *Europe*. *Apollo* having heard the relation, decreed, That *Perenotto* should be banished *Parnassus* for ever, as he who had impudently gainsaid the Delphick Edict, wherein the *Literati* are strictly forbidden to write of such things whereof they do not make publicke profession. For that the virtues of Sobriety, Chastity, and other honourable moral Sciences were made ridiculous, when celebrated by men given to lust and gluttony, and to other vices. As if such virtues had not power enough to drive vice from out the souls of men, and in lieu thereof to introduce good and honest life; and as if it were true which wicked men whisper continually up and down the streets, that the Liberal Sciences are only learnt to be made merchandise of, and to make men understand them, but neither believe nor practise them.

*Perenotto's* cause being over, an unfortunate Doctor of Law, was brought loaded with irons, before *Apollo*; who was imprisoned, for that not being only a very excellent Advocate, but very skillful in all other choise Sciences, either blinded by folly, or contaminated by lewdness of mind, he from being a gainful Advocate in his Country, and a well reputed Literato, was become a shameful and wretched Souldier; changing by so unhappy a Metamorphosis his pen into a sword, his book into harquebuses, and the defending of men with his mouth, to killing them with daggers; and the reading of good discipline in a famous University, into the desperate exercise of assaulting strong Holds. *Apollo* being very much offended with so undeserving a man, in much anger said unto him, Ah thou Traytor and Rebel to Learning, knowest thou not that the woful exercise of War is only fit for such ignorant people, wholike so much unuseful Flesh, are only good for the Shambles of War; and altogether unworthy to be followed by those to whom their deserving Parents have left the Rich and Honourable Patrimony of the Liberal Sciences; which some Princes have prohibited in their States, for no other reason, but that they open the eyes of the blind, and enlighten the Souls of foolish people, making them know the cunning and imposturism which the Princes of the World have used to make an occupation seem profitable and honourable, which is so much to be abhorr'd. And this being said, his Majestic gave sentence, That that Doctor should for ever be inhibited admittance into any Library, that he should be forbidden the Contentments of Writing and Reading; and that for the example of others, he should be declared to be ignorant. The unfortunate Doctor hearing so sad a Sentence, pleaded loud for mercy; and said, That his error not having proceeded out of malice, but out of meer ignorance, he was a subject fit for his Majesties pity; and that it was not the desire of Riches, nor the thirsting after Mans blood, which had made him gird the Sword about him, and betake him to the mystery of War, but onely that he might purchase glory thereby. *Apollo* was then more incensed; and replied unto the Doctor thus; And what glory (thou wicked one!) couldst thou hope for, by the unhappy practise of killing men, of plundering Countries, burning Cities, desflouring Virgins, and in murdering them, that thou mayest make them consent to so barbarous dishonesty? Knowest thou not that my *Literati* are those that with their Pen eternize the names of Military men? Knowest thou not that all glory won by the Sword, unless when taken up for Religion, or for the defence of a mans Country is false *Alchymie* and Merchandize, fit only for hair-brain'd fools? When the Honour which my *Virtuosi* win by their Learning, and by handling their Pen, is always the purest refined gold which will bear the Test.

The

The Doctor's cause having received this end, *Giovan Giorgio Tressino* that famous Vicentian-Poet, came before *Apollo*; and throwing himself down before his feet, said; Sir, Your Majesty knows that unfortunate I, to amend the many Inconveniences, which are in the Italian Tongue even to this day, was the first who when I published my Poem of *Italia Liberata* endeavoured to bring the Omicron, Epsilon, Omega, and other Greek Letters, which I thought very requisite for that language, into my own Tongue; so to shun the frequent equivocations which are evidently seen therein, for want of such letters; in which enterprize having been at great charges, I contracted those debts for which I am now imprisoned; for men, who by natural instinct, *Veneribus, etiam que usus evidenter arguit, stare malunt*, did not approve of this my new Invention. And unless your Majesty put in betwixt my misery and my Creditors rage, I, who have taken such pains for the service of Learning, am like to end my days in the stinch of this loathsome Prison. *Apollo* was very sensible of *Tressino's* misery; and asked him, Whether he was in case to pay his Creditors, any moneys by the month? To which *Tressino* answered, He could not assign over unto them more than five Crowns a month. Which *Apollo*, turning towards the Creditors, desired them to be contented with. But they, who would have the whole sum, answered discourteously. And *Apollo*, asking them, Whether or no they were so inhumane as to be paid by the price of blood? The Merchants with their wonted incivility answered, That he must either resolve to pay the whole debt, or that, parting with his personal estate, he should according to the Laws made against Bankrupts, wear a green Hat, and they would be satisfied. *Apollo* was so very angry at this their inhumanity, as rising up upon his feet, and turning towards *Tressino's* Creditors; Will you then (said he) be paid by this *Venturo's* shame, and loss of honor? What Law is that which you alledge, which will have men forgo their reputation, without which they are not worthy to live? and if even amongst the most barbarous Nations which inhabit the earth, there be no Law found that a man should lose his life for debt; how can there be a Law in my State, where all exquisiteness of Law is professed, which bereaves a man of his honor, which is much more dear to a man than his life? What crueller wilde beast can there be, what more venomous Asp or Viper, than he who regards not his reputation? good Laws, and such as ought to be obeyed, do never disrobe a man of his honor, but love that those who want it, should by all means possible endeavor the purchase thereof, that they should covet it more than any earthly Treasure, and for a greater valuation upon it. The Creditors, mightily affrighted at these words, ran from the Visitation.

Whereupon *Tressino*, somewhat incouraged, told *Apollo*, That if his Majesty would endow him with a power of making of Knights, he was sure his Creditors would take the honour of Knight-hood from him in full payment of his debts. *Apollo* at the hearing of this foolish request, broke forth into loud laughter; and told *Tressino*, He was sorry to see him still pursue ridiculous novelties. *Tressino* replied, That his request was no new invention, but a thing much used; and that the famous Roman Republick, and after them many great Lords, who might very well have paid their Creditors with ready money, paid the obligations of blood and debts, due for long and costly service with Laurels and the Order of Knight-hood. Then *Apollo* smiled again, and told *Tressino*, that he built Castles in the air; for he must be another manner of man than he, that would sell meer Simoak for good Merchandise.

*Tressino* being dispatcht; Process was read against a base humorous Doctor of the Law, whose name the higher Powers will have concealed; where it was said, That in Governments which he had had, he would often in publick Audiences, with great pride and surquedry, behave himself insolently, even with

oble and honourably conditioned personages, saying that he would send them to the Gallies, would have their heads taken off, and make them be hanged before the Pallace-Gate. The Doctor said in excuse of this his error, that he did this to make himself terrible to the people, and to make himself be obeyed. *Apollo*, after he had put him in mind that good Officers, and men of honour, made themselves dreadful to the people by an equally rigorous, and uncorrupt Justice, and not by insolent threats; gave order that that Doctor, whose genius appeared fitter to command slaves than men of honor, should be sent to be Auditor of the Gallies.

Immediately after, *Nicolas Franco Beneventano's* cause was heard, who shooting at a great Wolf with a gun charged with small hail-shot, the Wolf being lightly hurt flew upon him according to his custom, and with his teeth tore his left thigh: Those that were present at the Visitation, wondred very much why he should be questioned, who deserved rather to be comforted for the danger he had run, and cured of the wounds he had received. But *Apollo*, who was not well pleased that one of his Literati should have committed so great a piece of folly, since he had alwaies told his *Vernosi*, that they must take off their hats to cruel and dangerous beasts, and suffer them to pass by quietly, or else shoot at them with a Musket loaded with ram'd bullets, and so lay him flat on his back; condemned the Literato to the usual punishment of imprudence, that none should excuse his error, none should pity him, and that all men should laugh at him.

This cause was no sooner ended, but *Cratippus*, the Athenian Philosopher, appeared at the visitation, and the information against him was, That the Duke of *Ephesus* had given to him his only son to be brought up by him; to whom when he came to mature years, he relinquish'd the Government of his State, wherein the young Prince proved as unapt, as he proved famous for Philosophy, for he was timorous in the handling of arms, and incapable of State-affairs; and the singular goodness and honesty which he had learnt of *Cratippus*, which would have been greatly admired in a private man, was in him interpreted want of wit: That therefore the Philosopher not having instructed that young Prince in such things as were to be known by one who was to govern so numerous a people, the Duke of *Ephesus* re-demanded the salary he had given him. *Apollo* was mightily displeased with *Cratippus* his imprisonment; and turning to the Duke who was there present, told him, that he should not blame *Cratippus* for his sons unaptness to government; but his own bad choice for that *Vernoso* having taught his Pupil the Science which he did publicly profess, had fully discharged his duty: And that such a one as he, ought to know that Arsenals, Armories, and State-Councils, were Schools for Princes children; and that the Scholarship which they ought to learn, was the Philosophy, the Poetry which was several times every week read in the wise Senate of *Venice*, that Captains, Counsellors, and Secretaries of State, were the best instructors of Princes children; and the memory of their Ancesters the glorious actions of such Princes, as both in peace and war had done things worthy to be admired and imitated, the rods wherewith they ought to be whipt.

*Constantius Albicini* was next brought before *Apollo*, whom his Majesty did mightily abominate; as one who was publicly known to be a prime finder out of vexatious inventions. His process said, That he being requested by an avaritious Prince, to invent some new way for him, how, to raise money from his Subjects without offending or angrying them, advised him to give out, that he was likely to be unexpectedly assaulted by his Enemies who would possess themselves of his State; that therefore it was necessary to fortifie the Metropolitan City; to effect the which so requisite work he must proclaim a new Tax, which would be easily granted by them who apprehended the danger of their



their Lives, Goods, and Honours; that then he should in all haste begin the works which he must continue for one year, that the second year he should proceed therein more slowly, and that the third year he should give it quite over; for that, the people being accustomed for those two years space to pay such an Imposition, would willingly continue the payment of it. And because the Chief Magistrate of the City had a rich Revenue, worth forty-thousand Crowns a year, which this covetous Prince did much thirst after, he told him, That to make himself Master thereof, and to invite the Citizens to make a free gift thereof unto him, he was only to provide two Friends: the one of which should stand up in a publick Council, and should advise, that it were good and fit to reward the Prince for his excellent Government, with freely parting with two years Revenue unto him; and that the other Friend, whilest the Proposition was discussing, should say openly, That to give their Suffrages in secret, was an action misbecoming a faithful people towards their Prince, where the ungrateful and disloyal had opportunity to obscure the fidelity of Loyal Subjects. That therefore men should speak their mind allowed, and the Votes be so decided; for, the rabble-rout, allured by the shortness of the time, would grant that for a few years, which they should never regain. It was averr'd in the same process, that this same *Constanso* had confest that he had told the same Prince, That an excellent way to get money of his Subjects, was to inhibit somewhat which was greatly desired, and much used in his State, as the extravagancie in apparel, costly Jewels, and too exorbitant portions; that if any one should afterward desire a dispensation therein, it might be granted him; but upon a good acknowledgement, and upon paying well for the Seals.

*Apollo* having heard this wicked mans so great iniquity, and wondring that so much Rascality could be found in any one man, brake forth into these words; *Puniendos rerum atrocium Ministros*, Tacit. lib. 13. Annal. and then gave Sentence, that this Devil incarnate should be thrown into the Boat where *Molossus*, *Melampus*, *Licisca*, and other Poets Dogs were kept, by which he was presently torn in pieces and devoured.

This being over, the Commendador *Hanibal Caro*, was brought to the Visitation; and his Majesty was told, That the quarrels between the Commendador and *Castelvetro*, were well known unto him; which could no otherwise be accommodated, than by taking security that they should not offend one another. After which *Castelvetro* passing one morning often before the Commendador's House, the Poet did so call to mind the injury he had received by that rigorous Sentence, as by a railing Sonnet, which was a thing prohibited, he wounded *Castelvetro*'s Honour. *Apollo*, contrary to all mens belief, commanded, that the Commendador should be presently set at liberty; and said, that *Castelvetro* deserved to be severely punished for his being so foolishly adventurous: For, knowing that he had so hainously offended a revengeful man, he did foolishly to trust his life upon Money-security; and so much the rather, for that *Castelvetro* knew that the *Marchigiani*, who were otherwise very gallant men, but very bloody, have less patience than discretion.

*Caro*'s Cause being ended, *Aristides*, that great Athenian Senator, was brought to the Visitation, who was imprisoned for having given out great quantity of Corn to the people of *Athens* in a very hard year. *Aristides* his imprisonment appeared altogether unjust to most of the Visitors; but *Apollo*, who was of a contrary opinion, told them in severe words, That in Free Countries, where people are more jealous of the publick Liberty, than in any other sort of Principality; in exercising Charity, men should observe that pious Precept, of not letting the right hand know what the left hand did: For, in all Commonwealths, too vain-glorious Alms, and done out of too much ostentation, were very dangerous; that therefore he should hereafter forbear to use such Charity towards the poor, which smelt more of Ambition, than of any true Zeal or Piety; and which might make men suspect that they were rather done out of a  
desire

desire of purchasing Principalities on Earth, than to gain the Kingdom of Heaven.

*Pietro Pomponatio*, a Mantuan, appeared next all besmeared with sweat, and very ill accoutred; who was found composing a Book, wherein by foolish and sophistical Arguments he endeavoured to prove, That the Soul of man was Mortal. *Apollo*, not able to look upon so wicked a Wretch, commanded that his Library should be presently burnt, and that he himself should be consumed in the same flames; for, that Fool deserved not the advantage of Books, who laboured thereby only to prove, that men were Beasts. *Pomponatio* cried out then with a loud voice, protesting that he believed the Mortality of the Soul only as a Philosopher. Then said *Apollo* to the Executioners, Let him be burnt only as a Philosopher.

A Prisoner was afterwards heard, who said, That he being of *Coos*, had entered bond for one, who was not sent thither as Governour by his Prince, and who having committed many Larcenaries, fled from thence by night; wherefore he was forced to pay the whole sum which was laid to the charge of that Thief-Officer. *Apollo* wondering at this mans imprisonment, turned to the Prince of *Coos*, who was there President; and told him, That the sure way to have an Officer rule well, lay not in his security to stand a Trial, but was only grounded upon the Princes good choice: That therefore the Prisoner who had entered Security upon firm belief, that his Lord and Master would never have employed such lewd men in places of such importance, should by all means be set at liberty; and that the punishment belonging of right to him that had done the fault, the Prince should pay his forfeiture, who had been so abusive in his charge, of whom he might at his leisure repair himself. To which the Prince answered, that his Officer was a stranger, another Princes Subject; and therefore he could have no right against him. *Apollo* replied, That he having been so very a fool, as to make use of a Forraigner, whilest he might be served by his own Subjects, he had no reason to complain of his loss: For, that Shepherd who was so foolish, as to lead other folks Sheep to feed, ought to blame none but himself, if when he brought them back at night to their Folds, he could neither shear nor milk them.

This was the end of that imprisoned Security, which the Prince of *Coos* liked not, though all the Visitors were well pleased with it. *Tito Strozzi*, the famous *Ferrara* Poet, was the next that appeared, imprisoned upon the Suit of *Francisco Filelpho*, who having given him some moneys to deliver to *Cintio Giraldis*, a Creditor of his *Strozzi*, as soon as he had it, lost it at play; which *Filelpho* complained of in the Visitation. *Apollo* who knew that *Strozzi* wanted a leg, merrily asked *Filelpho*, Whether if a man should have bought a blind Horse in his Market of *Tolentino*, the buyer might redemand his money which was ill laid out? To which *Filelpho* answered, That whosoever bought a Beast that was palpably defective, could blame nothing but his own folly. If it be so, says *Apollo*, you have judged aright, *Filelpho*, in your own cause. *Filelpho* understood then whither his Majesties question tended, and being much afflicted, answered, That he was not ignorant of the common Proverb, *That one must be careful how he deals with those that Nature hath marked*; but, that he did not hold it to be alwaies true. Know *Filelpho*, said *Apollo*, that Proverbs are nothing else but experimented Sentences, approved Sayings; and I tell you, that Mother-Nature, in procuring men, may be fitly said to imitate a conscientious Potter, who, when he takes his Vessel out of the Furnace, if he find any that have holes in them, that be not sufficiently baked, or that have any other imperfection, to the end that unwary people may not take them for good, he breaks off one of their ears, or gives them some other mark of being amiss. And because all men cannot be born equally honest, as, nor can all the Potters Pots come equally perfect out of the Furnace; as, let a Garden be never so well looked unto, and weeded, it is impossible but some Nettles, or other Weeds will spring up; Dame Nature;

ture, who greatly hates Cheaters, and Crosbiters, to the end that honest men be not deceived by hollow Brains, crafty Pates, and half-baked Wits; as soon as she sees any such born, she puts out one of their Eyes, breaks an Arm or Leg: by which evident signs, tying a Bell about the Horses neck that is given to kicking, and fastening a Board to the Oxes horns which uses to thrust therewith, she admonisheth all men to be aware of such.

*Giovan Battista Amalteo's* Cause was discusst immediately after, who was imprisoned for having called *Nero's* Liberality which he used to *Cornelius Tacitus*, when he rewarded him for the praises he had given him, with 25 Mules loaden with Gold, foolish prodigality, that *Ipsi non aderat infra servos ingenium*. Tacit. lib. 13. Annal. The fault committed by *Amalteo*, appeared to *Apollo*, and to all the Visitors to be so hainous, and the rather, for that all the Schools in *Parnassus* hold it for an undeniable Maxim, That whatsoever excessive Gift given by a magnanimous Prince to a *Virtuoso*, in reward for any favour received from him, should not be termed prodigality: For, a Prince that thirsts after true glory, of which, *Unum insatiabiliter parandum, prosperam sui memoriam*. Tacit. lib. 4. Annal. The merit of one Pen-full of that pure Ink, which smoothly laid on Paper, makes mens names glorious and immortal, cannot be sufficiently rewarded by Mountains of Diamonds and Rubies. *Apollo* was therefore so highly incens'd against *Amalteo* for this so great fault, as he adjudged him to live two years amongst the ignorant.

Presently after, appeared a *Literato* in the Visitation, who did not only believe that damn'd and execrable Opinion, That the man was happier who had his purse full of Gold, than he who had his head full of Knowledg; but did, by all the industry he had, endeavour to insinuate it into other men. *Apollo* being much moved at the hainousness of this fault, sentenced the guilty person to be sew'd up in a sack, and to be thrown with his head downward into the deepest part of *Aganippa's* Well. It must not here be omitted, that this Rascal was so obstinate in his erroneous Opinion, as that he would not only gain-say himself at the hour of death, but still affirmed more obstinately than ever, that he died in true opinion; that study was but Merchandize, and that Scholarship was only learnt out of a design to get money; and that therefore it appeared, that Philosophy and Theology, were without all doubt the noblest; but Physick and Law were the most esteemed, and most inbraced Sciences.

*Buardo*, one of the Judges of Assize of this Court, read afterwards the process made against *Manfredo*, King of *Naples*, wherein it was proved, that by night he had stollen *Lisbia* from *Catullus*, that so dearly loved her, whom he sent home stript, and rob'd of all her Jewels, after he had enjoy'd her many Weeks: Which injury *Catullus* did so loudly complain of in the Visitation, as it grew near the point of insolency; for, highly incens'd with anger, without respect either to the place, or persons before whom he spake, he called *Manfredo* a base Bastard. *Apollo*, to shew his Judges, that it was not possible to teach too highly exasperated minds to keep within bounds, though he seemed to be much offended at the little respect *Catullus* had born him, gave him but a gentle reprehension; and then commanded that *Manfredo*, *Gratis ubique*, should be set at liberty, and said, that Bastards were most commonly vicious, and given to ribaldry, only to encrease the glory and prerogative of holy Marriage; and that wise Nature, to teach male-Asses to have only to do with she-Asses, and Mares to couple only with Stallions of their own kind, had so ordered it, that from the coupling of he-Asses and Mares, nothing should come but Mules, beasts so damnable given to kicking: only to the end that men, to shun the getting of spurious issue, might be the more ambitious to beget legitimate children, who might in coming from the Mothers Womb, bring down Gods blessing with them. And that therefore Bastard-children not being bound to live virtuously, it was of courtesie when they lived well. *Catullus* not being herewith satisfied, but growing still more mad, *Apollo*, with some appearance of



of anger, bade him hold his peace; for he who kept a piece of stinking flesh in his house, ought not complain if it were troubled with flies.

*Catullus* being thus dismiss'd, the same *Baiardo* read a Process made against *Scipio Ammirato*, a Polititian, who was convinced of having committed many heinous offences; as, for having taught a Prince who punish'd his people with new and vexatious Taxes, to honest them by the names of Donatives, Subsidies, and Aids, to the end that they might cause no innovation in his State; and who stuck not to term a most hateful Imposition, the mountain of Piety. Moreover, for that he had taught an eminent Citizen of *Phosides*, who desired to be attended by roaring Boys and Hectors, being backt by whom he might tyrannize, and make himself be dreaded by all men; that he should keep in his house an open Apartment with Dice, Cards, Tables, and have a Bawdy-house the next dore to him, for that these were the true *Dequois*, or call-Ducks, which tic'd in the scum of the City, and the lewdest sort of people: and that he should advise the Prince of *Epire*, who was a bitter enemy to the *Laconians*, and who forely persecuted some Senators that were of a Military *Genius*, and being gallant men, cared not to be assumed to the Principality of *Laconia*, lest the publick practice of persecution, might draw the hatred of the Senate upon them, which was exasperated to see the vertue and merit of the most eminent Senators in such sort persecuted, that, I say, he should advise that Prince to colour over so great and apparent lewdness, with pretence that those Senators had deep designs. *Apollo* marvelled much at this Politicians so great perfidiousness, and after having freely declared, that, now much to his dislike, he had found that Politicians were Gypsies, Cheats, Coney-catchers, and Pick-pockets, he gave order that this Monster of Nature should be thrown headlong down from the Tarpeian Rock.

This was *Ammirato's* end, when the same *Baiardo* gave in Process against the Judge of *Guido*, who was not only convinced by the testimony of divers witnesses, but by his own confession, that he had openly made sale of Justice, to him that would give most for it. *Apollo* highly offended at the immensity of such a fault, gave Sentence, That the guilty party should undergo the usual punishment for sale of Justice: which was, That he should be slayed alive. The Serjeants did already drag the Wretch to the place of Execution, when he fetching a deep sigh, cried out, O unfortunate man that I am! O my moneys, by which I might have lived in all sorts of deliciousness! how through my want of Wit, are you now become the cause of my shameful and dreadful death! These words which were heard by all the Visitors, wrought very much with his Majestie; who sending to have the Judge brought back, asked him what it was he complained of? and what relation his fault in the administration of Justice, which is granted to men of worth and merit, had to the money which he said he had spent so ill? Sir, said the Judge, The Office whereby I have deserved so ill at your Majesties hands, was not granted by the Prince of *Guido* to my Learning, nor to my deserts, but to 70000 unluckie Crowns; which I gave two years ago for the place: So, as I may very well complain of having purchast so great misery by my ready-money. *Apollo* having heard this, gave order immediately that the prisoner should be set at liberty; and said, That he judg'd and declared him to be innocent: that therefore he should presently return to his Charge, and to the eternal infamy of the Prince of *Guido*, continue the ignominious Merchandize of selling Justice; for, it was impossible to keep a man from selling that which he had bought.

The last that appeared in the Visitation, was the famous *Bartolomeo d'Alviano*, whom the Attorney-General accused, for that in a dispute which arose betwixt him and *Julius Caesar Scaliger*, he had called him a scurvey Scholar. *Apollo* much resented this excess in *Alviano*, and said unto him, If my *Literati*, adorn'd with so many Vertues, full of Science, who have perfect knowledge of the course of the Heavens, of the vertue of Herbs, who understand the propriety

of Plants, the worth of Minerals, and all the Miracles of Nature, are not truly Noble, who are they that deserve to be termed Noble? Perhaps those that are ignorant; perhaps those vicious people, who being sunk even to the chin in Idleness, Sports, Gluttonie, and Lust, have nothing praise-worthy in them, but the vertues and long series of their Predecessors glorie? And if Gold, for the vertue it hath of not being consumed by Fire, eaten by Rust, corroded by *Aqua fortis*, and for other rare qualities, was deservedly reputed the King of Metals; if the Diamond and Ruby, for their incredible hardness, were the Princes of all Jewels; Why should not my *Literati*, who know and understand so much more than all other men, deserve to be rather termed Demi-Gods than Kings? And said, That there was a great difference between ennobling the Body by rich Vestments, and cloathing the Soul with precious Sciences. Then *Apollo* turned toward *Alviano*, and said unto him, My always-famous *Sabelius*, *Bembo*, *Giovio*, *Guiccardine*, who have so by their Pens illustrated thee, and the Labours of my *Vertuosi*, which have rendred thee immortal: When did they ever deserve to be by thee rewarded by so enormous an injury, by such ingratitude? This so exasperated discourse of *Apollo* was the more efficacious with the Visitors, in that it was accompanied by the noise of all the *Literati* that stood by, who incredibly incens'd against *Alviano*, cry'd out for Justice: After this, the Court, by order from *Apollo*, voted for Sentence, and propounded all sorts of severe punishments for the prisoners penalty.

This was *Alviano's* Case, when the State of *Venice* hearing of this so important accident, and being very tender of *Alviano's* Honour, came in all haste to the Visitation; and prostrating her self before his Majesties feet, with a generous submission, said, That she would never rise from before them, till she had obtained full and free pardon from his Majestie, for that her couragious Captain: And that though she might plead a new Edict of his Majesties, wherein it was declared, That those who should have taken up Arms against barbarous Nations in defence of Free Countries, should never lose his Majesties favour for any fault they should commit, though capital; yet she begg'd her dear *Alviano's* pardon, who had lost so much blood for her, suffered so many hardships, and run so many dangers, from his Majesties meer grace, which all the world knew belonged to him of Justice: When the *Literati* had heard these affectionate intreaties, and had called to mind what gracious acceptions that noble Queen had always given in her Court, to all the *Vertuosi* that repaired thither, their conceived anger was so appeased, as they cryed out aloud, Grace, Grace. Whereupon *Apollo* raising up that Noble Queen from the ground with his hand, placed her first amongst the Illustrious Muses; and then told her, that he could not deny any thing that she demanded: he willingly forgave *Alviano* for point of punishment; but he would have him give fitting satisfaction to Learning, and to his *Vertuosi* whom he had so offended. Then *Alviano*, before almost half dead for fear (so much doth the fear of shame more terrifie a man of Honour, than certain danger of death) took courage, and said, That being so low of stature as they all saw he was, he ought to be born withall, if his choler was soon stirred, which was that which had caused him to do amiss; but that confessing his error, he declared to all the World, that he who was of choise Learning, and good demeanour, was as Noble as any one born of the house of *Austria*, or of the blood-Royal of *France*, although his Father were a Hangman.

The

## The XCI. ADVERTISEMENT.

*A great Prince in discharge of a Vow that he had made, carries a rich Vessel to the Temple; which the Priest receiving with shew of great sadness, the Prince desires the reason thereof, and receives satisfaction.*

Not many days since, a Prince of great quality carried a very rich vessel of Gold to the Temple, in acknowledgement of a singular favour which he had received from God. And because the Priest at the receiving of it, appeared to be much afflicted, even to the shedding of tears, the Prince had the curiosity to know the occasion of his sadness, and desired the Priest that he would tell it him. To the which, that man who feared God, in down-right weeping, said, That he could not chuse but weep when he saw any gifts brought to the Temple, for that it put him in mind of the ancient Piety of men in former times, who endeavoured to enrich the Temples with what they had of most precious, and thought those Vessels of Gold and precious Stones very necessary for Divine Worship, which men now a-days, unmindful of the true Religion, and more in love with their own accommodation, than with the honour of God, appropriate to themselves even in things of basest employments: And that the present condition of the true Religion was in some States infinitely deplorable; for, whereas formerly the wealth of Sacred things served to augment true piety, and to add to the greatness and Majesty of Religion, they were now become Trumpets, which summoned Thieves to come from wicked Caves, and rob the Sacred Patrimony of God and of his Saints. And that they were the more wicked thefts, in that their Authors were not ashamed to guild them over with the specious name of *Reformed Religion*. Nay, the ignorance of some people is grown to such a height, as they suffer themselves to be persuaded, that to deform the Ancient Religion, so constantly believed by their Fathers, Grand-fathers, and great-Grand-fathers, by gormandizing, thefts, and by all sort of libidinousness, is the next way to reform it. As if to plunder a man, to rob and kill him, would be believed by any man that is in his right Wits, to be the next way to cloath him, to honour him, and to raise him from death to life.

## The XCII. ADVERTISEMENT.

*Apollo forbids the Shepherds of Arcadia to fatten Hogs any more; and being earnestly entreated to revoke that his Decree, denies to do it.*

By Letters of the eighteenth of this present, sent from *Arcadia*, certain news is come of the Commandment given by Order from his Majesty, to *Tiyrus*, *Coridon*, *Menalcas*, *Melibæus*, and the rest of the Shepherds, of that Country, that upon pain of severe punishment, they must not dare any longer to fatten Hogs. The people of those parts were generally so troubled at this news, as this morning *Montanus* and *Damon*, two of the chiefest Shepherds of that Province came to *Apollo* in name of all the Arcadian Shepherds; who humbly desired his Majesty not to deprive them of their choicest Cates, and of their Hogs-flesh, wherewith they did so plentifully feed their Families. To this *Apollo* answered, that he loved Husbandmen and Shepherds better than Nobility, because men that bring in profit and advantage, deserve to be better beloved by Princes,



Princes than such as are rather prejudicial than of any use; but that having published his Edicts for many respects, and by mature deliberation, he would by no means recal it; for, that Pagan Avarice had learnt an execrable Politick Precept, from the useful custom of Husbandmen, of fatning Hogs in the Autumn, that they might kill them at Winter.

### The XCIII. ADVERTISEMENT.

*It being observed that Pero Trasea, in company of his Son-in-law Elvidius Prisco, frequented the houses of the chiefest Poetesses of Parnassus; He is severely reprehended for it by Apollo.*

IT hath been observed by such *Virtuosi*, who delight to pry into other mens Actions, that *Pero Trasea*, accompanied by his Son-in-law, *Elvidius Prisco*, did very much frequent the houses of the Lady *Victoria Colonna*, the Lady *Veronica Gambera*, and other chief Lady-Poets of this Court: And although the extraordinary good opinion which is generally held of *Trasea's* honesty, makes it very hard to be believed that so grave a Senator can commit so a foul fact; yet the great frequency of his visits, and the length of them, hath occasioned such scandal even amongst the best of men, as the unseemliness thereof hath come to *Apollo's* knowledge: Who, to quench the flames of murmur, sent for *Trasea* two days ago to come to him, and charged him to acquaint him with the business which he had with those Ladies? *Trasea* answered, That he went to those Ladies only to exercise his Charity in reading every day a Chapter in *Boetius Severinus, De Consolatione Philosophiae*. *Apollo* seemed to be much offended with this answer; wherefore he said, *Trasea*, if you will merit favour from God, and love from men, by using your endeavours to console the afflicted, go comfort those miserable Wretches, who lie perishing in Hospitals, and those unfortunate people that are led to the Gallows; for, to spend whole days like *Sardanapalus*, amongst Women, and hope to make men believe that you exercise there only your Spiritual parts, is a piece of Hypocrisy, able to move laughter in fools, and to make those burst for anger, who know that men who go often to the Mill are easily healed; and a man of your parts ought to know, that when a Woman conceives Twins, if they be both Male Children, they are wrapt within one Filme; and so likewise if they be both Females: but if the one be Male, and the other Female, wife Nature parts the Female from the Male, in a particular Filme. So as Nature, by not conhding in the cohabitation of a Brother with a Sister, in so tender age, teacheth all men, that people cannot be secure even of such as you are; and he who relies upon his own strength, *Trasea*, in such like occasions, is more rash than wife. And because these disorders ought to be corrected, both for your reputation and mine, I straightly command you, That for the future you forbear such dangerous doings; for, the World is not so great a Block-head (as I perceive you foolishly conceive) but that it very well knows that vices made to handsome Women by such as you are, after a second time grow suspicious to those that know that all men are pleased with what is handsome. *Stimulus carnis* is a natural vice in all men; and that lust is no wayes better refrained, than by keeping far from fair Creatures. Therefore let him that will keep from committing error, avoid all occasion. And all your Philosophy cannot make a man believe, but that every man made of flesh, is pleased with a savoury morsel: Wherefore I put you in mind, that one like you, who make such profession of not staining your Reputation with the spots of lasciviousness, ought to shun all that allure thereunto: for it is not only a great piece of folly, but an infinite rashness, worthy to be punished, to make Gun-powder in a Smiths shop, with hope to make people believe there is no danger in it.

## The XCI. ADVERTISEMENT.

*A great Prince in discharge of a Vow that he had made, carries a rich Vessel to the Temple; which the Priest receiving with shew of great sadness, the Prince desires the reason thereof, and receives satisfaction.*

Not many days since, a Prince of great quality carried a very rich vessel of Gold to the Temple, in acknowledgement of a singular favour which he had received from God. And because the Priest at the receiving of it, appeared to be much afflicted, even to the shedding of tears, the Prince had the curiosity to know the occasion of his sadness, and desired the Priest that he would tell it him. To the which, that man who feared God, in down-right weeping, said, That he could not chuse but weep when he saw any gifts brought to the Temple, for that it put him in mind of the ancient Piety of men in former times, who endeavoured to enrich the Temples with what they had of most precious; and thought those Vessels of Gold and precious Stones very necessary for Divine Worship, which men now a-days, unmindful of the true Religion, and more in love with their own accommodation, than with the honour of God, appropriate to themselves even in things of basest employments: And that the present condition of the true Religion was in some States infinitely deplorable; for, whereas formerly the wealth of Sacred things served to augment true piety, and to add to the greatness and Majesty of Religion, they were now become Trumpets, which summoned Thieves to come from wicked Caves, and rob the Sacred Patrimony of God and of his Saints. And that they were the more wicked thefts, in that their Authors were not ashamed to guild them over with the specious name of *Reformed Religion*. Nay, the ignorance of some people is grown to such a height, as they suffer themselves to be persuaded, that to deform the Ancient Religion, so constantly believed by their Fathers, Grand-fathers, and great-Grand-fathers, by gormandizing; thefts, and by all sort of libidinousness, is the next way to reform it: As if to plunder a man, to rob and kill him, would be believed by any man that is in his right Wits, to be the next way to cloath him, to honour him, and to raise him from death to life.

## The XCII. ADVERTISEMENT.

*Apollo forbids the Shepherds of Arcadia to fatten Hogs any more; and being earnestly entreated to revoke that his Decree, denies to do it.*

By Letters of the eighteenth of this present, sent from *Arcadia*, certain news is come of the Commandment given by Order from his Majesty, to *Tityrus*, *Coridon*, *Menalcas*, *Melibæus*, and the rest of the Shepherds of that Country, that upon pain of severe punishment, they must not dare any longer to fatten Hogs. The people of those parts were generally so troubled at this news, as this morning *Montanus* and *Damon*, two of the chiefest Shepherds of that Province came to *Apollo* in name of all the Arcadian Shepherds; who humbly desired his Majesty not to deprive them of their choicest Cates, and of their Hogs-flesh, wherewith they did so plentifully feed their Families. To this *Apollo* answered, that he loved Husbandmen and Shepherds better than Nobility, because men that bring in profit and advantage, deserve to be better beloved by Princes,

Princes than such as are rather prejudicial than of any use; but that having published his Edicts for many respects, and by mature deliberation, he would by no means recal it; for, that Pagan Avarice had learnt an execrable Politick Precept, from the useful custom of Husbandmen, of fatning Hogs in the Autumn, that they might kill them at Winter.

### The XCIII. ADVERTISEMENT.

*It being observed that Pero Trasea, in company of his Son-in-law Elvidius Prisco, frequented the houses of the chiefest Poetesses of Parnassus; He is severely reprehended for it by Apollo.*

IT hath been observed by such *Vertuosi* who delight to pry into other mens Actions, that *Pero Trasea*, accompanied by his Son-in-law, *Elvidius Prisco*, did very much frequent the houses of the Lady *Victoria Colonna*, the Lady *Veronica Gambera*, and other chief Lady-Poets of this Court: And although the extraordinary good opinion which is generally held of *Trasea's* honesty, makes it very hard to be believed that so grave a Senator can commit so a foul fact; yet the great frequency of his visits, and the length of them, hath occasioned such scandal even amongst the best of men, as the unseemliness thereof hath come to *Apollo's* knowledge: Who, to quench the flames of murmur, sent for *Trasea* two days ago to come to him, and charged him to acquaint him with the business which he had with those Ladies? *Trasea* answered, That he went to those Ladies only to exercise his Charity in reading every day a Chapter in *Boetius Severinus, De Consolatione Philosophiae*. *Apollo* seemed to be much offended with this answer; wherefore he said, *Trasea*, if you will merit favour from God, and love from men, by using your endeavours to console the afflicted, go comfort those miserable Wretches, who lie perishing in Hospitals, and those unfortunate people that are led to the Gallows; for, to spend whole dayes like *Sardanapalus*, amongst Women, and hope to make men believe that you exercise there only your Spiritual parts, is a piece of Hypocritie, able to move laughter in fools; and to make those burst for anger, who know that men who go often to the Mill are easily hmealed; and a man of your parts ought to know, that when a Woman conceives Twins, if they be both Male Children, they are wrapt within one Filme; and so likewise if they be both Females; but if the one be Male, and the other Female, wife Nature parts the Female from the Male, in a particular Filme. So as Nature, by not conding in the cohabitation of a Brother with a Sister, in so tender age, teacheth all men, that people cannot be secure even of such as you are; and he who relies upon his own strength, *Trasea*, in such like occasions, is more rash than wise. And because these disorders ought to be corrected, both for your reputation and mine, I straightly command you, That for the future you forbear such dangerous doings; for, the World is not so great a Block-head (as I perceive you foolishly conceive) but that it very well knows that vices made to handsome Women by such as you are, after a second time grow suspicious to those that know that all men are pleased with what is handsome. *Stimulus carnis* is a natural vice in all men; and that lust is no wayes better restrained, than by keeping far from fair Creatures. Therefore let him that will keep from committing error, avoid all occasion. And all your Philosophy cannot make a man believe, but that every man made of flesh, is pleased with a savoury morsel: Wherefore I put you in mind, that one like you, who make such profession of not staining your Reputation with the spots of lasciviousness, ought to shun all that allure thereunto: for it is not only a great piece of folly, but an infinite rashness, worthy to be punished, to make Gun-powder in a Smiths shop, with hope to make people believe there is no danger in it.



## The XCIV. ADVERTISEMENT.

*A chief Senator of Poland, whilst he corrects another Senator, who is a friend of his, is made aware that he himself is he who goes astray, and needs amendment.*

There are at this time in the King of Poland's Court, two Senators, who are very great friends; the one of them professeth openly to be ill satisfied with his King; and therefore blameth the manner of his Government, and, even to the point of malice, censures and cavils at all his actions. The other Senator was much displeased with this his friends manner of proceeding, and went so counter-bias to this his friend, as he did not only praise such actions of his Kings as deserved blame; but, to purchase his favour; stuck not to do unworthy things himself. This man being much scandalized at his friends dangerous way of proceeding, told him one day, that it was not only imprudency, but great rashness, by thus carping at his Princes actions, to irritate his hatred from whom he might expect all good; and that to serve in Court, merely to demerit the Princes favour, was the greatest folly that could be committed. The other Courtier answered him thus, Your so free reprehending me, clearly shews the cordial affection you return for the great love I bear you, and I thank you for it: But know that we both aim at the same end of acquiring the highest preferments and dignities in Court, though we take contrary courses. You walk the usual and beaten way, but I take a nearer Cut, which is only known to the most accomplisht Courtiers; and I foretell you, that I am likely to compass my ends sooner than you. In hereditary Monarchies, where the Brother, children, and others of the Blood-Royal, do together with the State inherit usually the friendships, civilities, and all the Interests of the deceased Prince; the way you take, and which was first taught you by Tacitus (that the favour of them that rule, must be forced from them even by indignities) is admirable good. But in an elective State, as our Poland is, and particularly under an old King, who may justly be thought not likely to live long; the way I take to seem displeased at the Court-proceedings, is the safer for such a one as I am. And the advertisement given to men, to be either exceeding hot, or passing cold in their actions, and that by all means they should shun lukewarmness, was worthy of him that gave it. The first Court-preferments by which men proceed to the highest Dignities, you see they are already possess'd by others: So as not able to work my self into the Kings favour by fervency of zeal, I have betaken my self to the other extremity of being all snow, by appearing male-content. And you, who, for what I see, have not the fortune to burn in the favour of our Prince, and do abhor to fly to the other extrem of freezing in discontent of the present State; I prognosticate for certain that by being lukewarm, you will part old and gray-headed from the Court, just in the same condition as you came thither young and beardless: For, in Elective Kingdoms the new comer in, being usually an enemy, no less to the Friends, than to the Actions of his Predecessor; those who were friends to the former Government, are abhorr'd, as not confiding; those who are lukewarm, are shun'd as foolish; and the male-contents are diligently sought after, and allowed to come under the Cloath of State, as dear Friends, and secure instruments to perpetuate their greatness.

The

The XCV. ADVERTISEMENT.

*A Controversie arising between the Governours of Pindo, and of Libetro, in point of Jurisdiction; Apollo punisheth them both.*

SOME great fault being committed in the City of *Libetro*, the Governour of the place pursues the Delinquents with his whole rout of Serjeants and Catch-poles, and overtakes them in the Territory of *Pindo*: He besiegeth them in a Country-man's house, which he soon begirts with his men, and threatens to burn it, if they would not render themselves. This mean while the Governour of *Pindo* hearing of this uproar, comes to that place to defend his Jurisdiction, and brings along many armed men with him; and finds that the besieged had already delivered themselves up into the Governour of *Libetro*'s hands, who led them to be imprisoned in his own Country. The Governour of *Pindo* complains bitterly of the injury done to him in his Jurisdiction, and demands that the prisoners be again assigned over unto him; which he promises to restore within a few days; when by the former assignation, he might be somewhat repaired in his reputation. But the Governour of *Libetro* did not only deny to do so, but made the prisoners march the faster into his own Territories. He of *Pindo*, provoked by so great a scorn, commanded his men to fall on, and by force to bring back the prisoners, who being valiantly defended by those of *Libetro*, so foul and bloody a scuffle ensued, as many were wounded. The news hereof was soon brought to *Apollo*, who being highly distasted with both those his Officers commanded the Provost-Marshal of *Campagna*, *Alvigi Fulci*, to bring them bound before him, in a shameful manner which was soon done. His Majesty with great patience first heard the reasons alledged by both those his Officers; and then judging the Governour of *Libetro* to be in the wrong, for having rashly disturbed another mans Jurisdiction, he deprived him of his Government, and declared him incapable of ever having any employment within his Jurisdiction; and as for the Governour of *Pindo*, whom he acknowledged to have reason on his side, he condemned him to the Gallies for ten years; laying so heavie a sentence upon him, thereby to teach him, and all other Officers, that those who serve under the same Prince, must defend their right of Jurisdiction, only with their Pen, and reserve their Arms till they should be disturbed by Forreigners. The Governour of *Pindo* bewailed his misfortune bitterly, being sorry, that having so fair an occasion to deserve well at his Masters hands, by shewing his own modesty upon this occasion, and the others impertinency, he had ignorantly turned anothers rashness into his own fault. A sad thing certainly, and worthy to be considered by all Princes Officers, as that which shews it is a great error to refrain impertinences by insolencies, and to amend a fault by a trespass.

The XCVI. ADVERTISEMENT.

*Apollo sentenceth Hannibal Caro to pay his forfeited security, for the wounds which he gave Castelvetro.*

AFTER the disimprisonment of the Commendador *Hannibal Caro*, who, as you have heard, was pardon'd by *Apollo*, when he visited the prisons. *Bosio* the Attorney-General, pretending that his Majesty had only pardoned the punishment, for having wounded *Castelvetro*, but not the moneys which he by

by breach of security had forfeited, *De non offendendo*, cited the *Fernesi*, who were his Sureties to pay the 3000 Crowns, which was the covenanted forfeiture. *Caro*, who conceiv'd he had received full and plenary pardon for the one fault, as well as for the other, put his Majesty in mind thereof yesterday, and complained of the trouble given him by the Attorney-General. *Apollo* answered, That he intended only to pardon the excess committed in wounding, not the moneys covenanted for security; and gave order, that without further reply, the forfeiture should be paid to *Castelvetto*. The Attorney-General, when he heard his Majesties Order, hasted to *Apollo*, and told him, that the forfeiture being made payable to the Exchequer, it ought not to be paid to *Castelvetto*. This Custom appeared so new to *Apollo*, as he said in anger to *Bossio*; Shall *Castelvetto* be prejudiced by being wounded, and shall the advantage of the moneys redound to me? Is there such a Custom as this introduced in *Parnassus*, the Laws whereof I intend should serve for a rule of the best Government to all other places? *Bossio* told *Apollo*, that this was the custom, not only of all the Tribunals of *Italy*, but of the most places of *Europe*. *Apollo* growing still more incens'd against *Bossio*, said, That the Prince who would maintain Peace amongst his people, ought rather to forbid faults upon pain of severe punishments, than foment them with easie chastisements, and make base merchandise of mans blood. And that in carnal pleasures, in pleasing the Palate, in delights of Hunting, and for the enjoyment of other worldly contents, since men were too naturally given to evil, and were therein prodigal beyond their power; Who did not perceive that men were invited to revenge offences, by introducing so scandalous a custom? revenge being to mans depraved genius, the greatest contentment and satisfaction that can be taken: and therefore bad him go and see that *Caro* made payment of the 3000 Crowns which were forfeited, not into the Exchequer, but to *Castelvetto's* self; for it was reason that he should receive the advantage of the moneys, who had been prejudiced by wounds. What his Majesty had commanded, was forthwith put in execution: And because *Caro* made resistance, not only because he would not do the Office himself, but that he shewed a great deal of passion even whilst he told out the money, every one clearly perceived that his Majesty had very discreetly foreseen, That the vexation to do a mans enemy good, did much allay revenge, even in those that were most given to passion.

### THE XCVII. ADVERTISEMENT.

*Dante Alligieri being assaulted by night in his Country-house, and ill used by some disguised Vertuosi, is relieved by the great French Ronsard.*

WHILEST famous *Dante Allegieri* was the other day in a Country-house of his, which he had built in a very solitary place to exercise his Poetry in, some *Literati* got secretly into his house, where they did not only take him prisoner, but holding a Dagger at his throat, and Harquebuses at his sides, they threatned to kill him, unless he would tell them the true Title of his Poem, whether he called it Comedy, Tragi-Comedy, or Heroick Poem: And *Dante* answering them, that they used him not like one of his Quality, and that if they would ask him the question in *Parnassus*, he would satisfy them; The *Literati*, that they might have their desire immediately, beat and buffeted him; and not being able by these insolencies to compass their intents, they grew so outrageous, as taking the Rope which hung upon the Bucket by the Well side, they fastened it to a beam of the House, and went about to hang *Dante* therewith, who cry'd out, Help, help, murder, murder; and so great was the noise he made, as it was heard by *Ronsard* the Prince of French Poets, who had a Country-



Country-house not far from that of *Dante*: This generous Frenchman took up his Sword immediately, and ran towards the noise; whereupon the *Literari*, fearing lest some others might be with *Ronsard*, ran away; but not so soon, but that the French man both saw and knew them. *Dante* was set at liberty, cloathed, and brought to *Parnassus* by *Ronsard*; where the news of so foul a Riot being heard, *Apollo* was very much grieved at it; and his honour pressing him to know the Delinquents, he first examined *Dante*, who told him all that had pass'd, and said, he knew not who they were that had dealt so inhumanely with him; but that it might be that *Ronsard*, who had not only seen them, but had severely reprehended them for that their insolency, might peradventure know them. *Ronsard* was forthwith sent for, who denied not only that he knew any of them, but said he had not seen them. The Judges, by reason of this contrariety between what *Dante* had said, and *Ronsard's* Deposition, feared that the Frenchman, thinking it a base thing to accuse any man, would not discover the Delinquents. When *Apollo* heard of this, he was very angry with *Ronsard*, and commanded to give him the Rack: Wherefore *Ronsard* was quickly secured, who persisting in his denial, the Judges gave order that he should be put to the Rack, as one who was likely to know somewhat. *Ronsard* being stript, bound, and bidden to speak the truth, was raised from the ground. The generous Frenchman, instead of complaining, as is usual in such cases, desired the Judges that they would not let him down all that day, affirming, that he held it too inestimable a content, rather to suffer so, than to offend any one. The Judges finding by this his constancy, that they should do no good by the Rope, caused *Ronsard* to be let down, and began to think upon some other torment; and of as many as were propounded, the Judges liked none better than that which *Perillo's* devillish Wit found out; who said, That a better way to torment a Frenchman, than either Ropes or Fire, was to set him, without either Spurr or Switch, upon a slow Bull Horse: and so they did. It was a miraculous thing to see, that *Ronsard* was no sooner set on Horse-back, but belabouring him with his Legs, wrying his Body twenty several ways, and shaking the Bridle to make the Horse go fast, he grew to such impatience, and was surprized with such an agony of mind, as being quite out of breath, he cryed to the Serjeants that were by his side, Take me down, friends, for I am dead; take me down quickly, and I will tell all; and let them suffer the punishment that have done the fault: Those you enquire after, were, *Monsieur Carrieri* of *Padua*, *Jacopo Mazzoni* of *Cesena*, and another whom I know not; but you may know from the other two that I have named.

## THE XCVIII. ADVERTISEMENT.

*All the Princes of the world beseech Apollo, that he will insert into their people the love of their Country.*

THE Ambassador from all the Princes of the Universe, who came long since to *Parnassus*, had on Thursday long Audiance from his Majesty; and the common report is, That in the name of all his Princes, he made a fore complaint, that their people committed every day such shameful excesses, so chormous actions, as that they had made the Art of Reigning much more difficult than it was: That they were so far advanced in their disorders, as a Prince could not now give a City, or any strong Hold in Custody to a Souldier, without running evident danger of being in a short time treacherously assassinated; and that they could not be so circumspect nor wary in chusing a Captain-General, or other Officer of War, but that they were soon brought into the sad condition of being forced to fear their Servant-Friend, more than their Prince-Enemy; and that the peoples iniquity was no less than the Commanders per-

perfidiousness : For, their people were so shamefully given over to a vitious curiosity, as they began in a short time to hate any Prince, how good soever ; shewing the same desire and liking to change Princes, as they had to change meat at their Tables : That hence it arose, that Princes in their greatest needs were not only not assisted by their people, and defended by them with that affection and charity as they were bound to do ; but it was every day seen how they were shamefully betrayed by them, and for a little money sold to their enemies. And that the Princes had at last learnt, that, for certain, all these evils were occasioned through the little love which people bore unto their Countries ; and that *Rome*, the Queen of the World, and mother of Empire, could successfully extend the Confines of her Dominion from the East to the West, only by means of the cordial love which her Citizens bore her : That whereas amongst them, banishment was as terrible as death, many Modern Princes, that they may not be without Subjects, nor have their Countries unpeopled, were forced to forbid men the forgoing of their Country, upon pain of forfeiting their Estates. That therefore all the Princes of the World did jointly signify unto his Majesty, that all the Remedies they could use against this so grievous evil, had proved invalid ; and that therefore they humbly entreated him that he would be pleased to insert into the hearts of Subjects, that fervent Charity, and that immense Love unto their Countries, as was seen to be in the Subjects of Commonwealths, and wherein doubtlesly the chief Greatness, and richest Treasure lay, of who-soever reigned. *Apollo* answered the Ambassador, That Princes might make their Subjects love their Countries much better than he could, by good Government, and equal Justice, and by liberality, and procuring them perpetual abundance : For, that all men, who by natural instinct, bore an excessive Love to whatsoever Country they were born in, were easily induced not to love it, when it was made odious to them by incommodious living : For, men would rather be benumm'd with cold, than stand by a fire, which filling the house with smoak, made their eyes water.

### THE XCIX. ADVERTISEMENT.

*Apollo makes a general Hunting of Pismires and Tortoises, as being both of them Beasts of evil example to mankind.*

Yesterday morning *Xenophon*, *Apollo's* Master-Hunt, gave order to *Acteon*, *Adonis*, and to the other chiefest Hunters of this State, that they should be ready with their Dogs the next day, for that his Majesty was resolved to make then a general hunting ; and every one thinking that *Apollo*, according to his custom, would have gone to the Mountain *Ida*, or to the Hill of *Helicon*, where were great store of Goats, Stags, Wild-Boars, and other wild beasts ; His Majesty, as he came forth of the Gate, declared the intended Chase to be against Pismires and Tortoises, which he said he intended to rout out of the Earth, for the great benefit of mankind.

Then many of the *Verni*, desirous to know why his Majesty had conceived such anger against those Animals, told him, that they thought the Tortoise was not only the Emblem of mature delay, but the very Type of those poor *Verni*, who carried the houses of their Patrimony, and the whole substance of Learning about with them ; and that Pismires, which taught men to labour in the Summer of their Youth, to lay up food for the Winter of their Age, ought rather be assisted than pursued by his Majesty, as an admirable example of Providence. To these *Apollo* answered, That what they had said, was true ; but that all men being more inclined to Vice than to Vertue, had learnt most scandalous Examples from those Animals, and did not imitate them in their good things : for  
some

some passionately given to Avarice, and being shamefully inflav'd to their own Interests, had learnt the wicked custom of keeping continually with their head, feet, hands, and with all their Members, hid within the husk of their interest, and to carry about them the Houses of their own Commodities, with so much fordidness and obstinacy never to come out of them; as that they had made the sole interest of peculiar utility their Idol, only from the Tortoise: Whence it happened that such as these, when they were made use of to take upon them the care of Widows and Orphans, they presently turned them to their own advantage; and that the same men, if they were employed by Princes in publick affairs, the very first day of their Magistracy they began to draw the Water to their own Mill. And that as for the Pismires, many had learnt from them the unhappy example of toying and moyling both day and night, not ever taking so much as one hour of lawful Recreation, to the end that they may heap up by all, yea, though unlawful means, the Grain of that Wealth, which was afterwards marr'd by the Rain of Gods anger, or stolen away by Mice, by Thieves, Serjeants, Judges, Attorneys, who always lie in wait for the wealth of these avaritious Wretches, who like Pismires, not caring (though they abound in all things) to be lean and ill-favoured, suffering like Dogs in their Life and Reputation, did so drown them selves in their sordid scraping, as they cared not though they were persecuted, ill treated, and trod upon by all conditions of men, even as Pismires were. And that God having placed that vertuous Providence which is void of all defect, in the miraculous Bees, men should look upon those, and imitate them, who with the love of all men, and without doing any the least harm, build their Houses full of Honey taken from Flowers; whereas, with the general hatred of all men, Pismires stole Grain from other Grainaries; and that the Bees made both Honey and Wax, not only for their own accommodation, but for the general good of mankind: A most precious instruction, that those Exercises, and those Employments are holiest and most blest by God, which have the publick benefit joyned to their own advantage; whereas Pismires accumulated Riches stolen from others, only for their own use.

### The C. A D V E R T I S E M E N T.

*Apollo refuseth to receive a Censure presented him by a Literato, which was made upon the Poem of an Italian Vertuoso.*

**A**pollo had already ended the toylsome course of day, when descending in his radiant Charriot to the West, a *Vertuoso*, whose name *Menasse* doth wisely conceal, for fear of drawing some mischief upon himself, came before *Apollo*, and presented his Majestie with a very severe Censure which he had made upon the Poem of an Italian *Vertuoso*. *Apollo* did openly appear to be so little satisfied with that Present, as manifest signs of anger were seen in him: inso-much as he turned to *Petrarch* who was by him, he said, That it was great folly in men, who not considering how they were addicted, to whom they presented any thing, would offer Spectacles to those that are blind, a Lute to him that is deaf, and Wine to an abstemious man. His Majestie then turned towards the *Literato*, who would have presented him with the Book, and told him, That the good of *Melons* was given to such as he was, and the outside to Hogs; that therefore he should carry such trash as those in a Cart to the Common-shoar, or throw them into the River, and that he should present him with what of good and vertuous he had found in that Work; which he would not only very willingly read, but be beholding to him for it. The unluckie fellow answered, That he had only minded the errors of the Poem, not taking notice of such things in it as deserved praise. Whereat *Apollo* was so incens'd, as though



at that time (as it falls out continually in his setting) the beams of his face were very much sweetened and allayed; yet through anger his countenance grew as fiery as if it had been noon-day, and answered that unluckie Wretch, thus; It grieves my very heart to have met with one of those malicious Fools, who labour by their Pens to purchase that shame, which wise men so much abhor: And though your shameful demeanour deserves a much greater pennance, I will at this time be content with this which I now give you: Pick out with your hands, without the help of a Sieve or Fan, all the Darnel and Chaff which you shall find in a bushel of Corn, which I will presently cause to be given you by my Factor-General *Columella*, and bring it to us, we will tell you what you shall do with it. The bushel of Corn was forthwith delivered out unto him by *Columella*, which was so full of Darnel and Chaff, as he spent much time in cleansing it, and presented it to his Majestie in a great Hand-basket. *Apollo* bade him carry the Darnel to the Market and sell it, and he would freely give him all the money he could make of it. The silly Soul said, he did not only despair to find any Customer for that despicable Commodity, but that, to appear in the Market with a Basket full of such vile stuff, would make him be laught at. *Apollo* bade him then go give the Darnel to some body, and thereby purchase a new Friend; the Wretch replied, he durst not present so poor a thing to any man, which if he should do, he should be but derided. Then *Apollo's* fury being very much over, he said, If the refuse cull'd from such things as were good, were not fitting Merchandise for wise men, and that they were neither worth selling nor giving, he was convinced out of his own mouth, that he had been ill advised when he undertook the business of leaving the Roses which he found in the Poem by him censured, to make an unuseful and shameful Collection of Thorns or Prickles: And that in reading of other mens Labours, the wary *Vertuosi* imitated the Bee, which knew how to gather Honey even from bitter Flowers. And that there being no sublunary thing which was not kneaded with some imperfections; some Bran would be found in the Works of *Hommer*, *Virgil*, *Livy*, *Tacitus*, and *Hippocrates*, who were the Wonders of Writing, if a man would be curious in sifting them; but that he was satisfied if the flower of his *Vertuosi's* Compositions were currant Merchandize. That the defects of good Authors were conceal'd by the judicious and friendly Readers, and publisht only by such as are malicious. And that to make profession of taking out the worst things only out of other mens Writings, was the Office of base Beetles which spent their lives with much gusto amidst the filth of Excrements: a thing very far from the practise of those honoured *Literati* who feed advantageously upon good things. And that since his beloved Poets thought Time the most precious Jewel which the East produced, he could not well see how he could be so very a fool, as to believe that they would cast away their hours in perusing his malicious Detractions, which they might advantageously spend in reading the Works of *Pindarus*, *Sophocles*, *Ovid*, and of his beloved *Heraculi*. This unfortunate Censurer was no sooner parted full of confusion from *Apollo*, when he against whom the Censure was made came hastily in, earnestly desiring permission that he might reply by way of Apology to his malevolent Friend. *Apollo* smiled, and told him, That he appeared as little wise, who would by his Apology put a value upon other mens prating, as Censurers appeared malicious: That it was the greatest part of gross ignorance, to lend an ear to the backbiting babbling of those whisperers, who not having sufficient parts to publish their own Talents, foolishly believe they may win credit by carping at others; and that the Traveller, who, being annoy'd with the noise of Grasshoppers in the midst of scorching *July*, should alight from his Horse to kill them all, were a very fool; whereas he were wise, who, though he had a pair of good Ears, would seem to be deaf, pass on his way, and let them sing and burst.

*The end of the first Century.*

The



The Second  
CENTURY.

The I. ADVERTISEMENT.

*The Province of Phosides, doth by her Ambassadors complain to Apollo, that his Majesties Officers do not any whit observe their priviledges; and are not only not listened to in what they do say, but receive a harsh answer.*



He well-peopled Province of *Phosides*, who rebelled some years ago against the ignorant, and voluntarily submitted themselves to be governed by *Apollo*; from whom they obtained such ample priviledges, as those of *Phosides* might be said to live in a sort of Liberty; hath now sent her Ambassadors to his Court, to complain of his Majesties Officers, who do no ways observe the priviledges granted them, desiring that they may be better observed. *Apollo* not being well pleased with this business, referred it to the Council of State, from whom two days ago the Ambassadors received their final answer, That the Lords of the Council did very much wonder, and were scandalized, that the people of *Phosides* should understand the affairs of the World so little, as not to know that Priviledges, Exemptions, and Immunities given to people newly purchased, were like those Cherries which were given to little children to quiet them when they cry; which when they were quieted, were taken from them. The Prime Ambassador stoutly replied, That if it were the custom of *Parnassus* so foully to abuse simple people, *Phosides* would quickly cry again, that she might be pacified with Cherries of new Priviledges. To him *Francis Guiccardine*, Lord President of the Council answered, That they should do well first to consider their present condition: for they should find that they had suffered themselves to be brought to such a point of slavery by the Citadels and strong Holds, which in time of Peace they had permitted to be built amongst them; as, if they returned to complain and cry, they might be quieted by scourges, without any danger to *Apollo's* affairs.

## The II. ADVERTISEMENT.

*Apollo makes use of the unfortunate Count St. Paul, to frighten the Nobility in Kingdoms from rebelling against their natural Lords, at the pressure of Forraign Princes.*

**A**pollo much to his displeasure hath learnt, how that some Princes, that they may vanquish their Enemies, do not use open force (as was the custom of ancient Heroes) with armed men in the field, but make use of fraud and cozenage; whereat they are so good, as they have been thereby able happily to achieve very great enterprizes: for, the first Arms that these draw against their Enemies, is shamefully to corrupt the Loyalty of other mens Subjects, and to incite the Nobles to rebel. Apollo to remedy so great disorders, gave command to *Jovanni Francisco Lottoni*, Register of his Majesties Moral Precepts, that the miserable Count *St. Paul*, for a publick example of very great misfortune, should be carried in an open chair by beggars, and set before the Porch of the Delphick Temple: This great Prince, with his hands without fingers, and so shamefully torn, as they seem to be mangled by Dogs, is shewed by *Lottoni* to the people, who in great numbers pass in and out through that Temple, to whom he cries aloud; Faithful *Vertuosi*, lovers of Learning, and holy Moral Records, take example by the calamity of this so miserable Prince, who hath lost the use of his hands, which God preserve still free to you; and learn at the cost of others, what it imports to be always pulling of Crabs out of their holes with your own hands, for the advantage of other men.

## The III. ADVERTISEMENT.

*Great Euclid, for having distasted some powerful men, is cruelly beaten by their Bravoes.*

**T**He freshest news from *Libetro* brought by the ordinary Post from *Ephesus*, bears date the fourteenth of this present moneth; and they tell us, That on the sixth of the same, about noon, *Euclide*, that Prince of the Mathematicks, was set upon by some under the Uranian Porch, who beat him so cruelly with Sand-bags, as they left him for dead. Apollo was mightily disturbed at this novelty, and the rather, for that though *Euclide* was better beloved, and more made of by the greatest Princes of this State, than any other *Literato*; yet this so great excess appeared to be made by the command of some powerful personages; for, *Euclide* was first seized on by two of these Swash-bucklers, and held fast, whilst other two beat him, who were seen to be backed by many armed men. There are many occasions alledged for this so great resentment; but the most generally received opinion is, that some potent Subjects of this State are very much ill satisfied with *Euclide*, for the Mathematical Instrument which he some few days before published in the Schools, wherein was conclusively shewed, that all the Lines of the thoughts and actions both of Princes and private men, meet in this Center, How to take money handsomly from another mans purse, and put it into ones own.

The



THE IV. ADVERTISEMENT.

*In a Duel which happened between an Italian Poet, and a Vertuoso of Spain, the Spaniard being wounded to death, did so gallant an Action before he expired, as Apollo gave order that he should be solemnly buried at the publick charge.*

A Great dispute arose some few days ago between a Spanish *Vertuoso*, and an Italian Poet, concerning a certain Lady: who challenging each other, met in *Bellona's Forum*, and the business being to be disputed without defensive Weapons, proved very cruel. For, being armed only with two short and sharp *Terzetti*, at the first encounter they grappled, and the Spaniard having received two mortal wounds, fell to the ground, and said these words to a Friend of his who ran in to help him, *Hermano azeme plazer d'enterarme, sin che ninguna mi desmude*, Do me the courtesie, Friend, to bury me before I be stript naked. Which being said, his wounds bled so much, as he dyed. The desire which this Spaniard made to his Friend, that he might not be stript, being noised abroad in *Parnassus*, made all men (as it commonly falls out in things forbidden) the more desirous to see him naked; especially since it was made by one of that wise Nation, which doth not only never speak by chance, but never suffers a word to escape their mouthes, which carries not Mystery and great Sense with it. And *Apollo's* self had the curiosity to know why that *Literato* at the very point of death, did so earnestly desire not to be stript naked. So, as commanding him to be stript, it was found, that he who went so sprucely drest, and had a Ruff about his neck so curiously wrought, as it was more worth than all his other Cloaths, had never a Shirt on; which caused much laughter throughout all *Parnassus*: only *Apollo* was much astonished at this novelty, and did mightily exaggerate the gallantry of this *Literato*, who in the very agony of death was so sensible of his honour, as he closed his eyes with zeal to his Reputation. For which excessive worth, which was a clear evidence of an extraordinary great mind; he commanded that he should be solemnly buried at the publick charge, *Con la pompa censoria*; the which was done with so great a concourse of the *Literati* of all Nations, as more were never seen to be at any Roman Triumph. Afterwards *Flavius Quintilian*, in a Funeral Oration which he made in praise of this *Vertuoso*, did much exaggerate the happiness of the powerful Monarchie of *Spain*, whose Greatness lay not (as he said) in the Gold and Silver Shops of *Peru*, of *Nova Spagna*, *Rio della plata*, and in the *Castiglia dell oro*, nor yet in the numberless number of Kingdoms which she was Master of, but only in the honourable condition of her Nation. Since it being clearly seen that this Spanish *Vertuoso*, in that his great calamity, endeavoured first not to suffer in his Reputation, before he took order to have his wounds cured, it was an evident proof; that it was peculiar to the Honourable Spanish Nation to prefer Honour before Life; and that the Spaniards were more careful not to commit any unworthy Act, than they were of Life. And *Quintilian* concluded his Oration with a cruel Invektive against Philosophers, who will not admit, that two Contraries can be found in one and the same Subject; when great appearance and infinite substance, Vain-glory, and Solidness were visibly seen to reign, even in their greatest extreams amongst Spaniards.

The

## The V. A D V E R T I S E M E N T.

*Apollo having used great diligence to come by any of the Idols of Princes, proceeds with severity against one, who fell into the Judges power.*

**A**pollo, much to his displeasure, perceiving the great disorders, occasioned not only in great Empires, but also in little States, by the blindness of those Princes, who assubject themselves to some one of their Servants; since neither his Majesties Exhortations, nor the sad Calamities which many Princes have undergone by so great folly, hath been able to make them avoid the hard destiny of being violently hurried into Hell, by these inconveniences: his Majesty, not to abandon his protection of the Governours of the World, resolved some moneths since, to proceed with severity against such Servants; who by their prodigious Ambition, and devillish Cunning, go about to command their Masters; insonmuch, as some years ago, he laid great Fines upon such, and promised great rewards to any who would discover them to his Judges. And about a fortnight since, the Magistracy was told of one of these, who being afterwards taken, had the Rack given him; whereupon he confessed all the wicked tricks which he had used, not only to enslave, but even to make his Master adore him. When *Apollo* saw the process made against this wicked one, he was much troubled to find that those very Princes who are jealous of their own Children, either through their own blockishness, or by the fraud of others, can bring themselves to the shameful infamy of becoming a slave to one of their ignoble Servants; and he thought it very strange, that a Son or Nephew of a Prince, who that he might rule his Father, or domineer over his Uncle, had shewn himself to be infinitely ambitious, and to thirst after Government, and who at last had compass his desires, could then so metamorphose himself, as to relinquish that Power which he by so many practises had gotten over a Superior, to one who was so far beneath him, a great wonder certainly, and which mans Wit can give as little reason for, as for the hidden vertue of the Loadstone. *Apollo*, to the end that Princes might learn to keep themselves from committing such indignities, by seeing what punishment was inflicted upon this Court-favourite, caused all the Princes that are resident in this Court, to meet two days ago in the great Hall of Audience, in whose presence, and to their greater confusion, he caused Attorney *Bossio* to read aloud the shameful Process made against this wicked one; wherein, when he was asked, What tricks he had used to get the Command over his Master? made answer, That from the very first day that he came to Court, he used all possible diligence to observe his Princes *genius*, and finding that he was mightily given to lasciviousness, he used all his Rhetorick to praise a vice so misbecomming a King, making it appear to be an egregious Vertue; and then all his industry to be employed by him therein: which when he had obtained, he studied diligently how to fit him with those who might satisfy his Lust. That afterwards, under divers pretences, as that they were either vicious, or enemies to the Prince, he had by degrees removed all the Prince's honest Servants from the Court, who he knew might have reduced him to have lived virtuously, and that he had put Confidants of his own in their places, who were likewise given to carnality, and to all other sorts of vice, by whose means he had endeavoured that his Master should quite lose some signal Endowments which he had by Nature, and which he had received by his former good education. That then under pretence that they were unfaithful, he had so wrought it, as all the old State-Ministers were turned out, whose just sorrows for their Prince's loose life, he had made the Prince believe were but seditious Backbitings, and so had made their places be conferred upon

upon men void of Counsel or Wisdom, and who cared not for their Princes interest; for, he only desired confidence in them, and that they would stick close to him: and that he had so surrounded his Master with such as these, as it was impossible for him to hear truth from any one that was faithful to the common good, which truth ought always to be joyned to a Prince, as is his shadow to his body. That then, to the end that he himself might alone govern the State, he had brought his Prince to be so in love with idleness, as taking delight in nothing but pleasant Gardens, Country-Houses, and hunting, he hated to hear of business, or of any thing that concerned his State. That moreover, he had brought him to believe, that his having made him fall out with his own Son, and the Princes of the Blood, proceeded from his great zeal unto his service, and his love to the publick good of his people; and that he had so befottered him by his cunning tricks, as the unfortunate Prince called that, *The vigilancy of a faithful Servant, an ease to his Labours, charity towards the publick Affairs*, which was known by the veriest Fools of his State to be Tyrannie, and as such abhor'd: And had made him believe, that his idleness, slothfulness and negligence was honourable repose. That besides all this, to the end that the Prince might never awake out of so shameful a sleep, and opening his eyes, might be aware of his own simplicity, and of other mens wicked ambition, he had filled his house with flatterers, who by their infamous persuasions, cryed up his folly for great worth; the peoples universal hatred, for immeasurable love; publick fault-finding, for exaggerated praise; confusion, for excellent Government; the Tyranny of a wicked personage, for excellent service; terming Extortions, Justice; Prodigality, Liberality; his slothfulness and baseness in having quite given over the Government of his State, honourable Labour, and diligent Rule. All the Princes who heard these wickednesses confest by this perfidious man, were so astonished at the hearing thereof, as they said, it was Charity to hang him; and that therefore *Perillus* should be desired to invent some new torment, whereby this Monster of Nature might be by piece-meal torn in pieces, and made to dy a lingering Death; to the end that no man might ever commit such wickedness hereafter. And the Princes were so moved with the foulness of this Process, as they earnestly desired his Majestie to use extraordinary rigour to such who should suffer themselves to be so shamefully treated by their fraudulent Servants. And because *Apollo* being so touched at the very Soul, with the vertuous desire made unto him by these Princes, let fall some Tears: the foolisher sort of people believed that it was occasioned through his great joy to see the Princes so much detest that vice, which he desired they might shun: But, the wiser sort of the *Virtuosi* who were there present, knew very well, that *Apollo* bewailed the blindness of Princes, who are so drunk, as hating their own errors in others, did earnestly desire that those vices should be punished with extraordinary severity, in which the most of them, without being aware of it, were dipt even up to the eyes. So pernicious is it in Princes to idolatrize Minions, as knowing it, and blaming it in their Companions, they are not aware of it in themselves, but do highly commend it; and they who boast themselves to be the onely *Aristarchi* of the World, are those who fall into this shameful error.

---

The



## The VI. ADVERTISEMENT.

*All the Monarchies of the World affrighted at the over-great power and successful proceedings of the German Commonwealths, consult in a general Dyet, how to keep themselves from being in time oppress'd by them.*

**T**He general Dyet which all the Monarchies of the World intimated four Moneths ago, to be held at *Pindo* the fifteenth of the last moneth, and which by excluding all the Commonwealths of *Europe*, occasioned great jealousies in them, lest a general League might be concluded against all Free Countries; Being at last dissolved, on the twentieth of the present moneth, and the Princes being already returned to their own States, it is known for certain, that it was called for no other end, but against the infinite number of Commonwealths which have of late been instituted amongst the *Switzers*, *Grifouns*, *Bearnois*, and other people of *Germany*; particularly against those which with so much scandal to *Monarchy*, begin to rise between the *Hollanders* and *Zealanders* in the *Low-Countries*: When all the Monarchies of the World, according to their Custom, were set down in a great Hall; it is said, their Lord Chancellor spoke thus:

'Most High and Mighty Monarchs, and Rulers of Mankind, it may clearly be seen, by the sad and dangerous condition which you are in, that there is nothing under the Sun which is perpetual, nor which doth not threaten present ruine. Since Monarchy her self, which by all understanding Politicians hath always been held for the Sovereign Queen of all Policy, hath got so great a rent and cleft in her Fabrick, as it is not only evidently seen that she is not of that Eternal Foundation, which those who understand State-Affairs have continually asserted her to be, but seems to be neer ruine. Monarchies from the very beginning of the World to this present day have governed so happily, and won such Reputation, as of all sorts of Governments, they have been chiefly praised, and have always had the victory over Commonwealths, their enemies. And though it was thought that the immense Roman Liberty, by having destroyed so many famous Monarchies, would have put the whole World at Liberty, yet at last (though after a long time) she her self turned in to a Principality, which is the certain end, and inevitable death of all Commonwealths. And though the prime Wits of the World have laboured sufficiently to institute Long-liv'd Commonwealths, against the Eternity of Monarchy, yet could they never compass their intent. Oligarchies being known to be the insufferable Tyranny of a few, have been soon turned to Principalities; and the Institutors of Democracie could never find out a good way how to curb the people, so as it might have the chief Authority to command, but after bloody Seditions, hath precipitated into cruel Slavery, and hath nursed up a Serpent in her bosom, some ambitious Citizen, who by the certain way of the universal affection of ignorant people, hath known how to get the chief Lordship over the Free Country. Moreover, we have often seen popular Government prove so hateful to the Nobility, as first the Romans, after the death of *Cæsar*; and then the Florentines, when *Alexander Duke of Medecis* was slain, chose rather to live under new Princes, than to return to the cruel servitude of the Plebeians, who are always seditious. And the very Aristocratical Governments, which of all others hath cost so much sweat, have at last ended in Monarchies; for the Founders of such Republicques, could never perfectly compass those two important qualities, which make Aristocracy Eternal; of maintaining such an equality amongst the Nobility, but that there would

would arise an odious disproportion of Honours and Riches amongst them, the fruitful Mothers of Tyrannie; and of giving such satisfaction to signal Subjects, to the haughty minds of Citizens excluded from publick Government, so as they may be content to live Servants in that Country, which hath the name of Being Free. And those who have boasted to make mixt Commonwealths eternal, have been likewise mightily deceived; for as in humane Bodies, the four Elements whereof they are composed, after an agreement of long health, do at last alter, and that which proves most predominant kills the man, so the Mixture of Monarchy, Aristocracy, and Democracy in a Commonwealth, one of the three Humours getting at length the upper hand, she must needs in length of time alter: Which alteration changing the form of Government, at last bereaves Libertie of her life, as we may have seen a thousand examples in former times; for all that Learned men have set down in Writing, and proved by good grounds of Reason, doth not prove true in practise; it being clearly seen, that *Lycurgus, Solon*, and other Legislators for living Free, who have thought to tame the unvanquishable Spirits of men, by the excellent provision of holy Institutions, and to curb the malice of the ambitious by severe punishments, have been more than much abused in their opinions. But now (nor can I speak it without great terror and grief of heart) we plainly see with our own eyes, that the Germans, being excellent Artificers, no less of Commonwealths, than of Clocks and Watches, have at last invented those eternal Liberties, which for so many Ages the Wisdom of Ancient Philosophers have in vain sought for, and from whence Monarchies have great reason to apprehend their death and utter extirpation. Never was there a more golden Sentence said (most glorious Monarchs) than that, That every least despised sparkle is apt to occasion great combustions. For, who would ever have believed that that little spark of Libertie which first arose amongst the Switzers, would have been able to kindle a fire, which should afterwards dilate it self so far in *Germany*, as the World now sees and wonders at? And what man, how wise soever, could have foretold, that in so short a time it would have caused the combustion of so many Cities and warlike Nations, which to the great shame and infinite danger of Monarchy, have vindicated their Libertie? Certainly, it is a thing almost miraculous to believe, that the little Libertie which began to have a being amongst the Switzers, a poor people, and Husbandmen of a very barren soyl, and which was so much despised by you, should afterwards be able to infect the most warlike Nations of *Germany* with the same Disease; and which is yet the greatest miracle, who could ever have foreseen, that these Commonwealths should in so short a time win such credit with all Potentates, as well in Civil Affairs, as for matter of Arms, as that they should not only be held the Supream Umpires of Peace and War in *Europe*, but the very greatest Terror of the chiefeft Princes of the World. The Commonwealths of *Germany* (most Illustrious Princes) are Trumpets which should awaken you from the too supine sleep wherein you have so long lain. Know your evils, look upon your dangers, which cry aloud for speedy remedy. Since in the German Commonwealths you see not only Aristocracie groundred, with so wise Laws, as they promise long life, but, that which all men thought impossible, quiet and peaceful Democracie. The Commonwealth of *Rome*, which with an unparell'd ambition propos'd unto her self as her ultimate end, the absolute Dominion of the World, that she might arrive at so immense an intent, was forced to be continually in Arms, and to put Weapons into her Citizens hands, who by continual command of Armies, and by the long Government of large Provinces, filled their private Houses with Treasures besitting any King, but very disproportionable for Senators of well regulated Republicques; and by the too great Authority which was unwisely and fatally given them by the Senate, of bestowing even whole

## The VI. ADVERTISEMENT.

*All the Monarchies of the World affrighted at the over-great power and successful proceedings of the German Commonwealths, consult in a general Dyet, how to keep themselves from being in time oppress'd by them.*

**T**He general Dyet which all the Monarchies of the World intimated four Moneths ago, to be held at *Pindo* the fifteenth of the last moneth, and which by excluding all the Commonwealths of *Europe*, occasioned great jealousies in them, lest a general League might be concluded against all Free Countries; Being at last dissolved, on the twentieth of the present moneth, and the Princes being already returned to their own States, it is known for certain, that it was called for no other end, but against the infinite number of Commonwealths which have of late been instituted amongst the *Switzers*, *Grisouns*, *Bearnois*, and other people of *Germany*; particularly against those which with so much scandal to *Monarchy*, begin to rise between the *Hollanders* and *Zealanders* in the Low-Countries: When all the Monarchies of the World, according to their Custom, were set down in a great Hall; it is said, their Lord Chancellor spoke thus:

'Most High and Mighty Monarchs, and Rulers of Mankind, it may clearly be seen, by the sad and dangerous condition which you are in, that there is nothing under the Sun which is perpetual, nor which doth not threaten present ruine. Since Monarchy her self, which by all understanding Politicians hath always been held for the Sovereign Queen of all Policy, hath got so great a rent and cleft in her Fabrick, as it is not only evidently seen that she is not of that Eternal Foundation, which those who understand State-Affairs have continually asserted her to be, but seems to be neer ruine. Monarchies from the very beginning of the World to this present day have governed so happily, and won such Reputation, as of all sorts of Governments, they have been chiefly praised, and have always had the victory over Commonwealths, their enemies. And though it was thought that the immense Roman Liberty, by having destroyed so many famous Monarchies, would have put the whole World at Liberty, yet at last (though after a long time) she her self turned into a Principality, which is the certain end, and inevitable death of all Commonwealths. And though the prime Wits of the World have laboured sufficiently to institute Long-liv'd Commonwealths, against the Eternity of Monarchy, yet could they never compass their intent. Oligarchies being known to be the insufferable Tyranny of a few, have been soon turned to Principalities; and the Institutors of Democracie could never find out a good way how to curb the people, so as it might have the chief Authority to command, but after bloody Seditions, hath precipitated into cruel Slavery, and hath nursed up a Serpent in her bosom, some ambitious Citizen, who by the certain way of the universal affection of ignorant people, hath known how to get the chief Lordship over the Free Country. Moreover, we have often seen popular Government prove so hateful to the Nobility, as first the Romans, after the death of *Cæsar*; and then the Florentines, when *Alexander Duke of Medecis* was slain, chose rather to live under new Princes, than to return to the cruel servitude of the Plebeians, who are always seditious. And the very Aristocratical Governments, which of all others hath cost so much sweat, have at last ended in Monarchies; for the Founders of such Republicques, could never perfectly compass those two important qualities, which make Aristocracy Eternal; of maintaining such an equality amongst the Nobility, but that there  
'would



would arise an odious disproportion of Honours and Riches amongst them, the  
 fruitful Mothers of Tyranny; and of giving such satisfaction to signal Sub-  
 jects, to the haughty minds of Citizens excluded from publick Government,  
 so as they may be content to live Servants in that Country, which hath the  
 name of Being Free. And those who have boasted to make mixt Common-  
 wealths eternal, have been likewise mightily deceived; for as in humane  
 Bodies, the four Elements whereof they are composed, after an agreement of  
 long health, do at last alter, and that which proves most predominant kills  
 the man, so the Mixture of Monarchy, Aristocracy, and Democracy in a  
 Commonwealth, one of the three Humours getting at length the upper  
 hand, she must needs in length of time alter: Which alteration changing the  
 form of Government, at last bereaves Libertie of her life, as we may have  
 seen a thousand examples in former times; for all that Learned men have set  
 down in Writing, and proved by good grounds of Reason, doth not prove  
 true in practise; it being clearly seen, that *Lycurgus, Solon*, and other Legis-  
 lators for living Free, who have thought to tame the unvanquishable Spirits  
 of men, by the excellent provision of holy Institutions, and to curb the ma-  
 lice of the ambitious by severe punishments, have been more than much abu-  
 sed in their opinions. But now (nor can I speak it without great terror and  
 grief of heart) we plainly see with our own eyes, that the Germans, being  
 excellent Artificers, no less of Commonwealths, than of Clocks and Watches,  
 have at last invented those eternal Liberties, which for so many Ages  
 the Wisdom of Ancient Philosophers have in vain sought for, and from  
 whence Monarchies have great reason to apprehend their death and utter ex-  
 tirpation. Never was there a more golden Sentence said (most glorious  
 Monarchs) than that, That every least despised sparkle is apt to occasion great  
 combustions. For, who would ever have believed that that little spark of  
 Libertie which first arose amongst the Switzers, would have been able to  
 kindle a fire, which should afterwards dilate it self so far in *Germany*, as  
 the World now sees and wonders at? And what man, how wise soever,  
 could have foretold, that in so short a time it would have caused the combu-  
 stion of so many Cities and warlike Nations, which to the great shame and  
 infinite danger of Monarchy, have vindicated their Libertie? Certainly, it is  
 a thing almost miraculous to believe, that the little Libertie which began to  
 have a being amongst the Switzers, a poor people, and Husbandmen of a ve-  
 ry barren soyl, and which was so much despised by you, should afterwards be  
 able to infect the most warlike Nations of *Germany* with the same Disease;  
 and which is yet the greatest miracle, who could ever have foreseen, that these  
 Commonwealths should in so short a time win such credit with all Poten-  
 tates, as well in Civil Affairs, as for matter of Arms, as that they should not  
 only be held the Supream Umpires of Peace and War in *Europe*, but the very  
 greatest Terror of the chiefest Princes of the World. The Commonwealths  
 of *Germany* (most Illustrious Princes) are Trumpets which should awaken  
 you from the too supine sleep wherein you have so long lain. Know your  
 evils, look upon your dangers, which cry aloud for speedy remedy. Since  
 in the German Commonwealths you see not only Aristocracie grounded,  
 with so wise Laws, as they promise long life, but, that which all men thought  
 impossible, quiet and peaceful Democracie. The Commonwealth of *Rome*,  
 which with an unparalleld ambition proposed unto her self as her ultimate  
 end, the absolute Dominion of the World, that she might arrive at so im-  
 mense an intent, was forced to be continually in Arms, and to put Weapons  
 into her Citizens hands, who by continual command of Armies, and by the  
 long Government of large Provinces, filled their private Houses with Treas-  
 ures besitting any King, but very disproportionable for Senators of well  
 regulated Republicques; and by the too great Authority which was un-  
 wisely and fatally given them by the Senate, of bestowing even whole

Kingdoms on whom they best liked, they swole so big with the wind of  
 Ambition, as that equality of Authority, which is the Soul of Free Coun-  
 tries, was wholly disordered in the Roman Nobility. By reason of these  
 disorders it was, that first the *Sylla* and *Marii* arose in *Rome*, and then the  
 fatal *Pompey* and *Cesar*; who after long and bloody Civil Wars, slew that  
 so famous Liberty. And for the last calamity of Monarchy, it cannot be  
 hoped that this wide Gate should ever be opened in the well-regulated Ger-  
 man Commonwealths, where all Ambition of commanding over vanquished  
 people, and neighbour Nations, being utterly banished, the glorious resolu-  
 tion and firm purpose reigns only in them, of not yielding obedience unto  
 any. A happy Resolve, which maintains that necessary equality between the  
 Citizens of those Hans-Towns, and between the chief Senators; and works  
 this effect, that whilest they wage not War to impose that slavery upon others,  
 which they themselves seem so to shun, their neighbours do neither hate them,  
 nor are they jealous of them. So; as it is no wonder if they promise unto them-  
 selves long lives, and think themselves unvanquishable by the power of  
 whatsoever Potentate; for they are of opinion, that the best Politick Pre-  
 cept which by others is to be admired in the German Hans-Towns, is to de-  
 test the acquisition of neighbouring Nations; for with like Wisdom they  
 enjoy that publick Peace with Forraigners, and that private agreement  
 amongst their Citizens, which makes their freedom formidable abroad, and  
 safe at home. This that I say, is clearly seen by the miseries into which the  
 Roman Liberty, after six hundred years, did at last fall; which not to speak  
 any thing of the infinite acquisitions which she made in *Italy* (and elsewhere)  
 by the last Conquest which she would make of *France* (a Kingdom which hath  
 always proved fatal to Forraigners, who endeavoured to subjugate it) fell  
 headlong into *Cesar's* Tyranny: And the Florentines, by their obstinate am-  
 bition of making those of *Pisa* slaves, did so disorder their own Common-  
 wealth; as they may serve to teach the World, that it is better and safer for  
 Republicques to have their neighbouring Cities and Nations Confederates  
 and Friends, than Subjects and Enemies. This disorder is not seen in the  
 Hans-Towns of *Germanie*, who resting content with their own Liberty, suf-  
 fer those who joyn with them to live Free under the Government of their own  
 Laws; whence it is, that in *Germanie*, and in universal concerns, there ap-  
 pears but one only Commonwealth to be in *Germanie*, but many in particu-  
 lars; and the Arms of the Freemen of that Warlike Nation, serve onely  
 for Instruments of Peace, and to preserve their own, not to entrench upon  
 the Liberties of other men. A thing which certainly forbodes much evil to  
 Monarchy; for, what more pernicious or cruel enemy can a Prince have, than  
 he who assaults him with pretence of communicating Liberty to a subjugated  
 people? These are the Arms by which the German Hans-Towns have so di-  
 lated themselves: And certainly not without good reason; for people can-  
 not kill that Enemy, who, in stead of Death, Fire, and Plunder, brings them  
 Liberty, which by instinct of Nature, is so much desired by all men. Lo then  
 (Illustrious Monarchs) how the German Hans-Towns are little in particular,  
 each of them contenting themselves with their own Liberties; but im-  
 mensely great in general, for that they do all communicate in the Interests  
 of publick Libertie. So, as a Prince cannot have to do with one, but he must  
 offend all: a disorder which is so much the greater, for that like a contagious  
 Disease, or enraged Cancer, it every day encreaseth by degrees, taking  
 in new Cities, and new people, and assembling them all to their own  
 Libertie the first day of their purchase, naturallize Forraign Nations, make  
 Enemies dear Friends; wherefore it may well be doubted, that in a short  
 time the whole World will be infected with this contagious Disease; and  
 the danger is the more dreadful in these unfortunate times, wherein  
 the Liberty of Commonwealths is gotten into so high an esteem, as our own  
 Subjects

Subjects fear not to call it the only felicity of mankind. Whence it is, that (when men can think to enjoy it quietly, and that, as it is in the Hans-Towns of *Germany*, every one may live in Liberty under the Laws of their own Country) it is so infinitely coveted, as it is purchased, though at the expence of much blood. And if such a Disease hath been able to enlarge it self so far in so short a time amongst dissolute people, people so given over to gluttony and drunkenness, what shall we think it may do, if it should fasten in *Italy* or *Spain*, or in the other sober Nations of *Europe*, the most of which, as we all know, are so affected to Monarchy. The business about which you are here met, is as you have heard (most mighty Monarchies) of importance, and requires the more speedy remedy; for that if the Hollanders and Zealanders shall once have laid a good foundation, and shall have perpetuated themselves in that liberty which they have usurpt against the powerful King of *Spain*, their natural Lord, you may well, from so foul a scandal, fear your utter extirpation. And you (as well the Most Christian, as the most powerful Kingdom of *France*, which in this so Majestical an Assembly do deservedly hold the first place, amongst the greatest Monarchs of the World) you very well know that in your last troubles, it was oft talkt of, and perhaps agreed upon by your seditious Enemies, how to kindle in your bosom, and amongst your faithful Frenchmen, the fire of the German Liberty; So far are the evils advanced. Which, to those that understand so much, it may suffice me to have toucht upon.

This Discourse, made by the Lord Chancellor, did infinitely trouble those great Monarchs. And many Princes, whose States lay nearest those Republicques, finding what danger they were in, were extraordinarily afflicted. Wherefore they fell suddenly to think upon Remedies; and, as the most immediate, a Strait League was propounded to be made by all Monarchies, against Commonwealths; hoping that by open force of so many Princes joyned together, they might easily be mastered. But in this opinion, which at first seemed very plausible to every one, great difficulties were afterwards discovered: for some Princes put the Dyet in mind, that it was not only indiscretion, but great rashness to affront, with mercenary Souldiers, whose interest in the War was but the poor pay of six pence a day, a Nation which took up Arms for the defence of Liberty, and which was that important Reason of mens proving so couragious. And to this purpose, *Charles Duke of Burgundie's* unfortunate case was instanced in; who, though he was held to be the Thunder of War, the *Orlando* and *Mars* of his Times, was notwithstanding, together with the greatest part of his Army, cut in pieces by the Switzers; only because each man that fights in defence of Liberty, hath twenty hands, and as many hearts.

And it was considered, that it being impossible for the Princes to vanquish so many Commonwealths in so short time (as the business required) the expence of much time would likewise make it altogether infeasible; for that the Hollanders and Zealanders had taught all Princes, that if people who defended their Liberties were long trained up in War, they became unconquerable. And this was said to happen, because the Charity of a Free Country, doth not only make the Hearts of the Citizens thereof undaunted, and their Hands nimble, but makes their Souls faithful, and quickens their Wits.

And it was further said, That that Prince took a bad business in hand, who could not fight his Enemy with Canons loaded or charged with Gold, which was that which routed all Armies, and won all Battails, and which had the wonderful effect of destroying a mans Loyaltie. And concerning this, particular reflection was had upon the Modern Actions of the Hollanders and Zealanders, who out of the very great Affection which they bore to the Libertie of their Country, had so gallantly resisted, not only the Steel and Iron, but even the Gold of that Valiant and Rich Spanish Nation, which knows so well how



to make use both of the one and the other, as it was held a thing almost miraculous, that at one and the same time they could defend their new Commonwealth, no less against the open force of the Spaniards, than against the concealed designs of the French and English; and chiefly against the subtle cunning of that crafty Fox the Prince of *Orange*: All which (though under various and specious pretences of Liberty) had as great a mind to make themselves Masters of those States, as the King of *Spain* had to reduce them under his ancient Dominion.

To this, a second, and much more important difficulty, was added; for, consultation was had, what the Collegw-Monarchs should do with the German Commonwealths, when by their Forces they should have conquered them. For answer to which, the common reason of Nations; and the ordinary use of Leagues was urged; which is, that the acquisition of Enemies States made by Collegws, if any of them be of the number of the collegwing Princes, that they should be restored to their ancient Lords: by virtue of which Law, the Roman Empire desired, that when the Victory should be gotten, those Cities and Hans-Towns should be restored to her, which had withdrawn themselves from her Authority. And the house of *Austria* pretended, with good reason, to repossess her ancient Dominion over the greatest part of the Switzers, and other people, who, to make themselves Free, had shook off the yolk of her Government. Though all these pretensions were by the Senate acknowledged to be just, yet did the Princes so much stomach them, as after a long dispute, it was at last resolved, that no more should be spoken thereof: And it was then said, that it being impossible, for the two aforesaid Reasons, that the Monarchies should by open Force subjugate the Commonwealths of *Germany*, they should for the future so wisely strengthen and fortify themselves, as that the malady of the German Hans-Towns, which till then had made such and so prejudicial progress, should grow no greater. And it was resolved, That it being very palpable, that the many large privileges which were granted by some too prodigal Princes to their Vassals, in a middle way of living Free, and this not without great occasion, had made them affect total Liberty; that therefore such privileges, as being scandalous, and very pernicious to Monarchy, should not only not be granted hereafter, no not to any desert, how great soever; but that every Potentate should cunningly, by little and little, endeavour to take them from their people, and bring them so wholly into servitude, as they should not have any the least ken of those privileges which had heightened their minds to affect total Freedom: And hereupon some former Emperours of *Germanie*, and Dukes of *Burgundie*, were severely reprehended, who were not only fools in granting their people prejudicial exemptions, but ignorantly avaritious in selling them for a small sum of money, whereby they had put themselves and other Monarchies upon great difficulties. And for their greater severity, these Princes decreed, That all form, all footsteps of levelling, should from the very root be extirpated from amongst their subjects; the wisest of the Dyet affirming, that the great inequality of the Gentry in a Kingdom, was that which secured them from ever bringing in a form of Free Government: and the Monarchy of *Spain* was so stiff in this Opinion, as she freely said, she spoke it knowingly, that nothing had more preserved the Dukedom of *Millan* from living in that Freedom, after the death of *Philip Maria Viscount*, which was then talked of being instituted therein, than the great disproportion of wealth, which hath been always observed to be in that Noble Dukedom, not only between the Nobility and people of *Millan*, but even between the Nobility it self, which had also been the reason why, in the rich Kingdom of *Naples*, no Speech was ever heard to be made by those Barons, of Levelling or living Free, no not when they had so fair an occasion presented them of doing so by the falling of the Bloud-Royal, and by many other *Interregni* which they had had in their troubles; for that the Nobility of Kingdoms had this of natural instinct,

instinct, rather to admit of any Subject, how barbarous soever, for their King, than to see not only Barons of late Edition, but even Doctors and Shop-keepers made equal (which Liberty would do) like to them. Moreover, it was hinted, as an excellent means whereby to weaken the German Hans-Towns, that the Potentates of *Europe* would forego the so pernicious Custom of buying at a dear and dishonourable rate the scum of the *Switzers*, *Grisouns*, and other *German* Nations; it being sure, that if they should be left in their own Countries, those unquiet, seditious, and disorderly spirits, which, much to their profit, they send abroad, would cause such factions at home, as they would be seen to turn those weapons upon themselves, which now they sell to unwise Princes at the weight of Gold. But, the many jealousies which have always reigned, which reign now more than ever, and which, it is to be believed, will for ever reign amongst the greatest Kings of Christendom, wrought so, as, for fear, lest the one might leave all the refuse, to be made use of by the other, so salutiferous a *memorandum* was publicly praised by all, and in private abhor'd by every particular. But it is true, that to make Monarchy as pleasing to the people as it was possible for Princes to do, these under-written Articles, were with great solemnity penned, established, and sworn unto, in the Dyet, to be inviolably kept.

I. **T**hat since to love and fear God with all ones heart, was the wisest piece of Policy, and the most perfect State-Reason which could be learned and practised by Princes, they should not for the future make use of His most holy Name (as many had formerly done) as a means whereby to get money from their people, and to hurry them, or wheel them about with divers Sects, and new Religions, such as made most for their worldly Interests; but to obtain that favour from his Divine Majesty, which brings abundance of all that is good to Princes who fear God, and to people who obey his holy Laws.

II. That for the future they should be content so to milk and shear the Sheep of their Flock, as that they should not only not slay them, but not so much as touch a bit of their skin; being mindful, that men were Creatures which had Understanding, not Beasts which knew nothing; that therefore there was a great deal of difference between Shepherds who shorn and milked Sheep, and Prince-Shepherds, who shorn and milked men; the latter being to use the shears of discretion, instead of those of meer interest, which are only made use of (and that always unfortunately) by greedy Shepherds; it having been often seen, that publick hatred hath been able to metamorphize the simple Sheep of Subjects, into skittish Mules, who have driven their indiscreet Shepherd out of the fold with kicking.

III. That they should keep their people within the bounds of fear, not with such a capricious beastiality as makes the Government of one man alone dreadful, and then totally pernicious, when he will judge mens lives by his sole Arbitrary Power; but by being inexorable in those faults onely, which, not deserving pardon, had need to be punished with all the severity that the Law allows.

IV. That they should be sparing of publick moneys to unworthy personages, prodigal to such as did deserve well; for that they being so hardly drawn from the Subjects, every Prince who would deserve the name of a good Shepherd, was bound to give them so much satisfaction, as to see that their moneys were not prodigally wasted in hunting, tilting, feasting; in enriching Bawds, Buffoons, and Flatterers: but that they were judiciously laid out for the advantage of publick Peace.

V. That

V. That they should for the future confer Dignities and Magistracie to such as were most worthy, having respect only to the merit of the Desirer, not to any affection of the Recommender; for that he did truly deserve to be accounted a Fool, who, to honour or advantage another, shamed himself, and disparaged his own gifts.

VI. That they should bury their own odd conceits, and for ever banish their private passions: And to the end that they might put on that excellent resolution which makes Princes so happy, and Kingdoms so flourishing, of absolutely submitting themselves to the good and publick interest of their people, they should totally abandon their own wilful Opinion.

VII. That they should appear to be absolute Monarchs of their States, in executing the results of their most important affairs, but in consulting thereupon, only the Heads of a well-ordered Aristocracie; being sure that four Fools who did advise together, made better Resolves, than any the best greatest Wit could do alone.

VIII. That making God their example, whose Lieutenants Princes were on Earth, they should pardon Homicide, only out of compassion born to minority in years, to the greatness of the offence received, more in Honour than in Life, to certain sudden furies; which makes a man not Master of himself, bereaving him of all Judgement and Reason; but not for greediness of money; for, that Princes could not introduce a more wicked Traffick in their Tribunals, than to make Merchandize of mens blood. That therefore fraudulent Homicides committed out of premeditated malice should by no means be forgiven, not only for not drawing down Gods anger upon them, but for the administration of that right Justice which they were bound to give unto their Subjects; for that Princes by pardoning hainous offences, purchased only the praise of being avritiously and wickedly merciful.

IX. That they should firmly believe themselves to be absolute Lords and Masters of their Subjects; not as Shepherds are of their Sheep, who may sell them to the Shambles; but only *uendo*, not *abutendo*, by using, not by abusing them; for people imbittered by bad usage, could not live long with that ill-satisfaction, which is the fruitful Mother of bad resolutions.

X. That they should think the true heaping up of Riches consisted in giving content unto their people, and in making them, of Subjects, Brothers and Children; and that the excellent Art of taking Sturgions with Pilchards, was nothing else, than to purchase the rich Treasure of mens Hearts by a wise Liberality, and to cheapen Love by Clemencie: for, to fill their Coffers with Gold, raised out of the Taxes and Exactions (as some Princes do) was not only to swell that Spleen which did so impair the health of a sound Body, but did oft times serve as sharp Spurs, and loud sounding Trumpets, to make Foreigners arm themselves, that they may make themselves Masters of so great Wealth.

XI. That in their insolencies and extravagancies, they should by no means rely upon their Subjects love, which was as soon lost by using an impertinency, or by a distaste given, as it was won by a courteous or liberal Action. Neither should they build upon their peoples former patience; for that the minds and humours of men did change and vary with Times, Places, and Persons: That therefore they should not wax proud of their peoples being grossly ignorant, or that they were altogether unarmed; nor should they presume too much upon them



them; for there was never any Kingdom yet, which was not very full of such unquiet, ambitious, and male-content Nobility, as would serve for sure guides to blind people; and for learned School-masters, who would teach ignorant people the important Precept, and the seditious Doctrine, That to come out of the Labyrinth of the slavery of Monarchie, which was governed only by insolence, and the irregular fancie of a hair-brain'd Prince, like *Thesus*, they must follow the clew of Arms, which was more dangerous to a Prince; for, that Despair, caus'd in people by such proceedings, though they were weak, unarmed and ignorant, would make them find Arms, Courage, and Judgement in every corner.

XII. That they should wear the powerful Militia of boundless Empire (which the Laws will have Princes to have even over the Lives of men; for terrour of the wicked) by their side, for the security of such as are good; but, that they should never make use of it; and that they should freely deliver up such as were guilty, to the power of Sacred Justice: for the rancor of hatred and revenge was never a-whit lessened by inflicting cruel torments upon the guilty. That therefore to the end, that Delinquents might appease their so incens'd Souls; even at the bitter point of Death, they should let all favour in criminal Causes proceed from themselves; and that the Sword of Justice should be only exercised by their Magistrates.

XIII. That in laying on of Taxes, as great caution as could be should be had to such things as tended to the feeding and cloathing of the poor, who live out of the sweat of their brows; and that they should lay the heavier Impositions upon such things as belonged to the delights, luxuries, and superfluities of the wealthy, who living idly upon their Rents, minded nothing but great gaming, and inventing new vices.

XIV. That above all things, they should be very careful, that all publick provisions should be modestly exacted, and by discreet personages; for it happened oft-times, that people were more troubled with the condition of him that gathered the Taxes, and the violent manner of gathering it; than with the Tax it self.

XV. That they should use all possible industry in feeding the common people with Bread, the Nobility with degrees of Honour; and that to arrive at so happy ends, they should suffer free Commerce amongst their Subjects, of selling and buying the fruits and incomes of their Lands, and the gain of their Traffick: but, that they should be very careful to fill their State-Magazines with Corn, and all things necessary for the life of man, bought and brought in from forraign parts; which was a rich and happy Traffick, which paid Princes the use of a hundred for one, when by the great plenty occasioned thereby, they had lost their principal.

XVI. That for the better content of their Nobility, who always thirst after Glory and Honour, they should confer places of Magistracie, and other chief Dignities only upon the Noble Subjects of their States. And that they should keep, as from fire, from giving them that mortal Wound, which had caus'd woful subversions in the greatest Kingdoms of *Europe*, of admitting Forraigners into places of Employment, thereby to enrich and aggrandize them, and of exalting mean and ignorant persons to a higher degree than the jealousy of the State will bear, meerly out of their capricious Affections; and that in a particular of so great concernment, they should imitate the Wisdom which wise Nature had taught Dogs, who cannot endure that a strange Dog should come within the doors where they live, only out of fear that they should steal their Masters

sters favour from them, which they are very jealous of, and that bread, which is deservedly their due, for having by their continual watchfulness, kept the house in safety.

XVII. That in the Edicts which they should publish, they should imitate well governed Commonwealths, the end of whose Lawes is alwayes seen to be the common Good, not private Interest; as it is often found to be in Principalities.

XVIII. That they should for ever banish from out their houses, those Flatterers, Buffoons, and Minions, who do so stain the Reputation of any great Prince; and that they should not only be enamoured of the vertue, worth, and merit of their Magistrates, and deliver themselves wholly up unto their power, but that they should even worship them.

XIX. And because to be cast in Suits, did rebound as little to the Reputation of private men, as for Princes to go to Law with their Vassals, and carry the cause against them, be it right or wrong; all such disputes should be first made known to men Learned in the Law, and commence no Suit, wherein their right did not evidently appear to all men. And that, to free themselves from the stain of rapine and tyranny, they should appear more content when they had not only lost the Cause, but were condemned in damages, than over-joy'd when the Sentence went on their side.

XX. That answerable to the Custom of good Commonwealths, the ultimate end of their thoughts should hereafter be the peace and quiet of the State, which makes the people that enjoy it so happy; and that they should vent their over-much Ambition in acquiring the singular glory of well-governing their people, which God hath given them, and not to affect other mens Dominions by fire, rapine, and the effusion of humane Blood. That they should make poor mens faults pecuniarily punishable; but that they should punish proud wealthy men in their lives, making them pay Composition of Blood; that they might make the whole World see, that they punish mens faults out of zeal to justice, not for greediness of money; he being a great enemy to publick peace, whom Riches made proud, and spurr'd him up to commit faults.

XXI. That they should endeavour to effect the good and vertuous living of their Subjects, more by their own Examples, than by rigour of Law, it being impossible to keep people from committing those fautes which their Princes are addicted unto.

XXII. That in the Government of their States, they should not use that carelessness which is proper to Princes who possess great Kingdoms; or that too exact diligence which doth so disquiet the people, and which is usually seen in Princes, who having great Wit, command over a little State: but, that they should sail with the safe North-wind of *Nequid nimis*.

XXIII. That they should punish only great faults with the rigour of the Law, and seem not to see, or take notice of little ones, or (as becomes Princes who govern men, not Angels) freely pardon them; that for faults of a middle sort, they should use such punishments as were suitable to the misdemeanours; and that they should shun, shewing themselves too severe in punishing at the present, to deter future excesses; that they should chiefly study, that the Princes clemency might clearly be seen in the punishment of any guilty person, either in mitigating the pain, changing the punishment, or by pardoning confiscated goods.

XXIV. That

XXIV. That private injuries, as well as publick offences should always be vindicated by the charitable Arm of Justice; and that when any of their Subjects did offend them, they should not hate the whole family, but only the party offending, with whose punishment their anger should cease; and should shun the custom of preserving rancor, and of transmitting those eternal feuds and immortal defiance to their heirs, which making men despair, were not only very dangerous to Princes, but made Monarchies to be hated.

XXV. That all of them should as soon as may be, endeavour to free their people from the disease, which so much molests their minds, afflicts their bodies, and consumes their Estates of the eternity of Law-suits; and that of all things they should keep themselves from that foul fault of reaping profit out of yearly Revenues, that so they might shun the publick hatred which they would incur, when people should see that these so great disorders served only for Leeches, to suck money out of the very bowels of their afflicted people; who finding no greater Hell in this life, than the torment of pleading, and of being in the hands of ravenous Judges, Advocates, Notaries and Serjeants, it was the duty of every good Prince, rather by his own expence to free his people from being so pilled and polled, than to make use of them for a rich, though very wicked Commodity.

XXVI. That they should preserve such Grain, Oyl, and Wine, and other things which appertain to the food of man, as grew in their Dominions; yea, even in years of greatest abundance, and when there was much superfluity of them; and should by no means make sale thereof to forraign Nations: for, since no man can secure himself of the next years plentiful harvest, Princes could commit no greater folly, than to be blamed for that scarcity which even God himself sends.

XXVII. That since the greatest advantage which Commonwealths have over Monarchies, lyes in their being free from the impediment of Women: All Princes should keep their Wives, and all other Women of their Bloud, from having any thing to do in Government, or in publick Affairs; as those who by their indiscreet and avaritious proceedings, had caused sad Tragedies in many Principalities. And that they should firmly believe, that the great Polititian Tacitus, had never said a greater Truth than, *Non imbecilem tantum, & impari laboribus sexum; sed, si licentia adsit, seivum, ambiciosum, potestatis avidum. Tacit. 3. Anal.* That it is not only a weak Sex, and unfit for business; but, if permitted, cruel, ambitious, and greedy of power.

These Articles being agreed upon, and sworn unto, the same Lord Chancellor heartily desired the Monarchs of the Dyet, that (to the end that the World might not see the scandalous example of the States of *Holland* and *Zealand*) they would quite lay aside all other whatsoever kind of private interest; and that if (as they were obliged to do, both out of Wisdom and State-policy) they would give no assistance to the Spaniards, so as they might the better witness to the World, that it was impossible for rebellious people to purchase Liberty by seditious Arms; that they would not at least assist the *Hollanders* and *Zealanders*, it being great folly, and very bad counsel, to precipitate or overthrow their own Affairs, by so shameful an example, to the end that they might discompose the Affairs of other men. All these Monarchs, with a wonderful consent, answered the Lord Chancellor (so positively can Princes, who are born, brought up, and have continually lived in the Tiberian Art of Simulation, promise that with their mouthes, which their heart never dictates to them) that that should by all means be done, which they in private knew they would never execute.



## The VII. ADVERTISEMENT.

*The people of Phocides treating how they might rise in Rebellion, by reason of the Relation which their Ambassadors made unto them, who were formerly sent to Apollo to pray that their Priviledges might be observed; The remedy fittest to be applyed to such a disorder, is discust in his Majesties Royal Council.*

IT is not to be believed, how much the Inhabitants of *Phocides* were incensed, when they heard the Relation which their Ambassadors made, who were sent by them to *Parnassus*, by reason of the breach of their Priviledges; for they could not endure, that to boot with the prejudice of loss of Priviledges, they should be scornfully treated, like Boyes. Wherefore, horn-mad with anger, they stormed, and freely profess, That they would by Arms defend the Priviledges of their Country, and that even with the loss of their last drop of Blood, they would therewith endeavour to recover their lost Libertie; and that, if any thing of ill should befall them, they should dearly pay for it, who were about to enslave them. The news of this Sedition was soon brought to *Apollo*, and the business was argued many mornings in his Majesties Council; and though some of the chief thereof said, It was requisite to dispatch away immediately a Legion of Poets to *Phocides*, who might keep that incensed people in obedience; yet the opinion of *Isabel Queen of Spain* prevailed, who, for the excellency of her Wit, hath deservedly the prime place in that Council. She said, That to provide soon for the prevention of Insurrections in States, which were wholly in slavery to their Princes, was excellent Counsel; but that in such States, as, by reason of many large Priviledges, lived in a medium between Slavery and Libertie, rather than to prevent them with dangerous Remedies, it might be wisely done, to tarry till the disorders were begun, whereby wise Princes might much advantage themselves; for then they might justly take from them all those priviledges, which are sharp Thorns in the Eyes of those that govern.

## The VIII. ADVERTISEMENT.

*A great Controversie arising in point of Precedency, between the Prince of Bisagniano, and Dr. Juliano Corbelli of St. Marino, Apollo refers the consideration thereof to the Congregation of Ceremonies, by which it is decided.*

A Difference arose a while ago in point of Precedency, between the Prince of *Bisagniano*, and *Juliano Corbelli*, Doctor of Law at *S. Marino*, a little Castle in *Romania*, but very famous for the great pre-eminencie of Libertie which it enjoys; for, it is governed like a Commonwealth: and, though the Doctors pretensions were so despised by the Neapolitan Barons, as it was thought presumptuous, yet was not *Corbelli* any whit discouraged; but appealing to *Apollo*, his Majestie referred the business to the Congregation of Ceremonies in *Parnassus*; before whom the Prince scorned to appear, complaining, that, in a Cause which was so clear on his side, he should be made to appear in Judgement against a man born in so base a Country, as produced nothing but Swine-herds, he himself being an Illustrious Neapolitan Baron. Yet, lest

Sentence

Sentence might be given against him for his Contumacie, he was forced to acquaint the Congregation with what he had to alledge for himself; who, having very diligently perused the Evidences produced by both parties, gave Judgement six days since on the Doctors side, who being born in a Free Country; was (as they said) to walk hand in hand with Kings; much more to be preferred before a Neapolitan Baron. Then, as for the Fee, or Tribute which the Prince posselt in *Bisagnano*, they said, That it was declared by a Decree made long before by his Majestie, that, he did truly deserve the name of Prince, who obeyed no King; not he who, in anothers Lordship, commanded over poor Vassals, by whom he might be daily accused, abused, and persecuted in Court-Leet, and other Tribunals; in which Case, the Titles of Prince, Duke, or Marquess was no real thing, but a kind of false *Alchymie*, which was very like those glass-eyes which squint-ey'd people wore, to honest the ill-favouredness of their faces, not to make them see: Then, as for his Noble Blood, upon which the Prince, being descended from the Noble Family of *Sanceverini*, did ground his best pretension, they said, That the Congregation did not at all consider it, the clear Testimony of the Anatomists being produced by the contrary party; wherein it being clearly proved, that the Bones, Nerves, Flesh, and Bowels of men were all made after the same manner, it denoted evidently that true Nobility was placed in the Brains, not in Veins.

## The IX. ADVERTISEMENT.

*Apollo publisheth a very severe Edict against some Literati, who under a cloak of feigned piety, cover down-right Avarice.*

**A**pollo finding for certain that a new Race of wicked men are sprung up in Parnassus, and in his other States, who though they have made Gold their Idol, yet, to cover their unquenchable thirst after Riches, do so confidently make use of the Cloak of feigned goodness, as they have dared to exercise the devilish Art of Hypocrisie bare-fac'd; his Majestie, to provide for the indemnity of those silly ones, who think all to be Gold that glisters, and of those Block-heads who cannot discern an Eele from an Adder, by an Edict of his, published on Tuesday last, doth in the first place affectionately exhort all Souls living, to walk by the so beaten way of honoured Antiquity, of *bene vivere, & letari*, which proceeds from Gods great grace to good men; assuring every one that men may win favour from God, and good will from men, even amongst great Riches, if they be honourably gotten, and well distributed: Wherefore he exhorted all men, That foregoing fiction, and all manner of double-dealing, as things which gave an ill favour even to good things, and which made mens Devotion appear Hypocrisie, they should live with that puritie of Soul, and that candidness of Manuers, which made even Stones look lovely, much more men: and that if there were any one, who would by a holy life make that profession of Piety, which is so suspected in men who have Avarice joyned to their great Riches, that their Devotion should by all means begin from the contempt of money, distributing it out unto the poor, and laying it out in pious Works; which, if they should not do, they should be held from those crafty Companions, who make use of Piety more to deceive men, than to please God.

## The X. ADVERTISEMENT.

*The City-Prætor, or Chief Justice of Parnassus, complains bitterly before Apollo of the Triumviri; a Magistracy newly instituted by his Majesty; That in an Edict of theirs published against Mignus and other Ministers of Princes obscenities, they have violated his Jurisdiction.*

**A**pollo having learnt by many sad Examples which have happened, that Printing, which, it is to be believed, was at first by Divine Counsel suggested into the Cavalier *John of Mentz*, only to facilitate the Learning of the most Illustrious Sciences, to such as are desirous of Knowledge; is made use of by wicked men, not only as an excellent Instrument to stain mens minds with impiety, obsceneness, and evil speaking; but, that ambitious men serve themselves thereof for damn'd Weapons to make people rebel against their natural Princes. *Apollo*, I say, by wholsome and Divine Counsel (as the event hath shewn) did many years ago institute the remarkable Magistracie of the *Triumviri*, whose Office it is to send such Books as are infected with Impietie, Sedition, and such Obscenities as corrupt good manners, to the Pest-house. This Magistracie some three days ago, under pain of grievous punishment, sent express command to all Favourites, Bawds, Flatterers, and others whom their Princes do idolize, who live dissolutely, that they should not dare any more to stir out of doors, to the end that these Monsters of Nature might not (to the great scandal of good men) be seen to go so vain-gloriously, trampling the Street upon their pacing Horses, and in their rich Coaches, as if they triumphed over the World; who by their lewd manner of living, having extorted those rewards from vitious Princes, which are only due to deserving men, are not worthy to eat bread. The City-Prætor made a great complaint to *Apollo* of this novelty, accusing the *Triumviri* of having exceeded the bounds of their Authority, and very much entrench upon his Jurisdiction. The *Triumviri* were immediately sent for by his Majesty, who defending their Cause exceedingly well, said, that they had by length of time clearly learnt, that certain obscene-living Books which walked up and down the Streets, caused greater scandal in well-composed minds, and free from all pollution, than did *Machiavel*, *Bodin*, *Aratine*, and other Writers of wickedness and obsceneness, which were found hid in many Libraries; a disorder which ought the rather to be corrected, for that the wicked manners of living men, made a much greater impression in mens minds, than the filth that was read in dead Authors, whose damn'd Writings many forbore to read, out of meer abhorriton of such things, many for fear of offending God, and of being punisht by men, many for that they had not many of those forbidden Books, or for want of curiosity, or love of idleness; but, that men of holy Lives, much against their wills, and not without offence, were forced to read, study, contemplate, and honour these Bawds, Flatterers, and other Ministers of vitious Princes, who neither cared for Gods Honour, nor their own Reputation; who were scandalous two legg'd-Books, which were daily seen to walk the streets; and that he must be armed with more than humane virtue, who would not be contaminated and scandalized to see the sole aspects of these hateful men.

The



## The XI. ADVERTISEMENT.

*The Inhabitants of Phocides fall into open Rebellion, by reason that the Priviledges of their Country are not observed by Apollo's Officers; they are pacified by a Senator, and send new Ambassadors to his Majesty.*

THE Politicians Precept is very true, That people who have lived long in a half-Liberty, with large Priviledges, are very hardly reduced to total whole slavery. This is said, because the uproars of *Phocides*, occasioned by the not observance of their Priviledges (as you heard at large by the last Post) have still increased more and more, insomuch, as on the ninth of this present moneth, more incensed than ever, since such satisfaction as was desired, was denied them by *Apollo's* Officers, the *Phocidians* took up Arms, and running through the City, cried out, *Liberty, Liberty*. Then the chief Magistrate of *Phocides*, much troubled at such a novelty, desired a Parley of the people that were in Arms, who, when they were all assembled in the chief Piazza, 'tis said, that the uprightest and most experienced Senator of *Phocides* spake thus;

'The most dangerous Enterprize (my most beloved *Phocidians*) which Subjects can undertake, is to grow stubborn, and rebel against their Prince: For, Princes are not so merciful as to pardon injuries of so high a nature; which, though they sometimes forgive, they never forget; whence it is, that such excesses never pass without their condigne punishment: for, as it falls out in all offences which are either through wisdom winkt at, or pardoned per-force, they are in their due time and place, the more severely revenged, by having their vindication retarded to a more opportune time. And God deliver us, and all other people that suffer such calamities as we do, from those cruel revenges, which Princes who are offended in State-Affairs, use, after long meditation, to take against their disloyal people; and Rebellion is so far from being forgotten (even by most merciful Princes) as an amendment of many hundred years Loyalty cannot so cancel it out of exasperated minds, but that the memory of such signal Injuries are transmitted over to the twentieth Generation; since by their importance they infuse such diffidence into him that Reigns, and such suspitions as occasion perpetual *odium* between the Vassal and the Sovereign Lord; from whence afterwards such great disorder ariseth, as that natural Subjects, which are no other than the Princes beloved Children, and therefore ought to be treated with terms of fatherly Love, and governed by Laws of Charity, are reputed cruel Enemies, conquered People, subjugated by force of Arms; and therefore, according to the Politick Precept, treated like Slaves: Which things at last produce that great inconvenience, that even lawful Princes, grievously moved by such hainous offences against their rebellious Subjects, become cruel Tyrants. I (fellow Citizens) speak not now as an Officer of the Prince, in aggravating the condition of our slavery, but as one who would produce Peace in this our Country; and if you shall not think my Counsel good, I will be willingly one of the first who will joyn with you in your Resolution, being better contented to erre with many, than to be wise with a few. But, before you proceed further in a business of such importance, I earnestly entreat you, and heartily beg of you, even by these tears which fall so abundantly from mine eyes, that you will maturely consider, that for the most part, popular Insurrections meet with unfortunate ends: Which happens not only because Resolutions in so weighty Affairs are taken in hot Blood, when men are most incensed, and when mens minds are most incumbered with the foolish passion of Fury; whereas they ought to be

pus

' put on in cold Blood, and when the mind is most maturely settled : but, because  
 ' upon such like occasions, rash and precipitous Counsels are more willingly em-  
 ' braced and listened unto, than such as are mature and quiet. For with people  
 ' that are up in Commotion, he is always thought wisest, who is most adven-  
 ' turous; and he most zealous of his Countries Libertie, who adviseth to things  
 ' most head-long. Here (beloved Citizens) is a business in which consists the  
 ' total of our safety, the good of our Children, the happiness of our Country,  
 ' which ought to be so dear unto us, being all of them things of great impor-  
 ' tance; wherein surely we ought to proceed with much circumspection, since  
 ' Repentance will not serve the turn, since the punishment of such a sin is never  
 ' pardoned, but the infamy thereof endures for ever, and the danger of punish-  
 ' ment grows then greatest, when the Prince hath taken a thousand Oaths to  
 ' pardon it: For, Princes think it no shame, nor breach of word, to revenge  
 ' Rebellion in their Subjects, though it be pardoned, but great honour, and  
 ' an obligation which they owe unto their honours. We know for certain, that  
 ' Apollo will take from us those Priviledges, which we are bound to defend with  
 ' the effusion of our Bloods, and loss of Lives; great is the injury that is done  
 ' us, and such as ought by no means to be suffered by us, who upon other occa-  
 ' sions have proved our selves to all the *Verisus* of Parnassus, to be resolute;  
 ' the injury his Majestie doth us, is notorious, and peradventure fit to be resent-  
 ' ed; but in revenging offences given, and in preventing such as are feared, we  
 ' must be sure to proceed so, as not to fall upon such Resolves, as may be more  
 ' prejudicial to us than the loss of our Priviledges, which now we go about to  
 ' defend by force. For very foolish and unfortunate is that resentment which  
 ' brings with it more loss and shame than the injuries which are desired to be  
 ' vindicated. A most true Rule, which admonisheth us not to enter upon so dange-  
 ' rous a game, without assured hope of overcoming; for unpardonable injuries  
 ' ought either never to be done to any whosoever, more especially not to pow-  
 ' erful men, or upon certainty that they can never be revenged. I urge this, for  
 ' that whosoever puts on the fatal resolution of taking up Arms against his  
 ' Prince, must be sure to have sufficient Forces of himself to resist his Princes  
 ' power, or so ready and lusty forraign Aids as may secure him from being sup-  
 ' prest. We (my fellow Phocidians) know very well our Forces are but weak, and  
 ' that no Prince will assist us; it therefore appears to me to be a Horse-like piece  
 ' of beastiality, when we find our selves fast bound to the Charriot, to kick  
 ' against the wheels, and so spoil our legs. It is rash folly to do that which  
 ' brings with it certain and severe punishment. We may truly say we have  
 ' been assaulted in the Streets by those rascally Officers, who thirst after the  
 ' good of their fellow-Subjects, who would take from us the rich Jewels of our  
 ' Priviledges; they are armed by the Princes power; we unarmed Passengers;  
 ' will it not then be unwisely done of us to exasperate them by resistance? 'Tis  
 ' great Wisdom willingly to part with our Jewels, so to save our lives. The  
 ' minds of Princes who are born and brought up in the ambition of Reigning,  
 ' are always in motion; are continually working, nor are they ever quiet till  
 ' they get total Domianion over their Subjects; and it is an experienced Propo-  
 ' sition, That all things are loosened with the same Cords wherewith they were  
 ' bound: and it is very observable upon this our occasion; for if it be true, what  
 ' we must all confess, that Princes grant Priviledges to their people more out of  
 ' necessity, and when forced so to do; than out of free will; Who is he that  
 ' knows not, that it is the same necessity which keeps them from breaking them?  
 ' And doth not every one know that the effect cannot keep on foot, when the  
 ' cause faileth? Apollo's desire of depriving us of our Priviledges, ariseth not (as  
 ' we complain) from discourtesie, not from ingratitude, not from falsifying  
 ' his word, but from the alteration of this our afflicted Country. Phocides (as  
 ' you all know) confined formerly upon the ignorant, who are capital enemies  
 ' to Apollo and his *Verisus*, and therefore were we honoured with the gift of  
 ' Priviledges

Priviledges which we now endeavour to defend; the which he gave us (as it is usual with Princes to do) because we had lately, of our own accord, put our selves under the Dominion of *Parnassus*; we are now by process of time become natural Subjects; and (which hath more impaired our condition than any thing else) we are, by the *Literati's* dilating their Dominions, become no longer Confiners, but in-land Inhabiters; all which things gives us to understand, that Princes observe other mens priviledges inviolably, as long as the cause why they were granted remains.

By these things which I have told you (my beloved) you may know, That your taking up Arms of Rebellion, will, as they usually do, aggravate their evils, who have boldly, but unwisely taken them up. But, before we proceed further in these our tumults, I earnestly desire every one of you, not to mind so much the just reason which we have to resent the apparent injury which is done us, as the unfortunate end which this our Insurrection will have: For, men cannot more maturely shun committing errors, than by meditating long upon the evils which they may produce. And above all things, I straitly conjure you all to remember, that, *Nou tantum est decora Victoribus Libertas; quantum intolerantior Servitus iterum Victis. Tacit. lib. 3. Annal.*

This Senators persuasions prevailed so much with these enraged people, as after a short consultation, four Ambassadors were sent to this Court from the Senate and people of *Phocides*, who presenting themselves this morning before *Apollo*, told him, That the people of *Phocides*, who were his Majesties most devout Servants, having learnt at last, that nothing can be more foolishly, nor more rashly done, than for a Servant to capitulate with his Master, found that the Priviledges, Exemptions, and Immunities which people owe unto their Princes goodnes, were nothing but occasions of scandal, and Seminaries of discord between the Prince and his Vassals; that therefore the *Phocidians* being very unwilling that any thing should fall out between his Majesties Love and their Loyalty, which might hinder their delight in their Sovereign Prince, did voluntarily renounce all Priviledges, Immunities, and Exemptions formerly granted them, and that, with all the humility that became most devoted Vassals, they did only presume to put his Majesty in mind, that Princes who did command their Subjects lovingly, were always faithfully served by them.

## The XII. ADVERTISEMENT.

*Whilest some Poets parallel'd the greatness of Rome with that of Naples, a dangerous dispute arose between them; Apollo, to the end that his Vertuosi might know what to say and believe in a business of such importance, commits the Cause to the Rota of Parnassus, who decide it.*

WE hear from *Pindus* by Letters of the tenth of this present moneth, that some Poets speaking before the Peripatetick Portal, of the greatness of the City of *Rome*, in comparison of that of *Naples*; *Luigi Transillo* let these words fall from his mouth, That the Suburbs of *Naples* was bigger than all *Rome*; which petulant falsehood being gainsaid by *Caro*, he gave *Transillo* the Poetical Eye; That the Nobility of *Parthenope* being thereat much incenit, would have used violence to *Caro*; who being succoured by the Marcheggian Poets, his Country-men; both parties fell to prohibited Rhimes, and even to Sonnets with stings in their Tails: with which they were likely to have made a bloody bickering, when the City-Recorder, who was soon advertised of the uproar, sent



sent *Murio Justinopolitano* speedily thither, who did not only quickly appease the tumult, but made both parties pass their words not to offend each other. And because the *Literati* have formerly taken up Arms upon the same occasion, and therewith caused bloody business; *Apollo*, to the end, that for the future men might know how to speak and believe touching these two great Cities, committed the cause to be considered on by the *Rota di Parnasso*, whom he commanded suddenly to fall upon the business, and to decide it. Wherefore upon several dayes hearing of both Parties, the *Rota* three days since published this Decilion.

*Coram reverendo patre Domino Cino, die 10 Maii, 1612. Domini unanimes tenuerunt*, That the City of *Naples* should always yield for Majestie to the City of *Rome*, and *Rome* to *Naples* for pleasantness of situation. That *Rome* should confess there were more people in *Naples*, and that *Naples* should firmly believe there were more men in *Rome*. That the Wits and Wines of *Naples* had need to be sent by Sea to *Rome*, to receive perfection in that Court, and to be made more pleasing to the palate of Gallant Men; whereas the Roman only was perfectest at home; as one which without ever going out of the City, might be said to have travailed all the world over. That *Naples* should be held the Metropolitan amongst all Cities of the Universe for breaking of Colts, and *Rome* for managing of men. That there were more Cavaliers in *Naples*, in *Rome* more *Commendams*. That in *Rome* they only deserved the Title of Cavalier, who bore the badge upon their Cloak; whereas all the Gentlemen of *Naples*, without having any badge upon the Cloak, were deservedly called Cavaliers; the Cross which they bore upon their naked skin, making them sufficiently worthy of so honourable a Prerogative.

### The XIII. ADVERTISEMENT.

*Theodoricus, that famous King of Italy, having oft-times prest very much to be admitted into Parnassus, is always denied by Apollo, for a very important Reason.*

THE powerful King of *Italy*, *Theodoricus*, from the very first day that he came upon these Confinnes, hath by several Ambassies continually prest *Apollo*, that he might be admitted into *Parnassus*, but still in vain; for, as oft as the Proposal was made, he received a favourable denial: Which put him at last, to such a rage, as he had the boldness to burst forth into these blasphemous words, That *Apollo* was partial in not admitting such great Princes into *Parnassus*, who by their vertuous actions had merited eternal Fame, since many Princes were seen to have glorious places in his Court, only because they had governed petty Principalities in *Italy*; and he who for many years had had the whole and sole Government thereof, was shamefully kept out.

When *Apollo* had heard the complaints of so great a Prince, he gave him to understand by the Delphick Chancellor, that he should do well to be quiet; for, to be plain, he did not think him worthy admittance into *Parnassus*; since the world ought to thank none but him for the horrible Atheism which was of late introduced in many Provinces of *Europe*; for, whereas the doubts about Religion, risen up amongst Divines, were after some dispute cleared, and their errors taken away by the Councils, which were made capable of declaring what was Truth; and were all extirpated out of the World, by making Bonefires of such as were obstinate: When he, as the Head thereof, took upon him the protection of the wicked Sect of the *Arians*, he did not only turn Heresies, which

require

require whole Armies, to root them out, into Interest of State, but with unheard-of shrewdness, he made the whole World see, that he made use of Heresie to work division amongst people, to weaken Princes who were his enemies, to have adherers in his Neighbours States, to make himself Head of new Sects, and to steal away the Hearts of other mens Subjects, and that in his heart he had no other esteem of Holy Religion, but as of a powerful means, and excellent way to obtain Government.

**The XIV. ADVERTISEMENT.**

*Apollo, according to his usual custom of the first day of every month, bears the Petitions of such as desire to be admitted into Parnassus.*

**A**pollo thinks nothing more unworthy of himself, than to retard, though for never so little a space, the deserved reward of glory from those Persons, who by their Learned Writings have deserved Eternal Fame. Whence it is, that his Majesty doth not only give such continual Audience as is requisite, to such *Literati* who stand occasion to desire admittance into *Parnassus*, but hath deputed many Agents the first day of every month, for the examination of their Writings and Persons, wherein all other Affairs being laid aside, he only attends that Business. 'Tis true, that not to profane those virtuous places of *Parnassus*, by bringing thence such as have not been yet adjudged worthy of so honourable an abode, the solemnity of so famous an action is not celebrated in his Majesties usual Residence, or Palace-Royal; but without the Walls of *Parnassus*, in the famous Phœbean Field: where yesterday morning, being the first day of September, great store of Pavillions being erected for his Majestie, for the Illustrious Mutes, Prince-Poets, and Learned Lords of this Court, *Apollo* attended by a numerous Train, came very early to the appointed place, where without any delay, Commencement was given to the business. It is not to be believed how great a concourse of *Literati* of all Professions, desirous to purchase so honourable an Habitation, appeared there that day: In so much as his Majesties Guard, who are strictly charged to cover themselves civilly to all men, had very much to do to keep back the infinite number of those who press to be admitted into the Audience. And though the number of pretenders be infinite, yet such are the endowments which are required at their hands, who are to be admitted into such an habitation, as there are but few that attain their desired ends: For, in this affair, where neither the favour of Friends, nor yet Riches avail any thing, his Merit who is to be admitted into the fruition of so great a happiness, is weighed very censoriously in a just scale. Here, before he pass further in the Narration which he is to make, *Menæmus* and I conjure all those who will read this his Advertisement, with *Apollo's* usual and laudable custom, never to begin any action of importance, without first asking some of those Acts of Grace to his *Literati*, which makes Princes be so beloved by their people. You must all know then, that before any Writer, or Illustrious Personage, who in his lifetime hath done any action worthy of Eternal Fame, be admitted to make his request known, the Heads of all Sciences assemble before *Apollo*, who draw forth each of them a Ball from forth a well-stored Urn, wherein amidst as many other Silver Balls as there are Sciences, there only Golden Balls are placed, with this order, That they who have the luck to draw forth the Golden Ball, shall enjoy the Noble Priviledge of nominating what Part of their profession they best please; to whom (yes, though he be yet alive on Earth) *Apollo* doth by particular favour give that immortality,

and eternity of Fame, which is usually only granted to such who have put a period to their humanity: A custom certainly as Noble as profitable, and altogether worthy of his deep judgement, who brought it into this State, as that which serves for sharp spurs to those thirsty Souls after glory: who, by their honourable Writings, or signal Actions, have purchast that Fame which is the first rise, and utmost bounds of every vertuous Soul. So as since *Apollo* doth liberally reward the pains and merits of his *Vertuosi* before their due time, 'tis no wonder if they so greedily affect the precious coyn of eternal Fame, as they think it great consolation, to consume themselves in continual managing their Pen, and even killing themselves with perpetual Study, esteeming it great and honourable Usury to pass by some few years of their present Life, to purchase that Eternity, which will make them live gloriously in all future Ages, in the memory of men.

The first who had the good fortune to draw the Golden Ball out of the aforementioned Urne, was *Francisco Berni*, the Head of those Italian Poets who have wittily written facetious things in Triplets. The second was *Perarch*, the Prince of Italian Lyrick Poets: The third *Cornelius Tacitus*, the chief of Politick Historians.

*Francisco Berni* being gotten up upon a very high seat which is set of purpose in that place, for such like affairs, said with a loud and audible voice, That the prime man in these present times for plesant Triplets, was *Giusolano Magagnati*, the flowery Wit of *Venice*, whose savoury Rhimes be read in publick, and were much admired, not only by all the *Literati* of *Parnassus*, but by the Illustrious Muses, and by *Apollo*'s self: and divers of the *Literati* taxed *Berni* of imprudencie, for that having propounded a personage of such eminencie to *Apollo*, he was not aware that he might peradventure nurse up a Serpent in his bosome. But both *Apollo* and the Muses, and greatest part of Poets, did commend *Berni*'s ingenuity even to the skies, who, like a Boyal and Honest Florentine, would prefer another man's merits, though with hazard of his own Reputation.

After this, when they came to voting, all the *Literati* were favourable in their Voices; wherefore the Delphick Chancellor proclaimed aloud, Eternal Fame, and endless Glory to *Giusolano Magagnati*; at which words, the whole Colledge of *Vertuosi* did with general applause answer, *Placet*. The Writings of so fortunate a Poet being consecrated to Eternity, they were delivered out in a Basin of Gold to all the publick Libraries, from whence they were afterwards with the accustomed Ceremony, sent to the Delphick Library. But because the Illustrious *Ferdinand*, Cardinal and Duke of *Mantua*, had taken *Le Eposi reciti Clomira*, the last and best of *Magagnati*'s Poems, into his protection; *Apollo*, in favour to so Learned a Prince, who was a publick lover of Learning, and a liberal *Mecenas* to the *Vertuosi*, would have so lovely a Pastoral appear in his presence; wherefore *Berni*, the solicitous promoter of all this business, came presently to the door of the Pavilion, and took that fair Maid by the hand, who being waited upon to the Court, not only by the rest of the Noble Princes, and Learned Mantuan Barons, but even by great *Vergil*'s self was likewise attended by *Dametas*, *Coridon*, *Tityrus*, *Nisus*, *Mastillo*, and other famous Shepherds of *Arcadia*, together with their fair Nymphs, a spectacle so acceptable to his Majesty, and so pleasing to the Muses, and to the whole Colledge of the *Vertuosi*, as they did not remember that they had ever received any greater consolation. When the fair *Clomira* was presented to *Apollo*, she fell down at his feet, and adored his Royal Presence; and then rising up to the Muses Throne, she humbly kiss the hem of their Garments; then returning to her place, she undauntedly related all the misfortunes of her Love, which she had suffered to attain the marriage of her beloved *Egeus*. Then *Apollo*, having greatly praised the constancie of so lovely a Shepherdess, fell



fell to expatiate himself upon the commendations which she deserved, for having preserved her Chastity untoucht, in her so long peregrination, though cloathed in mans apparel, in this so corrupt age. Whilest *Apollo* spake these words, a voice was heard, which amongst the infinite number of *Vertuosi* who were flockt together to see this delightful sight, said these identical words: If she should come into our Country, she might bid her *Virginity* good night. The most excellent *Pietro Vittorio*, one of the publick Censors rose up then, and asking, Who it was had been so rash as to utter such unbecoming words in that Sacred place, commanded that he should be found out. *Apollo*, with his accustomed gravity, admonished the Censor, That it became good men, even by wresting the words, always to interpret another mans Sayings in the best sense, it being the sign of an ill affected mind, to understand those things sinisterly, which might admit of a good construction; and that he who had spoke so, deserved rather to be thanked by the Judges, for the severe correction which he gave to the wicked men of his Country, than to be reprehended. That therefore he who had received publick admonition, should amend his manners. And this being said, gave order that an honourable place should be allotted to the faithful *Clomira* and her beloved *Egea*, amongst the other famous Shepherds of *Arcadia*. Then *Berni* drew from forth his Bosom, *Magagnati's* special Writ of Proxie; and giving it to the Delphick Chancellor, first kneeled, and then in *Magagnati's* name took the Oath of Allegiance, which is wont to be given to all the *Literati*, who are judged to deserve place in *Parnassus*. Wherefore *Berni*, in the behalf of *Magagnati*, swore, That as he formerly had done, so for the future he would make it appear by his actions, that he did believe with his heart, and profess by his mouth, that mans true Wealth lay in possessing the rich Treasure of Knowledge; that he would in all places, and at all times, shew himself to be an implacable enemy to the Ignorant, a ready friend to the *Vertuosi*. And this being said, his Majesties Lord Treasurer came to *Berni*, accompanied by the chief Exchequer-Officers of this State, who by the agreement made by the Lord Chancellor, obliged his Majesties Royal Delphick Treasury, that when the pleasant Terrets, *Clomira*, the Life of *St. Longinus*, *La Vernata*, *La Meditation Poetica*, a Noble *Panegyrick* upon *Cosmo* the Second, Great Duke of *Tuscany*, and the other elegant Works of the *Vertuoso Girolimo Magagnati* should be lost either by Fire, Deluges, or any other imaginable way; *Apollo* should out of his own Royal Patrimony, always keep the name and fame of so famous a Poet alive and glorious amongst men.

The solemnity of the Covenant being ended, the famous *Petrarch* mounted the same Chair, and turning towards *Apollo*, said, Sir, The most polished, neat, polite Writer which we in these times have of Italian Lyrick Poetry, is that Reverend Father *Don Angelo Grillo*, a Noble *Vertuoso* of *Genoa*, whom I so much glory to have amongst the number of my Followers, as I find a particular Ambition in me, that I may now name him in this place, and in this Age, wherein the *Guidiccioni*, the *Bembi*, and my beloved *Jovan di Casa* failing, and all the rest of the most observed former Italian Poets; nothing is usually seen in the Modern ones, but a certain natural abounding Vein, without the solidity of those Poetical Precepts which put a difference in the opinion of the *Literati*, betwixt the Verses of one that is born a Poet, which are sung on the sudden; from those which such *Vertuosi* who having Study and Art joyned to the natural Talent of Poetry, are continually filing, and by candle-light severely censuring their Composures. This being said, every one might perceive by a certain humming that was heard amongst the *Literati* of so honourable a Senate, how much every one was pleased at the nomination of a personage of such splendor: Wherefore *Apollo*, in whose face great joy might be discerned, said to *Petrarch*, Well beloved, you have named a *Vertuoso* who is indeed worthy of your choice, and wholly conformable to our desire: And though we love *Don Angelo* dearly, and consequently wish such length of dayes unto him, as he himself desires; yet

great is our curiosity of quickly enriching this our Senate by the purchase of so cried-up a personage; to the end that my *Vernosi* may see and know how they are qualified, who deserve to be beloved by stones, much more by men.

Then the *Rime Morale*, *Pietosi Affetti*, *Pompee Funebri*, and other Sacred Poems, together with the Prose of so flourishing a Wit, being read in publick by *Petrarch*, they for their delicacy deserved to the publick praise, as (though it were unusual) the Senate not being able to tolerate that, where there was so much worth, Votes should be given in private; *Viva voce, vivisque suffragiis*, Immortality was with extraordinary applause granted to the Name and Writings of the Reverend Father *Don Angelo Grillo*, with all the solemnity of Proclamations, Oaths, and Allegiance, and the Lord Treasurers Obligations before mentioned.

*Petrarch* being retired to his own place, *Cornelius Tacitus* mounted the afore-said Chair, but with great trouble of Soul to his Majesty, the Muses, and the whole Colledge of *Literati*; for, remembering that after the entrance made by so miraculous a Writer into *Parnassus*, so many Ages ago, he having enjoyed the prerogative of taking out the Golden Ball 46 times, he had never had the fortune to name any Latine Historian, who might be truly styled a Politician, they were very much troubled that Modern Histories, which write the naked bare Narration of things, should want that Politick Salt, which makes the Reading of History very delightful, and him very wise and Learned, who delights in such like Studies.

But wary *Tacitus* being much pleased with the trouble which he perceived to be in them all, said to *Apollo*; At last, most Serene Monarch of the Stars (though to my great affliction, it hath been long first) that happy day, so much by me desired, is come, that my Detractors, who have imputed the failing or want of Politick Historians of my Classis, to my harsh, short, and therefore obscure style; to my defect of always joyning the reason of things, to the things written; a way of Writing, which, they say, was shun'd as vitious and rash, rather than not imitated for its difficulty, shall have reason to know their great error, and to be quiet, when at this present time, in that famous Court of *Rome*, which having always been that true Trojan Horse, hath sent forth continually Heroes of singular Vertue, and more than humane Valour, there lives an elegant politick Historian at last, a well-relishing Latine Writer of the *Annals* of his times; one who for the shortness of his style, for his frequent Sentences, for the pith of Policy, his handsome way of Narration and Document, and for knowing how in the very Narratives, to shew in two words, the occasion thereof, hath known how to imitate me so, as for the grace of this Senate, and for the glory of the Liberal Sciences (far be all boasting from these my expressions) I will not call him by his own proper name of *Paulus Emilius Santorius*, a famous Prelate in the Court of *Rome*, but I will boldly tearm him another *Tacitus*. It is not to be believed how overjoy'd *Apollo* and all the *Literati* were, when *Tacitus* nam'd one who was as acceptable to them, as the imitators of *Tacitus* are rare to be found. So as *Tacitus* having with a loud audible voice read the *Annals* of so delightful an Author, they gave such satisfaction to every one, as with publick and gracious Suffrages, the name of *Paulus Emilius Santorius*, was judged by the Colledge of the *Literati*, to deserve the same Immortality of Fame, and the same glory, with which *Maximus Cornelius Tacitus* had formerly been honoured. When *Tacitus* had given the accustomed Oath of Allegiance, and the Lord Treasurer had performed his part for the greater security of the Immortality of so famous a Writer, an end was put to the nomination of such Writers as were yet alive. Whereupon they fell immediately to the admission of such *Literati* as had arrived at *Parnassus*, after their deaths, for the Writings and Actions which they had done whilst they were living.

The

The first then who presented himself before *Apollo*, was *Marins Equicola*, who spake thus unto his Majesty, I (most glorious Prince of Planets) very well know my own effrontery in pretending for the rich reward, and pretious Patrimony of that eternal fame which they enjoy, who you think worthy of the glorious patrimony of *Parnassus*, by my weak endeavours in those my writings, wherein I was made to shew the nature of Love; but the great benignity which your Majesty useth towards the lovers of Learning doth so largely supply the smallness of mens merits, as I do thereby dare to crave the exorbitant usury of receiving much, for the little that I give.

When *Apollo* had heard the request of this *Vermis*, If you have brought nothing else with you (friend *Mario*) said he, than that little volume which you have there of the nature of love, I am sorry that I must tell you, you have taken pains to no purpose; having laboured to shew the world the nature of that Love, which is so well known to all men, as that there is not any one that knows not in some sort how to conceal it: You might have deserved a chief place in this my State, I tell you, if you had bestowed your labour in writing the nature of Hatred, which every ignorant common person knows so well how to palliate with the name of good-will, and cover with the false cloke of love as the world is full of the complaints and appeals of those unfortunate people, who for having trusted too much, exclaim of being assassinated by their friends.

*Marins Equicola* departed much afflicted from the Court, by reason of this his Majesties resolute answer: Next to whom came *Sforza Oddo*, a famous Perugian Doctor of Law, who laid at his Majesties feet, his compleat Treatises, *Della Compensazione*, *destitutione*, and *Della restitutione in Integro*, and the Volumes of his learned *Consigli*; which in a short, but pithy Oration, he desired might be consecrated to Immortality. This *Literato* was very acceptably and graciously received by his Majesty, and by the Colleg of the *Vermis*; but, but little honour was done to those his Works; not for that they were not completely learned, but for that Treatises of Law being of very little esteem in this State, *Sforza* was only admired for the sweetness of his disposition, and for his being very much versed in all the most commendable Sciences. Immortality was therefore, but coldly, and with weak applause decreed to *Sforza*, and to his writings; and when he had taken the accustomed Oath of Allegiance between the Chancellors hands, he was told by the Master of the Pegalean Ceremonies, that his business being ended, he might begone. *Sforza* replied that he could not, nor ought not to be gone before his Majesties Exchequer was bound to keep his name and fame always alive in mens memories, as he had seen done to *Magagnati*, and others. *Apollo* hearing this dispute, he spake thus to *Sforza*; Know most honored *Literato*, that I willingly bind my Royal Exchequer, for security of perpetual fame to those my *Vertusi* who are admitted into *Parnassus*; but this belongs not to Doctors of the Law, with whose writings I out of good reason proceeded otherwise; for knowing that the infinite volumes of modern Lawiers, have put those Laws into so great confusion, in the clearness and perspicuity whereof mans greatest felicity lies, as to end suits which are made everlasting, the capricios of private men are more imbraced and followed, than the Decrees of Princes, and in the multitude of the variety of common opinions, the opinions of writers are rather imbraced than weighed: I foresee that within a short time, Princes will be forced to free mankind, afflicted by so great disorder, with extirpating out of the world the writings of those *Juriconsulti*, who by their infinite cavillings, have turned the administration of sacred Justice into an execrable Merchandize. Wherefore I should too much injure my Exchequer, if I should oblige it to keep the fame of those infinite volumes written by the Doctors of the Law, perpetually alive, which I foresee for certain will shortly all be burnt, as being publike prejudicial enemies to mankind.

*Sforza,*



*Sforza*, by reason of this unexpected answer of *Apollo*, looked very pale, and being much afflicted, re-assumed his Writings consecrated to immortality; and putting them under his left Arm, took from out his bosom, three excellent Comedies made by him, *De Morti Vivi*, and *Della Erofilmacchia*, and *Della Prigione d'Amore*: And shewing them to his Majestie, held up in his right hand, said, Most Illustrious Prince of the *Zodiack*, I rather desire to obtain certain Immortality amongst the Italian Comick Poets, than that of the Doctors of Law, which, as your Majestie hath said, is so manifestly exposed to the danger of fire. I am so delighted with the sight of this so glorious abode in *Parnassus*, as I will not leave any thing unindeavoured, that I may never depart from thence. I therefore humbly beseech your Majestie not to think me unworthy thereof. *Apollo* then commanded the *Virtuosissimo* *Alexandro Piccolomini*, called *Lo Stordido Intronato*, the Prince of Italian Comick Poets, that he should acquaint the Colledge of the *Literati* with his opinion of those Comedies: which *Piccolomini* having done, and therein highly exaggerated *Sforza's* Wit, Immortality was again decreed unto him, by all the *Literati* of *Parnassus*; and all the aforesaid solemnities being performed, *Sforza* departed very much joy'd from the Royal Audience.

*Giovanni Dispanterio*, a Dutch School-Master, presented *Apollo* next with his Grammar, and earnestly desired to be admitted into *Parnassus*. To whom *Apollo* answered, That being cloy'd with so nasty a Generation, by reason of the musty, mouldy Disputations and Questions which daily arose in *Parnassus* between the Pedanticks, he was resolved rather to lessen their number, which was grown too great, than ever to add any one more to them, that therefore he might depart when he pleased. Though *Apollo* had so clearly excluded *Dispanterius*, yet was not he awhit discouraged; but with a Pedantick petulancy, answered: Sir, If your Majestie shall please to give such satisfaction to my demands, as I desire, I am so far from intending to displease your Majestie, or any of your *Literati* in *Parnassus*, as I promise and oblige my self to teach my easie Grammar to all such Children as shall come to my School, *gratis*. *Apollo* replied, That he was not the first, who under pretence of so charitable a work, had intruded themselves into *Parnassus*; that *Donato* first, then *Guarin*, *Scopa*, and *Morcinello* next, and many other Grammarians, who by their excessive number had so defiled *Parnassus*, had made use of the same fair pretence, who being afterwards grown wealthy by the profuse liberality of their Schollars Parents, whereas their large Donatives ought to have encouraged them in so good a work, they contrary to all mens expectation, had wrought the contrary effect; for, being already become rich, as soon as they saw they could live plentifully upon their own incomes, they abandoned their Profession of Teaching, and impiously spurn'd at that Charity which seemed first to be so deeply graven in their hearts; so as such being become useless in *Parnassus*, were a visible incumbrance to him, and to his *Literati*. *Apollo* further added, that, notwithstanding all that had been said, he would willingly allow *Despanterius* an abode in *Parnassus*; but upon condition, that whensoever he should shut up his School, he should restore all the moneys to the Parents, which he had taken for instructing their Children. When *Despanterius* had heard this proposal made by *Apollo*, he without further replying, made all the haste he could out of the Court; and answered *John Baptist Guarina*, who reprehended him for his shameful denying to accept of his Majesties offer, that it being usual with all men to be soon glutted with any one, and to love new things; the usual custom of Courtizans, to put forth part of their Moneys which they had got in their youth, to keep themselves thereby from being necessitated to turn Bawds when they grow old, was more than Platonick Wisdom, and therefore worthy to be admired and imitated by every one. And that it became a wary man, so to consider his own interest, together with his Charity used to his Neighbour, as that, that love failing, wherewith all men were at last cloy'd, a man might live

com-

commodiously of himself, without running the hazard of being forced to beg his bread when he should be old and decrepit.

*Dispaucerus* was no sooner gone from the Audience, but *Olaus Magno* the curious Writer of the Gothish affairs, and of other Northern Nations, and the Historian of so many famous Kingdoms of *China*, came joyntly thither; who when they had presented their writings unto his Majesty, made the usual request, That they might be consecrated to immortality. Then *Titus Livius* the Sovereign Prince of Latin Historians, who was appointed by *Apollo* to give his opinion of them, did mainly oppose them, accusing them for fabulous, and rather written to shew their own curious capacious inventions, than the solid truth which he was obliged to do, who would deserve the name of a perfect Historian. All the *Literati* to whom *Apollo* also referred it, joyned in this opinion with *Livy*; for they thought it a very scandalous action to admit of the slack composition of those vainly curious wits, who had fill'd their writings with incredible things, and therefore merely fabulous, amongst the strict Historical writings. Only the Polititian *Tacitus* differed from the opinion of *Livy*, and of the other Historians, who said, That these men who had described, and recounted the actions of the most remote Northern Nations, and of the furthest Eastern people, ought not to be proceeded with, with such rigour, as was exactly observed with those who wrote the Histories of known Nations, and neighbouring people; for that with every one, *Omne Ignorant pro Magifico*, *Tacit. in vit. Agric.* and that it was very true, *Majora crederi de absentibus, Tacit. lib. 2. Hist.* This opinion of *Tacitus*, though it were singular, was approved of by his Majesty, whereupon the Northern Histories, and those of *China*, together with the names of their Authors, were with the wonted solemnities consecrated to eternity. 'Tis true, that *Apollo* told *Olaus*, that by all means he must moderate the greatness of those Northern Eagles, which prey'd upon Elephants, and carried them up into the ay; which appeared so disproportionate to him, and his Colledge of Literato's, as it would not be born without, no not in *Plume's* mouth. And he said to the Author of the *China*-History, that he should reduce the immense Metropolitain City of so many Kingdoms, inhabited by many millions of men, to some credible measure; and particularly, that he should bring the Palace of that King, which he had affirmed to be many miles long, to such a form, as *Virgil* should not laugh at him for it, saying, that if that building were so great as he had described it to be, the Halls must needs be half a mile long, and the Chambers little less; which if it were true, the whole Academy of Architects had reason to say, that to bring the meat hot to the table, the servants of so great a King must ride post.

These two mens business being ended, *Thomaso Boxio* entered the Court, a noble *Aggoline Verusio*, no less famous in the Court of Rome for his sanctity of life, than for his learning, wherewith he was abundantly endowed; and was therefore received, and looked upon by *Apollo*, and by the whole Colledge of the *Verusii*, with extraordinary demonstrations of love. This so famous personage presented *Apollo* with his learned writings, *De signis Ecclesie Dei*, and his other noble pieces, which were all of them exceedingly praised and celebrated by the Censors. They only said, That in his book *De ruinis Gentium adversus Machinellum*, there were many things observed, which deserved to be censured and corrected in that wicked Writer's desperate policy; But that notwithstanding, since they saw not that there was any the least mention made in all that book, of the ruines of any Nation or People, they were of opinion that those words *De ruinis Gentium* should be cancelled, as superfluous, and placed in the Frontispiece of the book, only to make the Title more stately and glorious. This Caveat of the Censors was so readily pursued by *Apollo*, and the Colledge of *Verusii*, as *Apollo* complained very much of the great abuse of many Writers, who to make their works seem more learned and curious to others

others, do fraudulently give them glorious and stately Titles, not minding that they were very far differing from what was contained in their Works: A cheat, which being only committed for the advantage of the Book-sellers, to make the Books more vendible, was much like the falshood of those Merchants, who selling their Corn in sacks, lay the worst and rotten stuffe in the bottom, and cover it over with very good grain which they put at the top: And the Writers who were truly *Veruosi*, ought to think, that noble matter, learneudly handled in the bodies of their Books, did render their Titles ( though not so curious ) as famous, as a Title, unlike the matter treated on, did infinitely shame whatsoever elegant Composition. *Apollo* having said these things, Immortality ( according to the custom of this Court ) was graciously granted to the Name and Writings of this renowned *Literato*.

*Bozio's* admittance into *Parnassus* being had, as hath been said; an Italian Poet appeared before the Pavillion where Audience was given, on horseback, with a guide before him: who that he might come time enough to the daie's solemnization of admittance of the *Literati* into *Parnassus*, had taken Post at *Corinth*; this man, as soon as he got off horseback, presented himself before *Apollo* with his boots and spurrs on; to whom he delivered a Book of Songs made by himself; and then desired that the glory of eternal fame might be decreed to his Name and Stanza's. It is not easily to be believed with what joy this *Literato* was received by the whole Senate: Wherefore, *Apollo* having received his Song-book with shew of extraordinary affection, as soon as he had read certain Madrigals, and Sonnets full of lascivious and obscene conceits, he, as if he had had a Serpent, or some other perilous beast, threw the Song-book into the midst of the room; and afterwards growing very red in the face, through anger, Go ( said he ) and publish these your lascivious Ribaldries in the Stews and Bawdy-houses; for in my State, which is the habitation of all chaste Vertue, such Rustian pieces as this are not admitted. I my self ( and I glory to speak it in this place, have been a lover and consequently I love amorous Poetry; but this must be, when love is handled with such terms of civility by modest Poets, Which I so much admire in my most modest *Petrarch*: Nor can I sufficiently wonder how some modern Poets can be so shameless as to make use of Learning, which was wholly brought into the world to sow vertue amongst men, therewith to teach others the use of wicked lust; and the practice of every most detestable vice: Nor can I imagin how it can be possible that any man should be so sullied with the sluttishness of uncleanness, as that he dare publish those obscenities with his pen, in clear day-light, and in the sight of the whole world, which are committed by libidinous men, not without blushing, and remorse of conscience, in the dark, secretly within sheets in close Chambers; and that they do not only not acknowledg such slips to be actions which bring with them eternal infamy, but that they are grown so blind, as that they hope to win fame unto themselves, & purchase eternal glory by those things which deserve perpetual punishment. *Apollo* had not made an end of speaking, when the unfortunate Poet went out of the Hall, and he and his guide getting upon the same horses whereon they came, left *Parnassus* as fast as they came thither: And to his great scorn, his book, which no man durst touch with their hands, as if it had been infectious, was by the publick Apparitors kickt out of the Court.

In this interim a base Mountebank forced the Guard at the dore of the Pavillion, and with a Box which he had under his arm, and a Dog which he led in his hand, entered the Court; the dore-keepers ran immediately to keep so unworthy a fellow from coming before his Majesty, and taking him by both the arms, pluck him out of the Pavillion: The Mountebank being very strong, struggled hard to keep in, and cryed out aloud that he would be heard. *Apollo* was sorry to see the poor wretch so handled, and commanded the Souldiers to forbear further troubling him; the Mountebank then spread his Cloak upon the Ground



Ground, and opening his Box, drew forth a great sheet of Vellam; at which a large Seal was hanged; and shewing it to his Majesty, to the Muses, and to the Colledge of *Literati*, said; Sir, To prove that that Sope which I for the general good deliver out to every one, to take away whatsoever stain of shame or dishonour ( unless it be the disgrace of having married a Whore ) out of the vestments of peoples reputation, is miraculous and the only thing in the world; let all men behold this my Priviledge, granted me by the invincible and alwaies glorious Prince, *Charles* the First, King of *France*; who thought this my Secret worthy so singular a favour, only because I took away that great spot of Oyl from off his Royal Robe, with this my Sope, not any waies injuring the stuff, which *Ariadeno Barbarosso* threw upon it. Wherefore I earnestly beseech your Majesty, and all those who are in this consecrated place, that my commodity may be fully tryed; and if every one find it not to be the rare thing which I have said, I desire it may immediatly be burnt. *Apollo* seemed to be much taken with the vivacity of this bold mans wit, whom he asked, What his Dog was good for? The Charletan answered, That the modern world, being become sensual, he gathered company together to hear him, with this his Dog which could shew tricks. If it be so ( said *Apollo* ) this your occupation seems to me to be much like to the catching of birds; for you with your prating, play the fowler's part who whistles: your Sope is the bait which is put upon the Bird-lime; your Dog, the Owl; those that hear you and believe you, the Guls, who leaving some feathers of small money in the bird-lime of your Merchandize, makes your Quarry good. But since you are unfortunately faln upon this place, where such as you are, are but little credited, and your commodities not like to go off, for that my *Literati* have no stains at all in their apparel, do me and my *Veruosi* the pleasure to see your Dog play: The Charletan obeyed, and made his Dog, which was singularly well taught, shew many tricks, which it did so handsomly, and with such understanding, obeying whatsoever his Master bad him do, as he seemed to have humane sense. The graver sort of the Senate wondered very much to see *Apollo* waste the time, appointed for businesses of such weight, in looking upon such trivial pleasure; especially since his Majesty seemed to be much delighted with the Dog's tricks, which continued a good while: But their wonder turned soon into admiration, when *Apollo*, whose propertie it is to extract excellent documents, and useful precepts, even out of the vilest things that he looks upon, cried out, Oh the glory of Knowledge, ! Oh the great felicitie of my Illustrious Vertues! the only rich Patrimony of mankind: O my dearly beloved *Literati*, rejoyce with me, and cheer up your hearts, since now you see with your eyes, the great power of Knowledge, the worth of Science: when a little knowledge which a man hath been able to teach a Dog, is sufficient not only to make both him and his Master live plentifully; but to cause him to enjoy the greatest content which can befall a large soul, of seeing the world, and getting good gain thereby: and yet there be some who value them not; who despise them, & persecute them, as being prejudicial.

The Mountebank being liberally rewarded, and dismiss by order from *Apollo*, a *Vertu so* appeared before his Majesty, who whilst he lived in the world, by reason of his pleasant pregnant wit, and his graceful comportment, having been the delight of the Roman Court, was by all men known to be that *Baldò Cataneo*, who was so admired by the *Veruosi* of that Court, for his pleasant witty conceits, and his gravity in more serious affairs, both in Prose and Verse, as he deserved the munificent *Allassandro Peretti*, Cardinal *Montalto*, for his liberal *Micenas*. This Poet presented *Apollo* with the first Canto's of his *Argonautica*, a Poem composed by him in eight lined Stanzas; and bitterly bewailing his misfortune in dying in the flower of his age, said; His death, was for no other cause displeasing to him, save only that he must now lay before his Majesties feet, that immature fruit of his brain, which if he had

lived longer, he hoped would by increase of years have been so much perfected, as it would have been more than meanly pleasing to the *Literati*: which calamity was the reason why for his small desert, and by reason of the misfortune of this Poem, he now desired that Immortality unto his name, of meer grace and favour, which he had hoped to have been able to have challenged of right and justice. *Apollo* with great humanity, both in words and gesture, answered *Cataneo*, That both himselfe, and all the *Vertuosi* of *Parnassus* were very sensible of his immature death, but bad him comfort himself in the benign Laws of *Parnassus*, since thereby for the better incouragement of his *Literati*, the good mind, and vertuous intention of his beloved Poets being had in more regard, than the quality of the compositions which they brought to *Parnassus*, they gave with the same liberality the reward of intire Immortality, to Poems which were but begun by the pregnant brain of the *Literati*, and which were interrupted, not by lasinefs, but by death; as if they had been brought to their full perfection.

Thus was Immortality favorably decreed to the Name and Writings of *Baldo Cataneo*, who being with wonted solemnity, placed by the Masters of the Pegaean Ceremonies, amongst the demi-Gods who enjoy the signal Prerogative of Immortality to their Names and Fames; a *Literato* appeared in the Royal Audience, who by his Gown, after the Grecian fashion, and by the evident signe of his Beard, was known by the greatest Part of the Senate, for that famous *Timotheo Greco*, who having gaged his Beard about the dispute of a syllable, with *Frafcisco Filelfo*, that famous Poet of *Marcha*, it was by the severe Victor cut off; whereupon all the spectators began again to laugh, and greatly to wonder, how *Timotheo*, who had never been very wise, had, so much to his prejudice, dared to present himself in that place, to demand a Residence in *Parnassus*, which is only granted to the *Literati* of highest esteem. Yet *Timotheo*, spake boldly thus to *Apollo*: I may truly say, I have been rather a lover of Learning, than that by my perpetual study I may have deserved the name of a perfect *Literato*, though I come empty-handed before your Majesty, and I dare demand a place in *Parnassus* amongst your *Literati*; yet I hope I shall not part from your Royal presence, without receiving some favour from that your immense benignity, which doth largely reward the bare intense desire which men have of knowledg. *Timotheo* was upon his knees (as the custom is) whilst he made this his Petition to *Apollo*, when (a thing that was never at any time before observed to be done to any personage how eminent soever!) his Majesty beckned to him to stand up, and bad him be covered: And then commanded, that according to the custom, the Senate should give their suffrages touching *Timotheus's* admittance: The *Literati*, who had but an ill opinion of *Timotheo*, and therefore were sorry to see him enter the Court, firmly believed, that by the extraordinary favour done to one whom *Filelfo* had so affronted, his Majesty would try the stedfastness of his Senators opinions in giving their Votes; and whether they would be diverted by his extraordinary usage towards any whosoever: Wherefore they did not only all of them joyntly give him the repulse, but many of them shewing themselves more zealous of the Glory of *Parnassus* than they needed, said freely, that the great affront put by *Filelfo* upon *Timotheo*, did not only mark him out to every one for an ignorant person, but for a great babler, a thing which his Majestie and the whole Senate did much detest. You my faithful *Literati* (answered *Apollo*) have given a very ill Judgement of this my *Vertuoso*, one, than whom (and let not this be offensive to any one) mine eyes never beheld a more glorious personage, and to whom the glory of eternal Fame, with all the most priviledged prerogatives, ought rather to be given. O how signal, how immense, how praise-worthy was the glory which thou (my dear *Timotheo*) didst get in the loss of the wager which thou didst lay with *Filelfo*! how much ought it to be commended, admired,  
and

and rewarded by me, and by these my *Literati*, more than all the actions ever done by any whoever thirsted after glory. Thou art he alone, who to this day hast known how, by keeping constant to thy Oath made, and by making good thy word, to purchase that Crown of glory of maintaining promise both to God and man, which most commonly is so abusively measured by the compass of Interest, both by Princes and private men, as there can no so strict form of Oath be found, no faith whereby to bind men, from which they cannot tell how to acquit themselves; not only by a thousand evasions, but even by effronted impiety. Thine then, *Timotheo*, be the chief and most honourable place of this my Senate; and let all men learn by the glory which I this day adjudge thee worthy of, that men win so much honour by constantly keeping their word when it is once given, yea though it be prejudicial to their own affairs; as Glory is by all men esteemed beyond comparison, greater than the love of any thing that is earthly.

This was the end of fortunate *Timotheus* his business, when *Ferdinando* of *Aragon*, the Catholick King of *Spain*, appeared with great gravity in the Court, and attended by a great many Lords; who complained grievously, that it being a hundred years since he had earnestly prest, to be admitted into *Parnassus*, he could never obtain his desire; and that it was not only he alone, but even all those that knew him, that thought it a great injury done him, to be denied that abode, which was easily granted to many that were inferior to him, both in merit and State. *Apollo* answered King *Ferdinando*, That is was the ancient custom of *Parnassus*, that Princes who desired to be admitted into his State, should be chosen by the Votes of the *Literati* of their own Nation; as those who knew best their Kings defects, and that he would by no means break those orders which by so long a concurrence of time had still proved good; and then, his Majesty having commanded that they should again go to their Votes, he in a grave manner minded the Nation of *Aragon*; how straightly she was bound both to God and Man, to weigh the merits of her Kings, with the ballance of a soul free from all passion: The Votes being given, they were all found to be negative; for which reiterated injury, *Ferdinando* being highly incensed, Sir, said he; Can then such a King as I, be so ill dealt withall, and scorned by his ungrateful Nation, without being able to receive remedy for such injustice, for so manifest injury from *Apollo's* self? What other nation, either in antient or modern time, is there in all the world, which ought to acknowledg it self more obliged unto its Prince, than is *Aragon* to me its King, and so great Benefactor? who from that obscurity of fame which every one knows she was in, have made her to be held in high esteem by all the Nations of the earth, by the glorious union which I made between the powerfull Kingdom of *Castile* and her, by Queen *Isabel's* Marriage. Whilst King *Ferdinando* with strange alterations of mind, said these things, it was observed that some of the chief *Aragon-Senators* shook their heads; which he, taking to be done to his yet greater disgrace, grew so incensed, as *Apollo* observing it, to avoid some foul inconvenience which might ensue thereupon, made him aware of his great error, which, blinded with passion, he committed in that his Cause; telling him, That Princes did then make their Nations great and powerful when they united them to an inferior Nation (as the Kings of *France* had don by the important acquisition of *Britany*) and not to a more numerous and potent Kingdom. For in the first case, by aggrandizing her Empire, men made their Nation Mistresses; whereas in the other, by lessening her Dominion, they made her Slave.

Whilst King *Ferdinando* departed the Audience, no waies appeased by this his Majesties wise answer; to the great admiration of the whole Colledge, a Sparrow-hawk came flying into the Court, and lighting upon the publick Chair, infused wonder into all the Spectators; who took it for some prodigious thing, which signified some great matter. And the Souldiers of the Guard running



to drive her out of the Pavillion, his Majestic commanded them to let her alone. Then the Roman Augurs or Southlayers rose up, and desired *Apollo* that they might interpret that Augury; *Apollo* laugh't at the request of those vain men, and told them, that Futurities were so hidden by the immortal God, from men, as he was a meer fool who pretended he could foretell them by the flying of birds, or any such like thing which happened by chance; and that if they would make use of their Art of Augury, by their ordinary interested ends of making ignorant men more obedient and ready in the execution of such things as they desired, shewing them that the will of God concurred with mans command; they should know that *Parnassus* was no aboad, for such fools as could be whirld about by the holy and sacred pretences of malicious interested men. *Apollo* having said these things, and great silence ensuing thereupon, the Hawk spake thus: That, Vertue, which is thought to be only peculiar to Man, is not only known by other Animals, but loved by them, and greedily imbraced, is clearly proved by the aptness which is seen in birds, to learn several tunes which they hear sung by others, and by their learning to speak like man; by the corveting and dancing of four-footed beasts, and by other things which they see, or are taught, the which they do as gracefully imitate, as they do easily learn. This truth (most glorious Prince of the Planets) is sufficient to make the wonder cease in all those that hear me, why I, a savage bird, who live by rapine, and am therefore thought to have a cruel heart, and to be fiercely minded, should desire the so happy and blessed aboad of *Parnassus*. To adorn the soul with vertue, the desire of good conversation is not only infused by God into men, who are indued with an understanding able to know all things, but into all sorts and conditions of Creatures: And since I very well know that those are only admitted into *Parnassus*, who by their words and acts, either have taught, or are able to teach holy precepts, good doctrine, and vertuous things; I certainly may with much reason pretend to be thought very worthy to live in these fortunate habitations. I know that all these glorious *Literati* will grant me, that mans subsistence, that the good beginnings, better progress, and best end of all vertuous life depends upon the education which parents give their Children; this as necessary, as badly known, Science of breeding up children well, is notwithstanding very ill practised by men, but very well known by the instinct of nature to brute animals: I, if it may stand with your Majesties approbation, am come to instruct in *Parnassus*; listen therefore, Gentlemen, and admire; Amongst us birds there is no more immense love than that which children bear to their fathers: but I find mans ignorance to be so gross, that amongst them the greatest enemies which children have, are their fathers: For the unbowel'd love which they bear unto them, is more prejudicial to them, than is their enemies implacable hatred. Love even to ones own children, hath its bounds and limits, which those who exceed, occasion ruin to their Children; and that you may judge of other animals, by the example which I shall shew you of us birds. That we do so affectionately love our young ones, as to feed them upon urgent necessity with flesh torn out of our own breasts, is not our utmost charity to them; but we do notwithstanding (as men unfortunately do) love them when they are old: but by the wise instinct of nature, only so long as they must necessarily be fed by us; for when we find their claws begin to grow sharp, and their wings strong, the first fit for prey, the other for flying, we use the last and most perfect bounds of charity in not loving them any longer; not for that that paternal affection which lives in fathers even after their childrens death, ceaseth to be amongst birds, but because that infinite affection of parents to do what is best and most convenient for their children, requires it should be so. The love of Fathers to their children is not only useful, but necessary; but only so long as they are not able of themselves to get their living: and harmful, and directly pernicious, if they assist them

when

when they are able by their own labours and industrie to live plentifully of themselves: For, certainly mens Children would be very industrious, if their Parents would only love them till that time which God hath prefixt unto us; and that they would do like me, who, when I see my young ones can fly currantly, I shew them hedges full of Sparrows, that they may live plentifully: So men, when their Children are become men like themselves, should shew them Princes Courts, and chief Metropolitan Cities, wherein much busines is transacted; to the end that they might maintain themselves not like idle and unuseful lumps of flesh buried in sloathfulness, and total ignorance, but by their own vertuous industrie. *Apollo* having heard so necessarie a Lesson for men, after having highly praised the Sparrow-Hawk, and deputed to it a safe and honourable place in *Parnassus*, he said; Now at last, my beloved *Vertuosi*, we find clearly, that the immortal God having infused full and perfect Wisdom into Brute-beasts, for what concerns their preservation and propagation; the true Philosophie which makes men wise, and to which, by continual studie and speculation they ought to attend, is, to observe their natural Instincts, and diligently to practise them in what concerns themselves; for, so they might lead their lives happily, not by the capriciousness of several Sects of Philosophers, so far differing in opinion amongst themselves, but by living according to holy and prudent natural Precepts; and, as it would be a foul disorder, if Birds and other brute Animals should feed their Children till they grow old in their Nests and Dens; so, it must be confest, that Parents do very ill, who taking more care how to accumulate Wealth & Riches for their Children, than to leave them the precious and always permanent patrimony of Learning, which Fire cannot consume, Deluges devour, nor Tyrants take away, in stead of breeding up men that may be useful for their own Families, and serviceable to their Countries, and to the World, do most unfortunately breed up unuseful and vitious lumps of flesh, who not knowing wherein else to spend their lives, girting their swords about them, that to the end that they may appear true Gentlemen, imitate those unfortunate Pismires, who are then sure to fall into Rain, when they put on wings. For, it is evident that those great Patrimonies which are got by Learning, are ruined by the use of Arms.

Thus said *Apollo*, when the famous *Philip Commynes*, Lord of *Argenton*, appeared before his Majestie, and shewed his Memorials to the Senate of *Literati*; and then desired, that, together with their Author, they might be consecrated to Immortalitie. When *Argenton* had made his demand, *Apollo* commanded *Titus Livius*, Prince of the Colledge of History, to give his opinion upon *Argenton's* Memorials; who said, he saw no reason why that French Lord should desire that his Writings should be placed amongst the Learned Labours of Historians, which were preserved in the Delphick Library; since there was in them no gravitie of style, no strength of Eloquence, no good contexture of Times, no frequent Sentences, no Orations, nor any other thing worthy an indifferent Historian: But, that he having woven these his Memorials according to the vain fantastick way of Romance, in sundry Chapters, wherein are handled the weightie matters of Fact, between the two glorious and potent Princes, *Lewis* the twelfth, King of *France*, and *Charles* Duke of *Burgundy*, the first known by all men to be Wise, the other Valiant, he thought him fitter to be placed amongst the Writers of Romances, than in the Historical Classis. *Apollo* was so little satisfied with this Relation of *Livy*, as not without some commotion of mind, he answered; *Livy*, those requisites, which as I perceive by your Relation, you think ought first to be had in consideration in a perfect Historian, are those which I think ought to be considered last in my *Vertuosi*. Historie is meat not only well seasoned, to please the curious palate, but substantially and magnificently served in to please the Soul; and therefore more respect is to be had therein to profit, than to pleasure: And, you are very much deceived if you believe, that to the study of History it be requisite to have a neat polite phrase, either

either in Latine, Greek, French, or Italian : The sole end of so honourable a study, is, to come by that Wisdom, which is only drunk in by the reading of past Affairs. And though I highly commend your stately Style, and *Cæsars* so polished speaking, yet I would have you know, that those things which you hold the first, are the last in a perfect Historian. Truth is the Soul of History, which makes it long-liv'd, and well esteemed of amongst men, as also the knowledge how to explain the deep Counsels, most secret thoughts of Princes, all the cunning Intrigues used in times of Peace and War, in the Government of their States ; which though they be written in poor Law-Latine, affords such content to vertuous minds, as doth eternize his Writings, who hath wit enough to weave such Histories. And amongst these I esteem judicious *Commynes* the chief, and do not only think him very worthy a place in *Parnassus*, but command that the first place amongst French Historians be assigned to him.

It grew now very late, and *Apollo* having taken great pains in listning to the reading of so many Writings, and hearing so many requests, was very weary ; when *Berni*, *Manro*, *Molza*, and other pleasant and jovial Poets, to make his Majestie merry, brought a Poet into the Court, so sordidly apparrelled ; with his Cloaths all tattered, and smelling of smoak, as he was not unlike a Chimney-sweeper : This man having moved great laughter in the Senate, came before *Apollo*, to whom with a rude discomposed reverence, he presented a very greasie Poem. His Majestie asked him, who he was ? who answered, That he was the Author of the famous Poem, *Di Brvo d'Antona*. *Apollo* seemed then to have heard of him, and told him, That he was the *Aristo* of Ballad-Makers ; *Apollo* listned then so attentively to one whole *Canto* of that Poem, scowling sometimes, as he made all men wonder that his Majestie could so much as cast an eye upon so foolish a thing. *Apollo*, who observed his *Literati's* amazement, said, That he much admired that Writer, whom they so much scorned and laught at, since knowing so little, he had the courage to write so much. A thing which might make many of them blush, who knowing much, had writ little : And that the excuse made by many was very naught, and altogether unbecoming a *Vertuoso* ; That there was no more need of writing Verses, since Princely *Virgil* had writ ; That matters of Physick being treated on by *Hippocrates* and *Galen*, ought not be toucht upon by any others ; And that he spent his time in vain, in writing about the Mathematicks, who had well considered *Euclid's* Writings ; for, there was no Book which had not somewhat of good in it ; And, that Conceits and Doctrines were found in many Latine Poets, in more Writers of Physick, and in some Authors of the Mathematicks, which did not only equal, but exceed any in *Virgil*, *Hippocrates*, or *Euclid* ; and that he hated some Wits, who having Noble Talents in several Sciences, able to eternize their Names, did cloak their sloathfulness, and hatred of Writing with the name of modestie.

But when *Apollo* gave order to *Platina* to take that greasie Poet into his Pasterie to make him clean, to the wonder of all men ; all the Bells of *Parnassus* were heard to sound an Alarm, and presently after *Mutio Justinopolitano* came out of breath into the Court, and brought the dreadful news, That the Monarchies and Commonwealths of all the World being fallen at odds, a bloody Battail was likely to ensue, unless some speedy remedy were found out. *Apollo*, though at the very instant hearing of this so sodain chance, he was able of himself to put on a resolution worthy of his own Wisdom ; yet in a business of such danger, he would hear the opinion of his Council of State, though tumultuarily given. And though most were for quenching the sparkles of so dangerous a Fire, with the usual guards of the Palace, with two Legions of Satyirical Poets, and with the Pretorian Lyrick Souldiers ; and that his Majesties Royal Person should be reserved for a more urgent Remedy, when all other hopes failed : yet *Tacitus* his sole opinion prevailed with *Apollo*, who resolutely



solutely said, *Ire ipsum, & opponere Majestatem Imperatoriam debuisset, cessare ubi Principem longa experientia, eundemque severitatis, & munificentiæ summum videret.* Tacit. lib. 2. Annal.

Wherefore *Apollo* marched speedily toward *Parnassus*, where the ordinarie Guards of Provincial Poets, and the Companie of Curiallers of Italian *Literati*, who were in all haste sent before, found not only the chief Streets chained up, and the *Foro Massimo* secured with good *Corps du Guard*, but the Habitations of all the Monarchies and Commonwealths well fortified, and furnished with armed men; and the Monarchs, as well as the Consuls, Dukes, Standard-bearers, Burgomasters, and other Chieftains of Commonwealths, were even then with their Pikes couched, ready to fall on: when the Princes and Commonwealths hearing of his Majesties approach, bore such reverence to his Royal Presence, as throwing their Weapons on the ground, greatly fearing to be seen and known, they fell flat down: Which made every one see how much the presence of a Prince who is well beloved & feared by his people, prevails with his Subjects in such and other like cases of urgent danger. The Tumults being thus quieted, as soon as *Apollo* came to his own Palace, he sent for all the Monarchies and Commonwealths that were resident in *Parnassus*; and all of them readily appearing, he bade the Consul *Marcus Marcellus* acquaint him with the true Reason of those Tumults. The Consul said, That at a certain Meeting, wherein were many Monarchs, Roman Consuls, Dukes of *Venice*, Florentine *Consalonieri*, and Dutch Burgomasters, it fell into discourse, Whether Monarchies or Republicques were the better Government? that *Philippo Maria Visconti*, Duke of *Milan*, had the boldness to say, That all Republicques, especially Aristocracies, were insufferable Governments of many Tyrants; that the Illustrious Dukes of *Venice*, as those that enjoy the perfectest Aristocracie that ever was, having given him the Lye, all Monarchies and Commonwealths, being concerned in common by this difference, were, as his Majestie might see, fallen together by the ears. *Apollo* was the more displeased hereat, for that by an Edict of his publisht long ago, he had commanded upon pain of grievous punishment, that this so ancient Question, and which had been so often discuss'd by the *Literati*, should be no more disputed; but, that every one should rest content with his present condition. Then turning to Duke *Philip*, who was the sole Author of this disturbance, he said, That having spoken too inconsiderately of Aristocracies, he ought to know, that well-governed States were discerned from such as were Tyrannical, by their peaceable and long Life; for, Tyrannical Governments being always full of Conspiracies of the Nobles, and of the Commonalties Rebellions, lasted but a while; and that it might easily be seen what satisfaction the people of *Venice* enjoyed, by the long time that that flourishing Commonwealth had lived, and by the continual peace that she had enjoyed at home: And that to make this Truth appear the more plain to all the Monarchies that were there present, he would put them in mind of a business which had lately fallen out in *Venice*, whereby every one might see with what, and with how much modest Liberty people did live in that well-governed Commonwealth; For, *Vettore Calergi*, a Noble Venetian, having left behind him one only Daughter, with the rich Portion of half a Million of Crowns; yet the Marriage of this so rich Maid was so modestly endeavoured by the Venetian Nobility, as her Mother might quietly marry her to whom she liked best; who wisely chose *Vicensio Gremani*, a Noble Venetian, and next akin to her Daughter, for her Daughters Husband. Now tell me ingenuously, *Philip*, what would have become of this young Maid, if such a thing had happened in one of your Monarchies? To answer your Majestie (said the Duke) with that ingenuity of Soul, and liberty of Language as becomes this place, doubtlesly if such a thing had happened in any Monarchy, such designs would have been had upon so rich a Dowry, well befitting any Queen, as with much violence (covered over notwithstanding with the cloak of Charity towards the young Maid)

they

they would have imprisoned the Mother, shut the young Maid up into some Monastery, or other place, only to enrich some of their Favourites with this great Dowry; for, more than three or four such things as this, hath been done in the like case, both in *Italy* and elsewhere in my time, and formerly, well worthy to be joyned to the Letters of *Phalaris* of *Agrigentum*.

### The XV. ADVERTISEMENT.

*At a publick Meeting, Force (contrary to the custom of the Plebeian Court) pretending to take place of Reputation: That beautiful Lady, with excellent resolution, finds a remedy for her reputation, which was in great hazzard.*

IT is very well known in *Parnassus*, that in all publick Meetings, Reputation hath always had the precedency of Force, and taken the right hand. But, it happened the last morning when *Apollo* made his solemn entry into *Leo*, Force had the insolency (wherewith he is always accompanied) to contend for place with Reputation; who, had she not been able by her excellent dexterity to overcome so dangerous a rub, had certainly received some notable affront; yet was she very much distasted at that her enemies petulancie used toward her. Wherefore the *Virtuosi*, who were wholly devoted to that most excellent Princess, encouraged her, and exhorted her, by no means to endure the insolencie of that rash fellow; and bade her moreover remember, that she was the right hand of all Potentates, and the only Instrument wherewith Princes did rule and sway the World; That therefore she should take heart, and resolve to buckle with that hair-brain'd Companion, whom she would so bear down with the Majestie of her countenance, at the very first encounter; that (as it had happened a thousand times) she would easily throw him down at her feet. The Lady Reputation answered those her beloved *Virtuosi*, who so encouraged her, with much meekness and civility, That she greatly cherished their good will, but that she could neither praise nor follow their advice; wishing them to remember, that her whole Power, Authoritie, and Greatness, being grounded only upon mens opinions, which was so uncertain and various, and not upon the strength of armed men, nor upon the security of inexpugnable Citadels, she must in this her adversity, proceed with great circumspections, and admirable dexterity: And that there was a great disparity between her and Force, who though once discomfited, might easily recover; and the second Battail be made with greater strength, which would be the more dangerous for her, for that her enemy would to his former violence, add disdain and shame for the first discomfiture; but, that if it should so fall out, that she should not with the sole Majestie of her Person, and Authority of Aspect, bear her enemy to the ground, or worst her enemy at the very first encounter; like an Elephant which falling to the ground, cannot get up again; she should be wholly robb'd of all her greatness, which purchast her the reputation which she had amongst men: Which considerations were the more necessary for her, for that she had found nothing to be more dangerous to her, than to go about to maintain that Authority and Reputation in strength and vigor, by force of Arms, which was only grounded upon Opinion: but, that she would provide for the indemnitie of her Authoritie, by her usual Remedies, and would encounter Force with her usual Arms, and would be sure to overcome him. Then she added, that Force used those extraordinary tearms of insolencie against her, not because his own power was increased, but for that by reason of some private disorders of her own, he found her not to have that Grace and Majestie which she had wont, nor to be had in such veneration by men, as formerly.

Having

Having said this, The Lady-Reputation departed, and withdrew her self to her Chamber, from whence she was not seen to stir forth for the space of some moneths; but with great severity studied her amendment, banishing all private interrests for ever, clearly finding that her credit was much lessened, for having given her self too much over unto them. In the next place she wholly busied her self in sweeping with the besom of severe Reformation, all fordid baseness out of her house, from whence she also extirpated Avarice, over-much Ambition, and all other private, dishonest, and scandalous passions. This Princess having thus corrected her private disorders, upon a certain morning when she was to be present at some publick Action, she adorned her self with purity of Soul, Sinceritie of Heart, Liberalitie, and with other her choicest Vertues; and taking upon her the Noble Mantle of immense Love to deserving persons, and of publick Charitie, she appeared with such Majestie at the place where she was expected by the other Illustrious Vertues, and purchast such veneration and respect from the lookers on, as even Force himself (so great was the devotion which that sight wrought in him) was seen to tremble, and upon that occasion did not only give her the precedencie of the right hand; but begg'd it as a high Prerogative, that he might at that Solemnitie carry up her Train.

## THE XVI. ADVERTISEMENT.

*Giovan Francisco Pico, Count of Mirandola, that he might the more quietly attend his studies, entreats Monsignor Dino da Mugello, Auditor of the Exchequer in Parnassus, that the Reformers, by reason of the too great noise which they alwayes make in their profession, may be removed further from his neighbourhood; and is not heard in his desire.*

THE Contentions, which now are greater than ever, and more obstinate between the two chief Lights of Philosophie, Aristotle and Plato, having produced the two mighty Sects of Platonicks and Peripateticks in Parnassus, which fill the Colledge of Literati with troublesome Disputes, and dangerous Controversies; Apollo, who joyes in nothing more than in the peace and quiet of his Verisist, employed Giovan Francisco Pico, Count of Mirandola, and Lord of Concord, many moneths ago, in according so important Controversies; who, he hears, hath laboured so much therein, as that the business is already brought to some good accommodation. But such a business requiring very much quiet, Pico is much molested by the House of the Reformers, which is next to his Apartment; for by the continual great noise which they make, in beating Water with Morter, they do much annoy him; wherefore Pico came yester day before Dino da Mugello, Auditor of the Exchequer in Parnassus, and desired that he might enjoy the priviledge of Scholars, in having all noysom Occupations removed from his neighbourhood. The Reformers answered Dino, That there being no proportion to be held between their reforming the ignorant, who were drowned in the dirt of so many Corruptions, and the agreeing the frivolous Controversies of Philosophers, they ought not to be any waies incommodated; and that it was known to all men, that Princes wrought strange effects in their States, only by keeping the House of Reformation open. Mirandola reply'd That he did not only much marvel, but was scandalized at the Reformers foolish pretension, the vaine of whose employment was easily known, in that their long endeavours had produced just nothing but infinite noise. Dino said then again with much freedom, that there was nothing more necessary,



nor of greater consequence in any whatsoever State, than that the House of Reformation should still be kept open, and should make a noise, for very great was the good that redounded thereby; but that all men had not judgement enough to discern it: For, Reformation was not introduced by wise Princes in their States to do the World good, and to make men vertuous, but that it might serve for a Curb and Rampire against abuses, and to keep them from growing so powerful, as that in a few years they might over-run the whole World: Moreover, it wrought the excellent effect of keeping a Prince continually in Reputation with his Subjects, by shewing them that he had a careful eye to the general good; for men are as well contented with their Princes good-will, as with the good effects which they see proceeds from thence: A thing so true, as the greatest error which could be committed by any that rule, was to let men see, by their leaving the Reins loose to all corruption and abuses, they cared not how the World went.

### The XVII. ADVERTISEMENT.

*Tacitus being excluded from out the most famous Commonwealths of Europe, makes a grievous complaint to Apollo; and is by them with much honour received again, and much made of.*

**T**Hough the most Excellent *Caius Cornelius Tacitus* be esteemed the Oracle for Policy in this Court of *Parnassus*, and therefore is highly reputed by the greatest Monarchs of *Europe*, yet *Envie* being always a capital Enemy to Vertue, some malicious people by their continual ill Offices, have rendered this so Illustrious Personage, so hateful to most of the chafest Commonwealths that reside in this State, as some few days ago they joyntly forbade him their houses. Inasmuch, as the very Venetian Liberty, which professeth exact chastity before all others, and is farthest from suspicion, shut her door upon him the other day; for, these chaste Princesses think it stands not with their Honour to converse with him who is held by men to be the only Architect of Tyranny. *Tacitus* soon resented this so signal affront, both in Words and Writing, not only with all the Republicques that are resident in this State, but even with *Apollo's* self, to whom, with great commotion of mind, he grievously complained, that he had been most wickedly assassinated by his ancient ill-willers, and that in very deed, the Ancient and Modern Republicques were not more obliged to *Plato*, *Aristotle*, *Lycurgus*, or to any other Legislator, or Institutor of living Free, than to him, if his Annals and Histories were examined, and well considered by Learned Men, not over-biassed with passion.

These complaints took deep rooting in the minds of these famous *Literato's*, who, not too much to distaste so excellent a Writer, and that they might be sure not to prejudice their own peculiar Interests, resolved to meet together in the Temple of Concord, to the end that they might joyntly resolve, whether it stood with their Reputation to hold Domestick conversation with *Tacitus*. And after long Dispute, they all agreed, That the familiar acquaintance of so Politick, and so Wise a Writer, was more requisite for Commonwealths, than for Monarchies; for, they had clearly found, that *Tacitus* his end in writing *Tiberius* his Life, was not (as many who understood little of State-affairs had given out) to form the Type of a Tyrannical Government; but that that excellent Writer, by his so particular Narration of

of the enormous cruelties, not only of inhumane *Tiberius*, but of *Caligula*, *Claudius*, *Nero*, and of the other most cruel Tyrants which were Emperours since, used against the Roman Nobility, had no other intention, than to let the Senators of Commonwealths see, into what deplorable calamities they run, when preferring the hatred of their private passions, and their own self-interests before the publick good, they suffer the precious Jewel of their Countries Liberty, which they ought so diligently to keep and preserve, to be stollen away from them by cruel Tyrants. For, it being a Precept exactly practised by Tyrants, wholly to extirpate the Nobility which formerly bore any sway, that so they themselves might reign securely; the inhumanity of *Tiberius*, and other such as he, who succeeded him in the Roman Empire, was not used by them out of any thirst they had after humane blood, but out of meer Politick necessity, and Tyrannical prudence.

### The XVIII. ADVERTISEMENT.

*The blind man of Forli, that famous Italian Mountebank, being, to the wonder of all the Senate of Vertuosi, admitted by Apollo into Parnassus, is by his Majesty put upon an employment of importance.*

**C**Hristofano de Sordi, called the blind man of Forli, a famous Italian Mountebank, him to whom it is said, That the Illustrious *Euterpe* gave the fluent vein of singing Verses *ex tempore*, in *guiderdon*, for a Receipt which he gave her, wherewith to make her Hair yellow; hath these many years been standing at *Parnassus Gate*, where he hath still been troublesome to *Apollo*, sometimes by submiss prayers, sometimes by fervent pressures, and many times with importunate complaints; was so bold the last week (which caused much laughter in the *Literati*) to post up certain Papers in the chiefest places of *Parnassus*, wherein he divulged, That if there were any sprightly Wit amongst the Learned Poets, who durst contend with him in singing Verses *ex tempore* to his Harp, he challenged him to meet him in *Euterpe's* open Field, where he would make it evidently appear, that there was never a Poet in *Parnassus* of so flowing a vein as could hold up against the fluencie of his Verses sung *ex tempore*, or that was worthy to carry his Harp after him. *Apollo*, who had ever formerly laugh't at the fond pretensions of this unworthy fellow, did on Thursday last, of his own meer motion, in publick Senate decree Immortalitie to his Name; and commanded, that with the usual pomp of solemn attendance, he should be admitted into *Parnassus*, and brought into his presence. The next morning the Triumphant Gate of *Parnassus* was thrown open to the blind man of *Forli*, by which such *Vertuosi* enter, who by his Majesty are judged worthy the glorious abode in *Parnassus*; whereat the Learned Barons, the Prince-Poets, and all the Potentates of this Court did so rage, as just when he set his foot upon the threshold of the door, a great Monarch was heard to say, That *Parnassus* began now to be an abode for trivial Companions, since Mountebanks and Quacksalvers were admitted thereinto. These words being spoken somewhat aloud, were heard by the blind man; who presently asked his guide, Who that was that had spoken so ill of him? Be quiet, said the guide, take off your Hat, and, as it becomes you, make a low Leg to him that hath injured you; for it was the powerful King of *England*, *Henry the Eighth*. Then said the blind man boldly, Master *Henry*, If you will play *Orlando's* part, and choak me with your Bravado's, get you back to *England*, for we are all equal in *Parnassus*; and if Mountebanks be not worthy of *Parnassus*, I wonder how you came thither,

ther, who very well know with what Ballads you cheated the English. King Harry grew highly incensed at so sharp an answer, and would have taken the blind man by the Beard, which was very long, and would have pull'd it off; but he withheld himself when he considered better, how unwise men of Honour are, when they contend with such as have no Honour to lose. As soon then as the blind man was come before Apollo, he bade his guide give him his Harp, and then desired his Majesty that he would favour him with a Theme; whereupon (to the tecth of all hide-bound Poets, who are half a year in squeezing out a woful Sonnet) he offered himself to sing a hundred *Ode's ex tempore*: Apollo laugh'd at the blind man, who did pretend to give satisfaction, with his silly *ex tempore* Verses, in that place where the best Poets, with their well-fil'd, and long-studied Verses, could scarcely do it; and said unto him, I did not admit you into this place, for any pleasure I take in your Verses sung *ex tempore*, but only that you may teach my *Literati*, in a publick School, which shall be assigned you, the Important Art of Walking Well and Safely. Gioralomo Morone, Secretarie to Sforzo, Duke of Milan, when he heard that blind men were to teach such as could see, how to Walk; broke forth into loud laughter; to whom Apollo, without any manner of alteration, said moreover; I bear with this your wonder, which by the astonishment which I see in the faces of these my *Literati*, is common to many: But know, that the waies of this present Age, being so stonie, and full of bad passages, as you all find them to be, blind men who walk leasurely, leaning upon a guide, and with a staff in their hand, who raise their feet high, and grope their way as they go, are excellent good to teach those hastie Wits, those lively, inconsiderate, rash, and impatient Spirits, how to walk safely, who being impatient of all circumspection, do abhor considerate mature delay; and I am well pleased that you are not only an example of this Truth unto your self, but unto all others. Then turning to the blind man, he bade him take Morone by the hand, and that he should walk two hundred paces with him, which was done: And it fell out, that whilest the blind man and Morone were walking thus, the blind man found by his staff, wherewith he tried the way before him, that he was come to a bad passage; wherefore he held back Morone, and bade him (who was heedlessly walking over it) Stay: For, said he, Morone, we are come to a place where we may break our necks; lift your foot high, and let us be careful how we pass over this dangerous place: Try every place of it with your staff, as I do, and diligently measure the length, breadth, and depth of this hole, unless you will have us fall into it. Open the eyes of your Judgement, which is the true Lanthorn, which in darkest Times, and places of greatest danger, serves for the Sun. Morone punctually obeyed the blind man, and though with some trouble and expence of time, they at last overcame all hinderances, and past over the dangerous passage. Apollo then bade Morone turn back, and to consider well the dangerous hole, which, guided by a blind man, he had happily escaped; which when he had done, he run full of amazement and apprehension, and threw himself down before his Majesties feet, and humbly craving pardon for his having laugh'd, confest that by the guidance of a silly blind man, he had prosperously past over that deadly Ford of the fraudulent Marquess of Pescara, wherein himself, who was judged to be one of the best guides of all the Italian Princes, broke his neck.



THE XIX. ADVERTISEMENT.

*Luigi Alemanni having in an Elegant Oration set forth the Praises of the French Nation, repented that his action afterwards; and desired leave of Apollo, to make his Recantation, but was not permitted so to do.*

**L**uigi Alemanni, a Noble Florentine Poet, gave himself to hate the Spanisht Nation deadly, ever since his Country was overcome by the Forces of the Emperour *Charls* the Fifth; an action which would have purchast him much love amongst the Italians, had he not obscured this his glory, with the common ignorance of many Modern Italians, of not knowing how to hate the Spaniards, without declaring partialitie to the French, of whom *Alemanni* grew so enamoured; as, much to his Majesties admiration, he asked leave to make a publick Oration in Praise of them; a resolution which did not only redound to his own particular shame, but to the shame of all *Italy*; every one being scandalized that so famous a Florentine Poet should extoll the praise of that Nation, from whose sole Ambition *Italy* may justly acknowledge all her present slavery to proceed.

*Alemanni* made this his Oration, & did therein very much exaggerate the glory of the French Nation, terming it the overthrow of the famous Roman Liberty; only because it gave the Arms of Tyrannie into *Cæsars* hands, wherewith that ambitious man did afterwards slay the Libertie of his Countrey: He said, that the French had in their Wars perpetual Victorie in *Africa*, *Asia*, and *Europe*, and ruled with infinite glory. He styled the French Monarchie, the Triumphant Princeesse over the whole World, her Enemies scourge, and the only means and instrument of the yet remaining Libertie of *Italy*: He attested for Truth, That *France* was the most numerous Nation that was under the Sun; he said, it was rich, fruitful, well armed, united, strong, well peopled with such as were most devoted to their King; all which, he said were things requisite in a Kingdom, which will be held to be formidable and lasting. This Oration made *Alemanni* be followed by an infinite number of French; so as being made strangely much of, by many of the Barons of that Nation, he was easily perswaded to go into *France*, where he found that true, which his best Friends had taught him, that if he desired to love the French men, he should by all means shun going into *France*; for, he had not been twenty dayes in the French Court, when he was so used by those people, and so distasted at them, as he was forced to fly from *France*, as full of ill affection to it, as he went thither with ravishment; in so much as he presented himself the other day with a much imbittered mind before *Apollo*, and told him, That having in that his Oration very falsly exaggerated the Praise of the French Nation, to the end that Truth might prevail, he desired leave to make his Recantation; for, by the unfortunate experience which he had made of the French, he had found them to be so indiscreet, so furious, impertinent, and so fantastically humorous, and ingrateful beyond all humane Creatures, as that they were no less capital Enemies to the Italians, though they knew they had many there that sided with them, than they were to the English, Spaniards, Germans, Dutch, and all other forraign Nations.

To this *Apollo* readily answered him, That he did not only deny him the leave he had asked, but straitly charged to repeat the same Oration again in praise of the French; and that amongst the other singular vertues of that Warlike Nation, he should mention the infinite glory which they had won by appearing to be mortal Enemies to all forraign Nations. Which singular

vertue

vertue he said the Italians were so far from, as they were not ashamed to become the Apes of all the most barbarous parts of the World in their Discourse, Apparel, Feeding, and in all other their Actions: Inasmuch, as if the Jews did rule in any part of the Earth, it was to be believed, that to curry favour with that base Generation, many of them would not be ashamed to wear yellow Hats.

## The XX. ADVERTISEMENT.

*Corbulone having with much honour ended his prefixt time of Government in Pindo, a Patent to continue the same Jurisdiction for one year longer, is graciously sent him by Apollo, which he refuseth to accept of.*

**D** Omitio Corbulone having happily ended the first year of his Government of Pindo, Apollo, who was very well satisfied with him, sent his Letters Patents to continue in the same Government the next year; though Corbulone knew very well, that all the people of his Government did very much desire his continuance in Pindo, yet he had importuned Apollo to send one with all speed to succeed him in that place: And though he foresaw that Apollo would interpret his refusal sinisterly, yet he again desired to be changed; and had his request granted. Being returned to Parnassus, his Friends desired to know why he had refused to continue still in that employment, which many other great personages were ambitious of? Corbulone answered them, That he who would preserve his Body in health, and keep up his Reputation, must be so much master of himself, as to be able to rise from the Table with an Appetite; and to quit Governments when people seemed to be best satisfied with him: For Officers (though they were foolish and untoward) were alwaies adored by the people the first six moneths, well enough believed the second six moneths; but though they were good, they were hated the third six moneths; and at the end of two years the people grew sick of those that were best; not for any misdemerits of the Governour, but through the peoples too great curiosity, who as easily grow weary of good things, as they do of bad. That therefore that Servant or Officer of a Prince deserved to be esteemed wise, who having done some special good service to his Prince, could resolve to leave the Court, and leave his Master in love with him; and not to tarry till that unfortunate time, which will at last happen in all Courts, of being shamefully driven out of doors; either for some small fault, which is able to cancel any former merit, how great soever, or else for that not only private men, but Princes are subject to be glutted with the same conversation still, and do daily love new things, and take delight in growing worse.

## The XXI. ADVERTISEMENT.

*Sebastian Veneri, Duke of Venice, after his admittance into Parnassus, desires Apollo that he may have the precedency given him before Hereditary Kings and Monarchs; and obtains a favourable Decree from his Majesty.*

**T** Hough the Illustrious Prince, Sebastian Veneri, Duke of Venice, had a place allotted unto him in Parnassus by Apollo's extraordinarie favour, worthy the magnanimitie of so great a Prince, before he made this his desire unto him;

him; yet would he not appear in publick, before the Controversie was decided which was on foot, before his Majesties own Tribunal, To which of the three Collegues the glorie of the Naval Victory which he obtained at the *Scogli Corzolari* did of due belong: The which being afterwards decided by *Apollo*, in manner as shall be hereafter said; Prince *Veneri* made his publick solemn entrance on horseback, which was in this regard very remarkable, because none were suffered to honour, accompany, or serve this illustrious Duke at his Entrance, save Free-men, who were looked upon in *Parnassus* with envie, tenderly beloved, and honoured with such observance, as that they are deservedly called by all the *Vertuosi*, Princes of private persons. The whole Colledge of the *Vertuosi* were extraordinarily joy'd to see, what sublime degree *Veneri's* merit had brought a private man, and infinitely honoured the Immortal Venetian Commonwealth, which by having so largely rewarded the desert of one of her Senators, had thrown the Gate of Merit and Gallant Actions wide open; which many Monarchs either keep close shut, or else out of a capriccio, open it rather to unworthy, than to deserving men. It was afterwards observed for a very rare thing, that at the Princes entrance, the Grecians, who since the fall of their Empire, have lived in a perpetual melancholy, never taking joy in any thing; being now overjoy'd, were seen to dance and rejoyce upon this occasion, as if Prince *Veneri* had been one of their Nation; and that all the jollitie of that shew had belonged to them. Some said, that this was, because the Grecians being reduced into great calamitie, could not hope to be freed from their slavery by any other Potentate than by the State of *Venice*, at whose Victorie obtained by this Prince against the Tyrannical Ottoman Empire, they did rejoyce as if it had been an Act of their own: To boot, they were mightily gladdened to see the Duke of *Venice* wear the ancient stately Grecian Habit; as if it were a happie and secure Augurie, that the greatness of the Ancient Grecian Empire would be renewed in the Immortal Commonwealth of *Venice*, when God should be appeased in his just anger against the Schism of that Nation. Not long after this solemnitie, when all the Princes, together with the Senate of Poets, went in good order to visit the chief Temple of that State, to beg of God to stir up the hearts of Princes to be liberal towards the *Vertuosi*; Prince *Veneri*, who was placed by the Master of the Pegaean Ceremonies (according to the ancient Custom) amongst the rest of the Dukes of *Venice*, boldly said, That he ought of right to have precedencie before the greatest Hereditarie Kings and Monarchs of the World. The Masters of the Ceremonies did then humbly beseech *Veneri*, that he would be content with his accustomed place, and shun both giving and receiving great distastes in *Parnassus* by this hateful noveltie. *Veneri* answered resolutely, that common men observed Customs; such as he, would have what was just, who very well knowing what was their due, did not live according to past errors, but did correct them. Some great Princes laughed openly at this noveltie endeavoured by *Veneri*; but others who were of a more refined judgement, began through apprehension, to look pale, and were heard to say, that it belonged to fools to laugh at great mens pretensions, who being excellently well-nosed Spanniels, never wag their Tails till they be very near the Partridge: For, wise men thought, that were the business never so hard, it might be effected when it was taken in hand by such a one as Prince *Veneri*; and that it was to be considered, that so great a personage as he, would not set his rest of Reputation upon a Game, unless he were sure of five and fifty in his hand. When the Masters of the Ceremonies found *Veneri* to be so resolute, that they might prevent the scandal which they feared such a noveltie might occasion, halted to *Apollo*, and acquainted him with what had happened. His Majestie did not only not abhor Prince *Veneri's* pretension (as many thought he would have done) but, contrary to the opinion of most of the *Vertuosi* that were about him, did mightily admire it; and wondred very much that that singular  
man



man should find out an inconveniencie, which was not observed by as many Elective Princes as were in *Parnassus*. And because manifest danger of great scandal appeared to be in delay of resolution, and that the business required expedition, without citing the parties to appear, using the Plenipotentiary power which he hath over his *Literati*; he at the very instant decreed, That Prince *Veneri* should be placed according to his desire, above all Hereditarie Monarchs; and said, *Generari & nasci Principibus forinsum, nec ultra estimatur. Tacit. lib. 1. Hist.* That to be begotten or born of Princes, was chance, nor was it otherwise to be esteemed of; that it appeared not only to be high injustice, but infinite ignorance; that Hereditarie Monarchies, which without any precedent merit, fell to Princes only by blind Fortune, or by the Relation of Blood, should in his State, where Vertue was only had in consideration, be preferred before personages of Worth; who by their rare Vertue, and singular Merit, knew how to get a Principallitie in a well-regulated Election of worthy Electors.

## The XXII. ADVERTISEMENT.

*Apollo being greatly moved to compassion, by seeing a poor Souldier, who had lost both his Hands in the Wars, go a begging, doth sharply reprehend Princes for their ingratitude to Military men.*

THIS morning, as *Apollo* went out of doors, a Souldier who had lost both his Hands in the Wars, came before him, and begg'd an Almes: *Apollo* asked him, How he came to be so maimed; the Souldier answered, That whilest he was handling his Pike in a Battail, in the service of a great Prince, both his hands were shot off by a Cannon. *Apollo* commanded a liberal Almes to be given to the poor man, and bade some Princes who were by him, remove away that unfortunate Witness of their ingratitude, from the eyes of the World, that sad example of the miserable condition of Souldiers in these modern days: For it was a spectacle which did too much afflict the Soul of the *Virtuosi*, to see that miserable Souldier beg his bread, who had deserved from the Prince whom he had served, a rich Patrimoine, whereby to give that Almes to others, which he was now forced to beg for himself.

## The XXIII. ADVERTISEMENT.

*Apollo greatly compassionating the lamentable Shipwrack which his Vertuosi make in great Princes Courts, to secure their Navigation, commands some of the chief Literati of his State to make a Card whereby men may sail by Land.*

**A**pollo being every day more grieved than other, at the sad Shipwracks which many of his *Literati* do often make in the Courts of great Princes; who having loaded their Vessels (their Minds) with the sweat of Sciences, thereby to merit their Princes favour, are unfortunately lost upon the Sands of some hired lodging, drowned in the Whirl-pool of a shameful Hospital, and some times split upon the Rocks of beggerie and despair; the wealth of infinite vertues not being able to free them from so lamentable calamities

calamities, would by all means find out a remedy for so great evils, that his *Ver-  
tues* might make safe Navigation in all Courts, but particularly in that of *Rome*;  
which is placed in so dangerous a climate; & all this for the advantage of Learn-  
ing, which loseth much reputation, when men see how little they get thereby,  
who spend their whole life in obtaining it. Meditating therefore maturely with  
himself, that since *Portugal* Pilots, & those of *Biscay, England, Holland & Zelând*, by on-  
ly observing the Sun, Moon, & Stars, with a little stone in their hand, knew how to  
bridle the dreadful Ocean, which they so freely cut through into all parts, and at  
all seasons, as they had made road-waies all over it; why his *Vertues* by their pow-  
erful aids of Astronomy, Cosmography, Mathematicks, Meteors, & chiefly by their  
dexterous wits, sharpened by perpetual reading, could not invent as safe a Navi-  
gation by Land, as the Pilots of the aforesaid Nations had found out by Sea.

To secure therefore Land-Navigation (for as much as might be done by Learn-  
ing) *Apollo*, some months ago instituted a Committee of choise men in all Sciences,  
necessary for such a business, and made *Ptolemy*, that Prince of Cosmographers, the  
Chairman; to whom he gave *Aristotle* for his Companion in the Meteors, *Euclid*  
in the Mathematicks, *Guido Bonati* in the Astronomy, and to these he added Count  
*Baltazar* of *Cassiel*, one very much vers'd in the deep Court Oceans; and for the  
better carrying on of whatsoever was requisite to so weighty a business, his Ma-  
jesty gave order that the famous Carthaginian *Hanno*, *Palinurus*, *Columbus*, *il Cor-  
tise*, *Terrante*, *Magaglianes*, *Americo Vesputi*, *Vasco di Gama*, all of them being the  
chiefest Pilots that ever failed on the Seas, should be admitted into this Committee.

In the first place then (as was very fitting) an exquisite Card whereby to  
sail by Land, was made by *Ptolemy*, which, with singular skill, was thruck  
through with lines on all parts; and not only divers Learned Astralobes, but a  
new artificial Quadrant was invented, to learn the true elevation of Courtiers  
deserts, and the latitude and longitude of rewards with which their service  
ought to be acknowledged: 'Tis true, that *Guido Bonati* took very much pains  
to find out the true height of the Court of *Rome's* Pole; yet nor he, nor any  
other of the Committee, could ever by any Astralobe adjust the course of the  
Sun of any humorous Princes phantastical wit: but the genius of a Prince be-  
ing the true and safe North-Star, which Court-Marriners ought to observe in  
their Land-Navigation; these Gallant men did all of them much wonder,  
how a Star which was so certain for Navigation by Sea, was not only not firm  
and stable in Land-Navigation, but was continually carried about by the two  
contrary motions, of Interest, and Passion, whence such dangerous Court-diffi-  
culties and troubles doe arise, as do often occasion fowl shipwraks.

They discoverd greater difficulties in the motions of the wandring Stars  
(Princes Officers); for they were so far from being carried about, as they ought  
to be, by the *primum mobile* (their Princes service) as they were often seen to  
go retrograde thereunto: nay the Committee were past all expression amazed,  
when they by their observation found for certain, that the inferior heavens  
(the Officers) did by the course of their private passion and interest, often hur-  
ry about the aforesaid *primum mobile*; so as by reason of these accidents, the  
business grew so confused, as the Committee could never come at the perfect  
knowledg of the motions of so many spheres, as was necessary for those to do;  
who were to publish the certain and assured rules thereof. Their obstacles  
grew greater, when they came to score out the compass of winds, whose number  
they found not to be certain and bounded, as is seen in Navigation by Sea; but  
that they were little less than infinite: For, besides the four Master-Winds,  
the Princes Will, his childrens desires, the Authority of his Brethren, and other  
Princes of the blood, and the opinion of the Council, an infinite number of half-  
winds were discovered, Court-officers, Princes favorites, make-mirths, flatter-  
ers, and even Pandors, all of them so irregular, and upon some occasions so  
boisterous as they begot great difficulty in contriving the Compass: So as these  
Pilots thought the condition of Court-Navigators to be very miserable, who  
were to fit their Sails (their Wits) to such a multitude of winds. Yet for all these  
difficulties, these famous men were never disheartned, but buckled themselves clo-

fer to the business by how many the more flats, shoals, and quick-sands, *Scylla's* and *Charibda's*, vast Whirlpools of rivals, enviers, mal-contents, persecutors, and heteroclite spirits they found in the vast Ocean of the Court.

The Astralobes and Quadrants being made, and the Compass being brought to the greatest perfection that might be, the Committee thought to make trial: Wherefore eight spruce Courtiers were listed, all of them well provided of Patience (a necessary Bisket) for such as have courage enough to Plow the tempestuous Ocean of the Court. And whilst these were ready to hoist sail, and only staid for a favourable wind, there hapned a thing altogether incredible; for, a favourable North wind blowing, to which all the eight Courtiers suddenly spread abroad their Sails (their Hopes); the Sails of only one of them were seen to swell, and make a prosperous Voyage, whilst the rest of the Courtiers stirred not one whit from their place.

The Gentlemen of the Committee were strangely confused, when they found that in Land-Navigation, prosperous winds (the Princes favour) did not blow alike in all the sails of equally-deserving Courtiers. Much greater was the wonder, when the same prosperous wind returning to blow again; to the which some other Courtiers who were ready for their journey, displayed their sails; there was one who being without either mast or sail (without any merit) who stood idle in the haven, to learn before he put himself upon so dangerous a Navigation as Court-service; this man, I say, was by a blast of that prosperous wind, hurried from the haven of his quiet, carried into the high sea of employments, much above his capacity, & yet did make a happy voyage, got great riches and honors. A novelty which appeared so strange to these Pilots as *Magaghtanes* being astonished at so great a wonder, said; Gentlemen, I should never have imagined, there had been so great a difference between Sea-Navigation, and that of Land; and these extravagant passages which I see, makes me greatly doubt the good success of this our enterprise; but patience overcomes all difficulties, therefore let us proceed.

Then a Courtier that was a great *Vertuoso* displaid his sails (his faithful service) to a prosperous West wind (his Princes favour) and by his swollen sails (fair words from his Master) thinking that he had made a long voyage, when he had calculated what way he had made, found himself to be just in the same place as he was before he hoisted sail, having been still fed in all his long journey (his assiduous service) with false hopes & expectation, not meeting with any real substance. But a stranger thing than all this, was, when they saw both the South & the North wind blow at one & the same time so furiously from the fantastick brain of an extravagant Prince, as that the unfortunate Courtiers being molested by two contrary winds, knew not which way to turn their tacklings; so as between these two winds, many *Vertuosi* were miserably drowned. At this so strange a novelty *Columbus* cried out, I now find for certain, Gentlemen, that Navigation by Sea, wherein these extravagancies are not met with, is a safe business, as it may be compared to travelling by Land in a Litter. *Columbus* had no sooner said these things, when the whole Committee were aware that certain Courtiers that were *Vertuosi*, lying in the Haven, were in great danger of being drown'd in the Court-Sea, which was swollen much more than usual, raised a great storm, the greatest Anchor-Cable-Ropes of the most exquisite Court-patience, broke short in two, every thing threatned shipwrack; & yet the air of the Prince his countenance was very calm, the pleasant West wind of his content was only seen to blow; the danger appeared plainly, no wind of the Prince's anger was discerned, & yet the Court-Navigators ran hazard of perishing in the Haven: Notwithstanding all this, in this so inrag'd Tempest, one bold Courtier had courage enough to put out of the Haven, and was not only not drown'd, as every one believed he would have been, but that horrible cross wind which would have indangered any other man, though never so well experienced, proved so prosperous a wind to him; as in a short time it brought him to the Haven of great Dignities: A thing certainly very strange, and which did much astonish the Gentlemen of the Committee, who wondred that those tempestuous storms should in Land-Navigation prove prosperous winds to some few, which even in the safest Harbors did shipwrack many. But it seem'd yet

more



more strange, when the skie being clear, no claps of Thunder heard, no Lightning seen, some Thunder-bolts did not withstanding fall, which burnt two unfortunate Courtiers; this unusual accident made the Members of the Committee muse, why Thunder-bolts shot from an incensed Prince, should not be preceded by such Thunder and Lightning, whereby to admonish Courtiers to escape them, as those are which are shot by the All-powerful hand of God against mankind, when he is angry with them.

Soon after a Courtier was seen to be assaulted by a terrible Tempest (Persecutions;) who after having long defended himself from the fury of the high-going Sea (his Princes anger,) and from the boisterous Winds of cruel Calamities, that he might keep himself from being swallowed up; was forced to throw all his Merchandize over-board; and after having spent the Main-mast of his Hope, and that his Deserts leaked Water of Dispair, split himself upon the Rocks (the ingratitude of a not acknowledging Prince.) Then (which appeared very strange) the Vessel of this Courtiers service, being after so hard an encounter, broken and sunk, the Tempest of Court-persecutions ceased, the Sea of the Princes anger was appeased, the Rock which had been the cause of his Shipwreck, turned to a safe Haven, the Courtiers sunk-ship rose again from underneath the Water, fairer, stronger, and better tackled than before, and was again loaded with the Merchandize of his Merits, the which he afterwards bartered at dear rates, for great Dignities, and rich Revenues. This appeared very strange to these Pilots, and to the whole Committee; neither could they sufficiently wonder, how, in Land-Navigation, Shipwrecks could prove fortunate to Navigators.

But continuing to make new Experiences, they commanded a very wary Courtier, that he should display the Sails of his Talent to a Wind which blew from the South, and he steering his Course fortunately full North, after many days sail, the Court-Pilot, to find where he was, took the Altitude of the Pole of his desert, with his Astralobe, and, not without much wonder, found, that though he had still kept the Fore-castle (his good Service) directly towards the North (his Princes Interests) he had sailed Southward. The Courtier at first allotted the cause of this disorder, to his not having kept the Rudder of his Soul faithful (as he ought to have done) towards the North of his Masters service; but, when he found both by the Card, and by the Compass which he held in his hand, that he had always steered the Ship of his Actions aright, he clearly found, that the error of his unfortunate voyage was occasioned, because the North-star of his Princes mind was turned by malignant men, which are always about him, towards the South.

Then *Vespucci, Gama*, and the other Pilots, desired the Committee that they would give over the business, as being a desperate cure; and said, that nothing made the Navigation by Sea so certain, as the immutability of the North-Star: And that having clearly found, by the last unfortunate experience, that Princes minds (which was the certain North-star of land-Navigation) were carried about and diverted by malicious Courtiers, to sail on the tempestuous Court-seas, was not a resolution to be put on by wise men, but by such as were desperate.

At this instant the Committee saw a spruce neat Courtier, who had sailed so prosperously in the Court of *Rome*, and in other Courts for seventy years space together, as that he had not only overcome tempestuous storms; and boisterous winds of persecution, but had even broken the hard Rocks which his Ship had given against; this man pursuing on his voyage prosperously, with a most favourable Wind, was drowned, for having only unfortunately fallen upon a company of Sedges (a Catchpoles impertinencies) an accident which did so astonish the Gentlemen of the Committee, as they resolved to make trial only of one other Courtier who was outward bound, and then to be quiet: They commanded him therefore to put to Sea; and it happened

that whilst he was sailing in a road which was held by all men to be very safe, his ship at unawares gave against a rock, and split in pieces; the Committee very much blamed the Courtiers ignorance, who knew not how to shun that Rock; but he clearly shewed them that it was not specified in the Card. Wherefore all the Pilots fixt their eyes upon the Chair-man *Ptolemy*, as if they did tacitly, accuse him of ignorance; having left out that Rock in his Card, which had occasioned so great evil. But *Ptolemy* having well viewed and considered the place, and all the coast about, shewed them clearly, that no man living that had ever made that passage before, had ever seen any rock in that place, therefore he could not specify it in the Card which he had made, and that it arose up at that very instant that the unfortunate Courtier fell upon it.

The Committee finding then that, in Land-Navigation, rocks arose every moment in the midst of Meadows, and other places, which were held to be so safe, as that they might be passed over with great security in the obscurest nights; they broke up the Committee, accounting the undertaking to be desperate and unfeasible, and commanded that none should presume to sail by land, except it were at full noon, carrying the Lant-horn of discretion every one of them in the fore-castle of their proceedings; morning and evening, with their bare knees on the ground, and their hands lift up to heaven, beseeching God to grant them a good voyage: for, to bring the ship of Hope in safety into a Court Haven, depended more upon the immediate help from heaven, than upon any humane wisdom.

### THE XXIV. ADVERTISEMENT.

*Ariadeno Barbarossa being driven by a sudden storm, splits upon the Scogli Corsolari; and Maturino Romagasso, Captain of the Guard of the Gulf of Lepanto, endeavours his escape, when he might have taken him prisoner.*

**A** *Riadeno Barbarossa*, a great Pyrat, being overtaken some daies ago with a cruel storm, fell upon the *Scogli Corsolari*, where he lost many ships, and an infinite many of men: yet he suddenly betook himself with those that were escaped, to repair those his Gallies, which were yet unsplit; when the news of such a wrack being brought to *Apollo*, he forthwith gave order to *Maturino Romagasso*, who had the custody of the *Lepanto* Gulf, to go and seize upon that publick Thief. It is known, that vigilant *Romagasso* did at that very instant charge a trusty Mariner to go with all possible diligence and secrecy to those Rocks, and to wish *Ariadeno* to remove from those Rocks and save himself as well as he could. The Mariner wondered very much at *Romagasso's* resolution; whom he asked, Why he would save the life of that his deadly enemy, whom he had now so fair occasion to seize upon; and that if he who was held *Apollo's* right eye, only that he might keep the Rivers of *Lepanto* free from so pernicious a Pyrate, What other man, how great soever, should be parallel'd to him; when he should have vanquished *Barbarossa*? 'Tis said that *Romagasso* repli'd in these identical words, My friend, the greatness which you see I am now in, is so annex to *Barbarossa's* power, as I cannot discomfite him without ruining my self. And know, that the very first day that I should have committed this error, thou shouldst see me be the most abject fellow of all this Court: For, faithfulness in Officers is almost banished out of the world, more through the ingratitude of who commands, than through his falshood who ought to obey. Whence it is, that disorders are grown so great, as that Officer, whose ultimate end is not to keep his

Prince

Prince in perpetuall need of his service, is more man, than a wise man. And the modern Militia of us Captains, is turned to publick Marchandize, which is not occasioned out of any fault of ours, but for the defect which is even graven in the bones of many Princes, of making no account of clothes, but when it rains.

The XXV. ADVERTISEMENT.

*Epictetus, a Stoick Philosopher, finding his Sect to grow much deformed, asks leave of Apollo to ground a new Sect of Reformed Stoicks; and is rather reprehended by his Majestie, than commended.*

**E**PICTETUS, that famous Stoick, had this day long audience of Apollo, to whom he was over-heard to say with great submissiveness, that the exemplary life, certainty of Doctrine, holy custome, quiet and fruitful leasure, that he had formerly seen in the Sect of Stoicks, had forced him to embrace that Sect, in which he had lived with great satisfaction for the space of twenty five years; but that it being now much fallen from the former feveritie of life and good behaviour, nothing of good remained in it, but the bare and still revered names; at which he was both much afflicted and scandalized, and was forced to forego it, that he might still live in his antient purity of demeanour, povertie of life, humilitie, and peace of mind. That therefore (if it should stand with his Majesties approbation) he, and some other of his fellow-Philosophers who were of the same mind, desired to withdraw themselves, and to ground a new Sect of reformed Stoicks.

Apollo, not without some apparant signes of displeasure, answered Epictetus, That he was so far from being willing to multiply the Sects of his Philosophers, as for the good of Sciences, unity of Opinion, and for many other weightie respects, he was resolved to reduce them to a lesser number; and that if the Stoicks were any waies fallen from their former good orders, he wisht him to know, That such a one as he, ought rather to hide their defects, than scandalously publish them to the world by new Reformatiions; it not being possible to admit of a Sect of Reformers, without necessarily acknowledging a Deformation. And that a Philosopher, so cried up for wisdom and sinceritie of soul, as was Epictetus, should not endeavour to purchase reputation to himself, by defaming others; and the rather, for that by the laying a foundation of new reformed Stoicks, he made it appear evidently to the whole world, That the Stoicks disorders were grown so great, as that they were become incorrigible, even by the exemplary life of such a one as himself. That therefore it was the dutie of every good Stoick, when he saw his Sect forget their Rules, to strive to reduce them to their duties, by his own good example; it not being only shameful ingratitude, but wicked impietie to abandon his Sect in its most urgent occasions, and greatest necessitie. For certainly that Pilot, were very wicked, who seeing his Ship ready to be lost in a fearful storm at Sea, should abandon his companions; and seeking to save himself in the Ship-board, could find in his heart to laugh at those that were in distress: And that if he should drop the dore in Parnassus to the reformed Sects, that progress in infirmities must of necessitie follow, which ought to be so shun'd by every wise Prince. For everything, necessarily growing old and corrupt in time, by consequence the reformed Stoicks transgressing their Rules, would in time divide themselves into new reformed Sects. And because the planting of Vineyards, and founding of Sects of Philosophers walked hand



in hand, it was to be considered, that the wife Husbandman, when he saw his Vineyard, which before was very fruitful go to ruine for want of dressing, did not suddenly fall to plant a new one; but endeavoured by diligence and assiduous labour, to make it fruitful again, and never resolved upon the planting of a new Vineyard, till he clearly found, that it was impossible to reduce the impair'd Vineyard to its former condition, by any whatsoever diligence.

In which case, at the same time that he plants his new Vineyard, he plucks up the old one by the very roots, and turns it into arable ground; for otherwise, in a short time, he would have foolishly encombred his whole Patrimony with wild Grapes. *Apollo* said also, That *Epictetus* should reflect much upon the unfortunate condition of the present times, wherein the whole world being infected with the pernicious disease of Politicians, whose particular profession it is, not to adhibit faith to such actions as have a certain affected appearance of extraordinary goodness, it was shrewdly to be feared that they would interpret his good will, and excellent intention, Of laying a new foundation of reformed Stoicks, to be but Hypocrisie; giving it out (as it is their custome to do) in every corner, that *Epictetus*, a Philosopher of so well compos'd soul, would forsake the old Stoick Sect, whereof he was but the tail, out of ambition to become the head of a new one.

## The XXVI. ADVERTISEMENT.

*The Nobility of the Commonwealth of Achæia, not being able any longer to indure the insolency of the Commons, who governed the State, send imbassadors to Apollo to obtain a Prince, who may govern them; and receive a gracious Answer.*

THE Modern Commonwealth of *Achaia*, which (as all men know) is meerly Democratical, is, by reason of the insolent peoples great sedition, so full of tumults, slaughters, rapine, and all other sort of confusion, as the Nobility, oppress'd by the violence of the seditious people, to free their Country from so cruel Tyranny, thought it a more tolerable condition to live under the command of any one Prince, how cruel or avaritious soever, than to suffer the insolency of a domineering people: Inasmuch as they said, It was necessary for the common good, to call in a Foreign Prince, who might govern the afflicted State, and might curb the insolency of the rabble rout: And to this purpose they summoned the people to a parley, and deplored the publick miseries; the sole remedy whereof they said, was, To submit the Country, unfortunately free, to the command of a Prince.

The ignorant people, who in weighty resolves know not what they grant, nor what they deny, easily assented that a Foreign Prince should be sent for, who re-ordering the confused State, might govern their Country, which was incapable of living free. In this Assembly two Ambassadors were chosen, who were to obtain from *Apollo*, a Prince sitting for their urgent affairs. The Ambassadors came to this Court three daies ago, who having made their desires known in a publick audience, they were answered in his Majesties name, That he would quickly send them away contented. Many prime Subjects of this State, used all the means they could, to be sent to command so Noble a Principality; amongst the most remarkable whereof, were *Anna Momonanci*, a famous French Baron, very much assisted by *Francis* the First King of France; and *Don Ferdinando di Toledo*, Duke of *Alva*, befriended by the most Catholick King

King *Philip* the Second; not so much out of any affection he bore to that his servant, as to rid his Court of one, who not able to tolerate an equal, much lesse a superior, was very troublesome to him and to his Court. *Apollo* resolutely chose the Duke of *Alva*; wherein he did highly displease the King of *France*, who complained grievously that *Apollo's* Majestie had preferred the Duke of *Alva*, a man in rigour of Justice not only severe, but inexorable, as had plainly appeared in his Government of *Flanders*, before one of so exquisite goodness, and of so exact judgment in State-Government, as *Momorancy* was known to be.

*Apollo* answered King *Francis*, That he had preferred the Duke of *Alva* before *Momorancy*, who was a Gentleman of a mild and sweet spirit, only by reason of his extraordinary severity; which was very requisite in this present occasion; the other being unaccustomed to the difficulty of taming a coltish people, born free, with the cudgel of new servitude. And the King of *France* not being herewith satisfied, but saying with some commotion of spirit, that his French men, when occasion did require, could also not only be severe, but cruel; *Apollo* in an angry tone, bad him hold his peace, and told him, he wondered that Sheep and Lambs should pretend to play the part of Wolves, as if there had never been any *Gaspero Collanni*, any *Monsieur de la Nove*, and so many other great and little flies, which none of his generation could ever find the way how to keep from about their noses.

## The XXVII. ADVERTISEMENT.

*Apollo* having for a just cause removed *Gulielmo Budeo* from the Lord Treasurers place; conferrs the aforesaid place upon *Diego Covarruvio*, a Noble Spanish Literato, and Dean of the Colledg of the Grand Sages of this Court, though he was much gainsaid therein by the French Monarchy.

**G**ulielmo Budeo, a Parisian, who for his being very expert in the knowledge of Monies, hath for many years, and with much reputation, exercised the place of Lord Treasurer in this Court, was on the sudden on Munday last, not only with great disgrace removed from that place, but by exprefs order from his Majestie, banisht for ever out of *Parnassus*; which affront was the greater, for that it is said, that the occasion of this so high resentment was, because he was infected with those Modern heresies, which being invented by ambitious men, only to make subjects rebel against their Princes, are not worthy to be followed by those who professing Learning, ought to let the world see that they do not only know, but do infinitely abhor the popular errors of the ignorant, who are apt to be carried about by the impostures of impiety. After *Budeo's* his expulsion, it was suddenly noised in *Parnassus*, that his Majestie had destin'd *Diego Covarruvio* to be Treasurer, a great Spanish Lawyer, a man as excellent for Learning, as for his plain-dealing, and sincerity of an irreprehensible life. As soon as this *Apollo's* resolution was known in *Parnassus*, it begot great jealousies in the French Monarchy, who thought it stood not with her advantage, that a Spaniard should be called up to so high a Magistracy, wherein she was much interess'd. The jealousy and suspicion of so great a Queen, was the more augmented by *Covarruvio's* austerity, his steadfastness to what was just, his inflexibility, and for that alwaies preferring his Princes honour and service before all other respects, he seemed to value the favour or hatred of any whatsoever Prince in this Court, very little, or not at all,

as long as he with uncorrupt sincerity discharged the place of *Primo Savio Grande*.

This powerful Monarchy sent first ( according to the fashion of great Courts ) divers of her friends to *Apollo*, who, appearing to be well-wishers to *Covarruvia*, and very zealous of the publick good, did in a seeming way of praising him, blame him, and persecute him by the cheating way of feigned favours. But this way of proceeding being too well known to *Apollo*, these hypocrites did easily receive a repulse from his Majesty, in so much as the very French Monarchy her self, taking off her mask of Court-dissembling, did at an extraordinary audience which she obtained from *Apollo*, appear so implacable an enemy to *Covarruvia*, as she could acquaint him, not only with the greatest faults that he had committed even from his birth, but with every his least imperfection ( so narrowly do Princes observe the waies of those who were likely to come to advancement in great Courts. ) *Apollo*, who infinitely wondred to hear the French Monarchy make so strict a scrutiny into the life and manners of *Covarruvia*, with that freedom which is proper to her, reply'd; That he did not so much abhor human imperfections in his *Vertuosi*, but that if amongst a hundred defects, they had put one pair of perfections, one only rare vertue, he thought he had got an excellent Officer for his service, it being his custom to counterpoise vices which vertues; and that *Covarruvia* ( whatsoever he were in other things ) in his Charge of *Savio Grande*, which he had for many years discharged with such sincerity and discretion, had not only proved himself worthy of the Lord Treasurers place, which he was resolved to give him, but of any other whatsoever better place in *Parnassus*; and that he would honour so high a place, by removing that signal subject from the sublime Senate of the *Savi*.

To this the French Monarchy answered, That the *Savi Grande* of *Parnassus* were twelve, so as his Majesty had scope enough to satistie her in what she desired, by chusing other instead of *Covarruvia*; which would be the easilier done, for that the *Savi Grande* were all of them men greatly learned, and of singular worth. All the standers by perceived, that *Apollo* was highly displeased at this pressure, who angerly answered the French Monarchy, that it was a very wicked resolution to give distaste unto, and take from the reputation of such Officers, who by their assiduous service, had deserved chiefest employments from their Prince; and that when a Prince took out any person from a Senate, or from a Colledge, to advance him to a higher Preferment, it was a dangerous thing to chuse the worthiest; for in such elections, the Prince his intention, were it never so good, was interpreted partiality; and that, upon such occasion, the true Judge of worth was *Seniority*; and that *Covarruvia* being Dean of the Senate of the *Savi grande*, he had such advantage of labour, and such advancement of merit, as he could not without some apparent injury, be left out by his Prince; for in all Senates, that Senator deserves the prime preferment, who hath laboured longest at the continual duties of his place: A just and good precept; which when it was inviolably observed every honoured *Vertuoso* propounded to himself his Princes service for the ultimate end of all his labours; whereas, by doing otherwise, to the ruin of Justice, and confusion of all business, even the *Savi Grande* ( a Senate whereon did consist the good Government of the State ) and all other his good and best Officers, forgoing the honorable way of merit, and vertuous endeavour, would betake themselves to the shameful Idolatry of adoring such as by their favour in the Court, were likeliest to help them: That therefore for the aforesaid weighty respects, he, not out of any passionate affection which he bare to *Covarruvia*'s person, but for the duty he ought unto his merits, would reward that *Vertuoso*'s labors with the Lord Treasurers place, and encourage the other *Savi grande*, willingly to take pains in their places, since they saw their reward was not only certain, but ( which was a thing of more importance ) lay only in the Prince his bpsom.

To



To all these things the French Monarchie answered, That his Majestie was Patron, and Supreme Arbitrator of all rewards and punishments in *Parnassus*; That therefore without any prejudice to his Honour, he might gratifie her in her request. To this new pressure, *Apollo* more incens'd than formerly, reply'd, Nor am I, nor any man in the World master of that reward which is propos'd by just Princes, to the labours and deserts of faithful Officers; for, the highest Dignities are by good Princes conferred upon their servants out of obligation, though modest Officers acknowledge to receive them out of their Princes favourable liberalitie. And know, French Monarchie, that that Prince who doth not reward him that hath deserved well at his hands, commits a greater Tyrannie than he, who without any reason sheds his Subjects blood, and takes away their livelihoods. After so resolute an answer, the French Monarchie confess'd ingenuously, that *Covarruvia* being by Nation a Spaniard, he was consequently one whom she could by no means confide in. *Apollo* was so incens'd at these words, as he broke forth into sudden furie, and said, Get you hence, you who will play the Master in other folks States, and learn confidence at home; I, for my part, glorie at my home to be an humble slave to mens merits, which, when nothing but it, is found in an Officer, although he be naturally never so discourteous; yet God, whose will it is, that he who does well, should be rewarded, takes it in good part. Whereas, on the contrarie, his Divine Majestie (the true Master of Metamorphosis) hath made those self-affectionate people, in whom Princes, in the collation of their highest Dignities, do only require confidence, prove perfidious, and so strangely ingrateful (only to confound mans depraved judgement) as they have revenged themselves of received benefits, as if they had been mortal injuries, as is clearly known to all men, by so many unfortunate examples which have happened in Princes Courts; by which you Princes may learn, that to do righteously, is to be preferr'd before all other humane interest; for, when a Prince exalts one that is ungrateful, though otherwise known to be deserving, all the shame redounds to him that hath received the reward; whereas, when it falls out otherwise, all the shame and loss redounds unto the Prince, who foolishly thinks that he may receive advantage from men by offending God.

### The XXVIII. ADVERTISEMENT.

*Monsieur Jovanni de la Casa having presented Apollo with his most useful Galateo, meets with great difficulties in many Nations, in having it observed.*

THE Reverend Signior Jovanni della Casa, who (as you have heard by our former Letters) was with extraordinarie pomp, admitted into *Parnassus*, after having visited all the Illustrious Poets, and ended his Complément with all the *Principi Literati* of this Court, presented *Apollo* with his beautiful and useful *Galateo*, which was so much approved of by his Majestie, as he forthwith gave strait charge, that it should be inviolably observed by all Nations. And at the same instant commanded *Casa* to make presently a *Galatea*, for that the women of this Modern Age had as much need of amendment, as had the men. This Edict caus'd great commotion in some that were subject to *Apollo's* Dominion; for, neither intreaties, nor threats were able to make those of *Marca* give way to the receival thereof, who freely profess they were resolv'd rather to forego their Country and their Children, than leave their laudable Custom of honouring their Matters with sinceritie of heart, and loving their Friends with candor of mind, rather than with Court-lies, and other Court-

Ceremonies, gotten without Book. It met with greater difficulties amongst Princes; for the most powerful French Monarchy would never give way to the observancy of *Gallateo's* Rules, *Nisi si, & in quantum*: which she ingenuously protested she would rather mind, than good manners, which she would only observe with a certain outward shew. The Spanish Monarchy promised to submit to *Gallateo's* Rules, provided *Monsieur de la Casa* would leave out one Chapter: That when she should be at Table with other Princes, she would not have it be reputed ill manners, if she should take a bit with her hand, from off her neighbours trencher; neither would she be thought to be over-greedy, if she should chance to eat all her next Companions whole part.

The Venetians said, that they would willingly admit of *Gallateo*, if that *Monsieur de la Casa* would declare, That to endeavour by all means possible, to know another mans Affairs, was not ill Manners, but a requisite point of Policy.

All the Italian Princes readily embraced *Gallateo*; only said, They would be allowed to eat on both sides their mouthes, without being held ill-mannered: But, the Dutchmen stormed mightily, for they did not only deny being bound to the Italian Sobriety in drinking, but did obstinately require *Gallateo* to declare, That the Dutchmens overmuch drinking, and being continually drunk, was one of their chiefest Vertues, and one of the most requisite things that their Princes and Commonwealths did for their safety-sake, desire in their people. The which request was blamed by all the *Literati*, as impertinent and absurd, and therefore gainsaid: Wherefore the Dutch were very much exhorted, and desired to submit themselves to *Gallateo*, touching the particular of Sobriety; because they were even pointed at by the best Nations of *Europe*, for their immoderate drinking, and being so often drunk.

To which the Dutch did stoutly answer, That those sober men deserved to be esteemed drunk, who, living under the slavery of Princes, were hardly used, and grieved every day by the capriciousness, and beastly passions of one man; and that the drunken Dutch ought to be highly esteemed, who had wit enough, both to vindicate their Liberty, and to maintain it when they had got it. And added, That they were to be chained up for fools, that did not believe that the drunkenness of the German Nation, was the true foundation of so many famous Republics as were seen there. For, the safety of a State, and the peoples universal Peace, depending wholly upon the fidelity of State-Officers, and upon the candor and sincerity of every mans Soul, what greater Jewel could there be desired, than to see the Germans by their drinking too much Wine, continually vomit up their very intimate secrets, and most concealed thoughts: They added, That it was clearly seen by long experience, that those did best counsel their Countries, who having drowned their private Interest, and choked their fair pretences (which sobriety useth to beget in mens minds) with good store of Wine, spake like Germans from their hearts, and not as do the Italians, and those of other sober Nations, from the mouth outward only, with false and feigned words.

They said also, That the Dutch, which did so much affect the glorious name of Souldiers, as was well known to all men, had not patience to listen unto the Counsels and deliberations of sober men, which were usually apprehensive, and full of lewd Circumspection, covered over with the vail of Wisdom; but to the end that their resolutions might be bold and generous, they would not suffer any man to counsel his Country, whilst he was fasting; but when by having drunk much Wine, they had enflamed their Hearts with generosity: It being the proper vertue of Wine, rather to drive fear from the heart, than to rob the understanding of judgement. And that therefore the Germans, with much reason, *De reconciliandis invicem inimicis, & jungendis affinitatibus, & addiscendis Principibus, de Pace denique ac Bello, plerumque in convivio consultant: tanquam nullo magis tempore ad simplices cogitationes pareat animus, aut à magnis incalcescat.*

*incalescat. Tacit. de Mor. Germ.* That whether it concern the reconciling of Enemies, the making of Affinities, the chuling of Princes; finally, be it about Peace or War, they for the most part consult upon it in their Cups: as if the Soul were at no time more open for civil thoughts, or set on fire for great ones. And they further added, That if the Italian Sobriety were introduced amongst the Germans, those false hearts, and double minds, those deep thoughts, those turn-coats, full of treachery, conspiracies, plots of false souls, masked over with hidden hatred, and feigned love, would begin to be found in that faithful and sincere Nation, wherein the Nations which glory in their Sobriety, do so much abound: a thing so true, as the French, who have been held to be so glorious by all the World, for their ancient candor and sincerity of soul, in being always faithful to their King; since many of them have given over the laudable custom of taking off their Cups, and being drunk after the Dutch fashion, had suffered themselves to be wound about into such Treacheries as the World took too much notice of: And that if that little Window to be contrived in the Breasts of men, the better to discover the Hearts of certain damnable Cheaters, who being Devils inwardly, study to appear outwardly Angels, was thought to be so necessary for the good of man-kind; with what ground of Reason could any man blame the laudable custom of being Drunk, it being clearly seen, that by drinking of too much Wine, mens bodies became Diaphanous and transparent.

For these Reasons, which were very much approved of, and praised by *Apollo*, It was Resolved, That as touching the particular of Sobriety in drinking, the Noble German Nation should not be subject to *Gallato's* Precepts; the use of being drunk, being rather a piece of publick cunning amongst the Dutch, than a vice of private men: It being apparently known, that those Nations are very well advised, both in times of Peace and War, who, like the Dutch, *deliberant, dum fingere nesciunt; constituunt, dum errare non possunt. Tacit. de Mor. Germ.* Deliberate whilest they know not how to counterfeit, and do ordain whilest they cannot erre.

## The XXIX. A D V E R T I S E M E N T.

*Apollo finding that wicked men, by making use of the Sword of Justice to injure honest men, do make his Tribunals become very hateful; to remedy so great a disorder, institutes a Committee of the greatest Subjects of this State; but hath but bad success therein.*

THE perfidiousness of wicked men is arrived at that height, as that the Sacred Seats of Justice, erected for the safety of good men, and to punish the wicked, are made use of to persecute and afflict those that are honest, and mean well; a disorder which his Majestie is very angry at; who can by no means tolerate, that through the so much mischief of wicked men, the Seats of Justice should become hateful: Wherefore *Apollo*, to try whether the Wit of man could find the true Antidote to this raging Poyson, chose many moneths ago, some of the best Philosophers, skilfullest Politicians, and men most esteemed for wisdom, that are in the State of *Parnassus*; all which he caused to be shut up in that Apartment which stands by the Delphick Library, and straitly commanded them not to stir from thence, till they had healed so dangerous a wound by fitting Remedies.

All the *Virtuosi* of *Parnassus* thought such a business might be dispatched in a



few hours; but it was eight moneths ere these men opened their doors; at which time they desired Audience of *Apollo*, whom they told, that after having been so long shut up in that place, wherein they had diligently examined a thousand opinions, and maturely sifted an infinity of applications, they could find no expedient means whereby severely to punish false accusations, without affrighting true ones.

### THE XXX. ADVERTISEMENT.

*Marcus Brutus desires Lucius Brutus to shew him the perfections of the Conspiracy which he so happily brought to pass against the Tarquins; and the Imperfections of that Conspiracy, which he so miserably executed upon Cæsar. And receives desired satisfaction from him.*

**M***arcus Brutus*, who lives still discontented in this Court of *Parnassus*, because that important business which he undertook of recovering the Roman Liberty, by the murder of the Tyrant *Cæsar*, did not succeed well; went the other day to find out *Lucius Brutus*, whom he earnestly desired to acquaint him with the reason, why both of them, being spur'd on by the same generous thought of reducing their Country into Liberty; they did so much differ in the effect; adding, That he should be very much satisfied by knowing the excellency of his Conspiracy, and what the faults were of that which he himself plotted against *Cæsar*. *Menante*, who by great good fortune was by, when this demand was made, assures every one that *Lucius Brutus* did thus answer his kinsman; A good intention is not sufficient, Cozen *Marcus*, to reap renown by great Actions, it must be accompanied by Judgement. Know then, that in purging the Roman Empire from the ill humours of Tyranny, wherewith I found her greatly oppress'd, I successfully imitated the Art which skilful Physitians use in restoring health to a body that is sick of a malignant Fever: which had you done, you would not only not have committed that great error which caused so many mischiefs to your self, and to our whole Country, but should have happily acquired that glory, which hath made me Immortal. Know then, that when I resolv'd to restore Liberty to our Country, I did first exactly consider the Body of the State of *Rome* in its sick condition, the quantity and quality of the humours which she did abound with in her sickness of servitude; and, like a wise Physitian, I prepared the peccant materials, and digested the crude humours, with the Syrup of discontent and bad satisfaction which I daily sowed in the people of *Rome* against the *Tarquins*. And the insolency committed against *Lucretia*, proved very luckie to me: for, the unbridled lust of the Tyrant *Tarquin*, brought the people of *Rome* to that point of hatred and despair, which I had always desired; so that finding the materials of discontent to be excellently well prepared, by the water of the common peoples continual exclamations, with two only ounces of laxative Syrup of *Roses* (Resolution) which I knew how to make, by appearing Head of the enraged Romans, with permission of the sick Commonwealths Militia, the bad humours of Tyranny were purged out, without the pains of death, or any alteration of Tumults, in lieu whereof the health of Liberty returned to our Country. But, you Cozen, did not duly consider any of these important particulars; for, having with a rash resolution given your self over in prey to the zeal of recovering lost Liberty, the light of your understanding was so blinded, as made you fall into a more cruel servitude; and this was, when by the immature counsel which you put into action against *Cæsar* in the Capitol, you gave the Roman Liberty a strong Purgation, compounded of *Colloquintida* and *Antimony*, and other violent ingredients

ingredients, with which, whilst you thought to evacuate the Crude Humours, you did infinitely encrease that malady, which having first wrought your ruine, and the like of all your Associates, occasioned at last that so famous sickness (the sad Proscription) which did kill outright the most excellent Roman Liberty; and the Proverb is as true as common, That Conspiracies are not made out of curiosity of changing the Prince his Face, but for the important interest of changing Tyranny into Liberty. And therefore in a business of such concernment, a man must confine himself by the Charity which he bears unto his Country, within the bounds of the love of Liberty, and hatred of the publick Tyrant; and among other considerations which ought to be had in a business of so great concernment, the chiefest is, To consider with exact diligence, the means whereby a Tyrant hath possess'd himself of his Countries Liberty, which, whilst they continue in their vigour and strength, that Citizen wishes no good unto his Country, but is rather a cruel Enemy thereunto; who by plotting against the Tyrants life, is cause of greater slavery to his fellow Citizens, and of much greater scandals to his Country. The *Tarquins* maintain'd themselves in their usurped Liberty, by the love which they had cunningly won from the Romans, which when by their cruelties, libidinousness, and avarice, they had lost, the foundation of their greatness failed; and therefore it was not hard for me to restore my Country to her ancient Liberty. For, I did not drive the *Tarquins* out of *Rome* by my Conspiracy, till being ready to be thrown headlong down by the publick hatred, I gave then a justle. But, you did not do so; for, it is evident that *Cæsar* had possess'd himself of the publick Liberty, by the great good opinion he had in his Army, of which he had so many years been Head, and by the miraculous affection of the people of *Rome*, which he had won by his profuse liberality. And by killing him whilst he was Master of these two powerful means, you did nothing else but change *Cæsar* (who did study to secure himself in the State, only by his clemency, and by his obliging every body) into *Augustus*, who having seen the unfortunate end which Tyrants make, by using the indulgencies of Pardons, thought it a safer way for the perpetuating of his Dominion, to make use of that cruel great Proscription, the onely cause whereby after having reigned happily so long, he had power to transmit the Roman Empire, as Hereditary, into the Person of *Tiberius*.

### The XXXI. A D V E R T I S E M E N T.

Marcus Cato, having, to the infinite dislike of Princes, writ the word *Libera* underneath the Motto, *Pugna pro Patria*, which was set upon his gate; is commanded by *Apollo* to put it out.

Since the first day that *Marcus Cato*, one of the *Lavii Grandi* of this Court built his house in *Parnassus*, he made these words *Pugna pro Patria*, be engraven, and written in Gold-Letters upon his Portal, to the which some few dayes ago he added *Libera*: which the Princes of this State observing, they made great complaints to *Apollo*, protesting, that unless that seditious Word, which might set all the World on fire, were rased from off the Portal, great mischiefs were likely to arrive in *Parnassus*. And did further very much desire, that *Cato*, being the first Instituter of that wicked generation of men, who that they may appear to the base Plebeians to be lovers of Truth, do practise an impertinent Liberty, and superstitious pride over men, might, for the correction and dread of others, be severely punisht. *Cato* was immediately sent for by *Apollo*, whom his Majestie blamed for having given just occasion of complaint  
and

and rumour to Princes; by the addition of that word. *Cato* boldly answered, That good men ought not to forbear to do, or say any thing that became them, and what their consciences bade them do, for the threats of whatsoever Princes; That it was a cruel thing, and which only became ignorant and malicious men, to cozen others with Sentences which were only specious in words: and, that he thought it was great impiety to make the common people understand, that they were bound to defend that even with their Lives and Faculties, as a thing properly belonging to them, wherein they had not the least interest: that therefore the word *Libera* was necessary, to declare the full signification of the Sentence: for, as it would be a great folly in one to take upon him to defend the Title of a House, which he had only hired; so that Country deserved to be defended by Teeth and Hands, even to the effusion of the last drop of Blood, wherein a man commanded like a Master, not that wherein he obeyed like a Slave. *Apollo* answered *Cato*, that he was in a great error; for, it was not only gross ignorance, but tending to sedition, to affirm that Princes had not Authority to compel their people to take up Arms, and to defend their common Country, when they were assaulted by their enemies. *Cato* replied, that he did not deny but that Princes had such Authority; but confessed he said, that there was neither any power nor violence, which could enforce a man who took up Arms against his will, to shoot right forward, but that he might let his first shot fly rather towards his Friends than towards his Enemies. To this *Apollo* answered, That Princes had likewise Authority to force their Souldiers to shoot justly, and to behave themselves courageously; but that they must be good Princes who have this Authority, such as by their Liberality, and great love, shewn in their excellent Government, did force their Subjects to defend their Princes Dominions, with the same gallantry and undaunted valour, as they did their own private Patrimony: and that only avaritious Princes, and such as thirsted after their Subjects Blood, were too far from reaping any good by those Souldiers, whom they forced to go to the Wars; as that they found them to be cruel enemies. That therefore he commanded him, to take the word that was added to the Sentence, immediately from off his gate, which was not only superfluous for the Reasons which he had given, but for that when it was otherwise, gallant men understood it to be there, though it were not written; it nor being fitting that the baser sort of people should be acquainted with the great Secret, That that is only the Freemans Country where he is born; the Slaves, that where he is best accommodated.

---

### THE XXXII. ADVERTISEMENT.

*Socrates being found dead in the morning on his bed, Apollo useth all possible diligence to learn the true reason of so sudden a death.*

THIS morning *Socrates* was found dead in his bed, who was well when he lay down the last night; and his body being exceedingly swoln, many do more than suspect that he was poisoned; and the Peripateticks, bitter enemies to the Socratical Sect, were very much blamed; the rather, for that every one knows that *Aristotle*, the Prince of so great a Sect, is very well vert in handling poison. The very same morning, *Socrates* his whole Family was imprisoned, out of which nothing could be got, but that, some days before, *Socrates* was seen to be very much troubled, and seeming to be exceedingly grieved inwardly, he oft-times cryed out, O corrupt World! O depraved Age! O most unfortunate Mankind! *Apollo*, who was exceedingly grieved at the loss  
of



of so famous a Philosopher, commanded that his body should be carefully opened, and that it should be seen, whether any signs of poyson were to be found by his bowels; which being done, all his intrails were found to be open. Whence it was clearly known, That *Socrates* having taken too much wind of scandal, at the great discomposures, and infinite misbehaviours which he was necessitated to see in this depraved Age, did even burst. Great were the Obsequies which were made for this Noble Personage; and *Marcus Tullius Cicero*, (one who was very affectionate to the Socratical Sect) having in an elaborate Oration infinitely praised the Truth of so famous a Philosophers Doctrine, and his exemplarie Life, did with many tears bewail the sad calamitie of these present Times, wherein it being under pain of severe punishment, forbidden to play the Satyre, gallant men who saw things every day committed, which ought publickly to be declaimed against, were forc'd to see, and to say nothing, and to burst for vexation.

### THE XXXIIII. ADVERTISEMENT.

*The Hereditary Princes in Parnassus, do very much press Apollo, that the Emperour Tiberius may be removed from their Classis, and placed in that of Tyrants; and he defends his cause victoriously, before his Majesty.*

IT is above 1500 year since *Tiberius*, who succeeded *Augustus*, was admitted into Parnassus, and had an honourable place allotted him amongst the Legitimate Hereditarie Princes, where he hath lived with such glory and splendor, as he hath alwaies been held by the greatest Potentates of Parnassus to be the Prince of Wisdom, the very Picture of Vigilancie; not only the Counsellor, but the Oracle of all those Princes who go about by violence and severitie to establish not only a new Tyrannie, but the Masterie of any newly-conquered State. For, though it be to be confest by all men, that *Cæsar* the Dictator was he who laid the first foundation of the Roman Empire, and that *Augustus* raised up the Walls thereof even to the highest Cornish: it is not yet to be denied, but that *Tiberius*, when, by happily transmitting it over to his Nephews Son *Caligula*, he made it hereditarie in the blood of the *Julii* and *Claudii*, did wisely establish it, and gave it complete perfection. A great Action certainly, and only becoming that *Tiberius*, who knowing so excellently well how to conceal his own private passions, made himself be known to be an excellent Doctor in the cunning Art of discovering other mens thoughts; by which he may be said to have set the Roof over the Roman Monarchie. A great Conspiracie was discovered some few days ago against this so mightie an Emperour, which was long before plotted against him by the greatest Princes of this Court, who accused him before his Majestie of being a Tyrant, as he, who, to the prejudice of *Augustus* his heirs, had by wicked means possess himself of the Empire, which, they said, he had governed with unheard-of barbarous crueltie for the space of two and twenty years, shewing himself alwaies to be an implacable enemy of the Nobilitie, ravenous over the wealthy, bloodie to men of great worth, and ungrateful to those that had served him faithfully: And this shameful accusation was aggravated by the Testimonie of *Cornelius Tacitus*, who having ever appeared by all his actions in this Court, to be circumspect, suffered himself notwithstanding to be so far carried away by the violent passion of hatred against *Tiberius*, as he made Affidavit before his Majestie, that, under the rigorous government of this Monster of Nature, *Nobilitas, opes, omniæque honores pro Crimine; & ob virtutes certissimum exitium*. Tacit. lib. 1. Hist.

This accusation wrought much with *Apollo*, who truly said that it was a great error, to have placed so cruel a Tyrant in the honorable Classis of Legitimate Princes; and at the same instant gave command that *Tiberius* should have notice given him, to appear in the Court the next day, and defend himself against that accusation. Then did all men call to mind the unfortunate condition of Princes, when *Tiberius* was seen to come out of his house alone, and, forsaken by all his Friends, to appear before the Judges; who though he thought that desertion to be an evident sign of his condemnation, yet entered he the Court with an undaunted spirit; where though he was received with severe looks, and threatening gestures, both by his Majesty and the whole Senate of the *Virtuosi*, yet he seemed even then to be fullest of courage, when his danger appeared to be greatest. Silence being then proclaimed, *Egidio Bossio* the Attorney General, read the accusation to *Tiberius*; and then *Tiberius* was commanded to say what he could in his own defence. Whereupon he thus began:

'Prince of Learning! the accusations laid to my charge by my ill-willers, are two; that I possess my self of the Roman Empire by bad means; and that by the Government thereof I have used much cruelty towards the Nobilitie and other subjects of much merit and worth: The first is false; for, how can it be objected that I came by the Roman Empire fraudulently, since by his last Will and Testament *Augustus* made me his Heir. I confess that *Agrippa Posthumus*, and *Germanicus* were neer allyed in blood to *Augustus*; but it must be considered that *Augustus* was not so great a fool, as to be deceived by any, how crafty and fraudulent a wit soever, in so important an affair, as the leaving of an Heir who might succeed him in so great an Empire. It must be believed that some weightie respect moved him to prefer me, who was not at all akin to him, before his Nephews: and though I could upon this occasion, much to my praise, relate the excellent Art I used to work my self into the good will and affection of this great Prince, I will in this place only mention this, that if *Augustus* had found such qualities in those of his blood, as he knew were requisite in him who was to be his Heir, and which by all exquisite diligence I endeavoured to make appear to be in me; neither would the love which *Tacitus* says *Augustus* bore to my Mother, nor her allurements, nor all my cunning, ever have been sufficient to induce that wise prince to do so cruel an act, as to disinherit his Nephews, and make a stranger his Heir. But it will make for me, in this place, and upon this occasion, to make known that my action, from whence I have always acknowledged my access unto the Roman Empire, as that which did compel *Augustus* to love me so immeasurably. It is well known to all men that after the death of *Marcus Agrippa*, *Augustus* gave me his Daughter *Giulia* for Wife; it was likewise known to all men, what a one that great Princess proved; so as being scorned, by the pride and lasciviousness of that unchaste woman, when I found my honour wounded, I knew how to make use of that very occasion for my greater advancement, which was likely utterly to ruin all the hopes of my good fortune, wherein I had made so good a progress. For considering, that if (as my honor bound me to do) I should revenge the injury done me by my wife by putting her to death, the little respect which I should have born to *Augustus* his blood, might alienate him from me, and make him give over his intentions of exalting me: and long arguing with my self the great difference that there was between an injury received from a Wife of a disproportionable greatness to her husband, and that which is done by ones equal, I put on the better resolution of preferring the glory which I should win by obtaining the Roman Empire, before the shame of being publicly cuckolded by *Julia*. *Tiberius* had gon thus far in pleading his own excuse, when a lowd voice was heard in the Court to cry, out thrice, O Traitor. *Tiberius* thinking that this was meant by him, protested to

*Apollo*

*Apollo* that that scorn was put upon the Court, and not upon him; *Apollo* finding how little he was respected by that rash fellow, whosoever he was that had said those words, commanded that he should be diligently sought for, and imprisoned, which was forthwith done, and it was found to be *Jacomo* Count of *Marcia*, a famous Prince of the Bloud of *France*; yet *Apollo* preterrering the injurie done unto himself, before the Linage of that Prince, commanded him to be led to prison. Then the Count did publickly profess, that he had not said those words either to injure his Majestie, or *Tiberius*; but that to unburthen himself of somewhat which lay heave in his heart, he had called himself Traytor, not meaning *Tiberius*, nor any other person; for, when he was married to the unchaste Queen *Jane*, by his foolish proceeding against her, (who had brought with her the Kingdom of *Naples* for her portion) as if she had been a private Gentlewoman; and by the severitie, which he like a Coxcomb used towards her, he, to his infinite shame, lost both his Wife and Kingdom, and consequently his Reputation; and was forced to fly from *Naples*, and to burie himself alive in a Monasterie in *France*, where he died for meer madness: and that he had learnt by *Tiberius* his wife demeanour in the like case, that it had been more honourable for him to have lived a cornuted King in *Naples*, than a private man of Honour in *France*. *Apollo* did then pardon the disturbance which that Noble Frenchman had occasioned, and bade *Tiberius* proceed to make his defence, who said:

‘And because the too great connivance at the shameful life which my Wife led in *Rome*, would certainly have rendred me contemptible both to the Senate and people of *Rome*, (a thing which would have been of equal danger to such a personage as I, who lived in hope of that greatness which I afterward acquired, as the resentment of such an injurie by way of revenge would have been) I chose the middle way between these two dangerous extreames, which in dubious resolutions proves alwaies best. So as, not to be an eye witness of that injurie which I could neither revenge nor tolerate, I went from *Rome* under a pretence of living privately, and hid my self in *Rhodes*. This my modestie, this great respect which I bore to *Augustus* his Bloud, was the true and chief cause which did not only induce him to love me, but which did oblige him to demonstrate that his love, in such sort as the World hath seen since his death. For, this Prince who was as wise as he was glorious, pitying my so much scorned condition, and infinitely loathing his daughters infamous life, behaved himself so rigorously towards her, as his demeanour may serve for a Rule to every wise Prince, how to handle their unchaste daughters. If then so great patience, if the respect, reverence, and perfect obedience, and so many other lawful pieces of cunning, which I continually used to work my self into *Augustus* his affection, be vitious comportments, and fraudulent deceits, (as my enemies have represented them to your Majestie) I refer my self to those who are to judge upon my Reputation. I now come to the second Article of my Impeachment. I acknowledge the crueltie which I am accused to have used towards the Romish Nobilitie to be true, and all that *Tacitus* hath said of me in that point, to be very true; but I desire that such difference as ought to be, be put between the cruelties used by a new Prince, and those which are practised by an ancient and hereditarie Prince: for, if I have taken away any mans life out of an innate crueltie, or thirst after humane Bloud, or out of any capricious inhumanitie, I submit my self to the rigour of the Cornelian Law, as if I were one of the meanest, and most abject Plebeians of this State; but if it were meer State-necessitie which forced me to be cruel to those of *Augustus* his Bloud, to the chiefest Senators, the Commanders of any extraordinary Worth, and in fine, even to Worth it self; I desire every one to consider how new Princes are necessitated to do horrid and cruel acts, though it be much against their Inclination. And upon this occasion, I will for my defence make use of my implacable Accuser *Tacitus* his words. He hath openly



‘ profess that the horrible Proscription made by *Augustus* (which I confess did surpass all the most immense cruelties, that were ever commanded by cruel men) was done not out of any inclination to severitie by those who of themselves did infinitely blame such an act, but only out of meer State-necessitie. *Sane Proscriptionem Civium, divisiones Agrorum, neque ipsis quidem qui fecere laudatas.* Tacit. lib. 1. *Annal.*

‘ These are *Tacitus* his Words. Which if it be true, Am I to be condemned for having wisely known how to establish my self in a new Principallitie? and for having had the Wit to execute those Precepts, which not only every other Polititian, but even *Tacitus* hath published? And if it be true that indulgence, mansuetude, and clemencie are then vices in a Prince, when such signal vertues are used towards those, who, though they be pardoned, keep malice in their hearts, and covet revenge; is there any one here present, who thinks, that if I should have suffered *Agrippa Posthumus, Germanicus*, and the others of *Augustus* his Blood, to have lived, that they would ever have sincerely loved my Greatness? And if it be a grounded Precept in Politicie, that Princes ought to endeavour above all things, to reign void of jealousie; and if a Prince can never be said to be safe in a State, whilst those live who were driven out of it, or, who pretend more right thereunto than he, Will not every one, how little knowledge soever they have of worldly affairs, confess with me, that it was not any innate crueltie in me, but meer necessitie of State-Policie which forc’d me to appear so severe towards those of *Augustus* his Blood? For, a Prince is wise in his crueltie, when (as *Tacitus* himself sayes) he runs danger by being merciful. Moreover, the many slaughters, which I, and after me many other Emperours gave order for, against the chiefeest of the Roman Senators, ought not to be imputed to our crueltie, (as they do unjustly affirm, who do now persecute me) but to the insufferable pride of those Senators, who, though they saw Libertie banisht from out their Countrey, yet through a proud stubbornness of not putting on the cloak of humbleness, or rather through a foolish ostentation of free speaking, when they were enslaved, and of commanding in subjection, did every day more and more irritate Princes to use all sorts of severitie and inhumanitie, against people so proudly spirited. Hence it is, Sir, that neither *Tacitus*, nor any other who writes my Storie, could ever say that I was severe against any Citizens, or any of the Roman, or Provincial Plebeians; for, they never gave me any just occasion of suspicion, but onely say (that which I confess to be true) that I did persecute the noblest of the Roman Senate; the which I did to abase them, to terrifie them, to make them mistrustful one of another, to disunite them, and to make them endure that slavery, which I saw they did abhor: nor can any Polititian teach me any better Rules than these, to be made use of to the Nobles of a Countrey, which being but a little before bereft of its Libertie, will not only not accommodate it self to servitude, but foolishly pretends to limit the Princes Authoritie in Commanding; and in servitude keeps the pride of Freedom, and an enraged mind, upon any good occasion, to revenge the injurie done unto its Libertie: whence it is, that Hangmen, Spies, and Attorney-Generals are the fittest Instruments to establish a mans self in those new States which but a little before had lost the Libertie of a Free Commonwealth; for, every cruel Action is held a prudent Resolution, when it secures the Life, the State, and Honour of that new Prince, who knows how to use it. Moreover, I heartily desire every one to consider, that those, who boasting of their Worth and great Vertue in the Roman Senate, would be known to be of a better condition than the rest, did it not for that they were enamoured of Vertue, not out of that only Nobleness of mind which ought to be in every one, who can be content to die a private man, but that they

they might have a Noble Retinue, to win popular favour, and the Armies love: a great Truth, and which hath not been better taught to such a Prince as my self by any Writer, than by thee *Tacitus*: for, thou freely sayst, that new Princes meet with no worser, nor more wicked a Subject, than that worthy Senator, who makes use of Vertue, to chalk out the way to the Ambition which he hath of Government. For after thou in thy *Annals* hast painted to the Life the demcanour of that Traytor *Sejanus*, thou sayst these following words, which clearly prove my intention. *Palam compositus pudor, intus summa adipiscendi libido; ejusque causa modo largitio, & luxus; sepius Industria ac Vigilantia, baud minus noxia, quoties parando Regno finguntur. Tacit. lib. 4. Annal.* And thou hast said well; for, in a new State, not being yet secured in an Hereditaie Descent, and where the tumultuous chusing of a Prince hath so large a scope, as it is lawful even for him that murders the Prince to aspire unto the Empire, those great Subjects, those worthie, and all-deserving Officers, who are so much admired by private men, as they are thought by them to merit their Princes integral love, the highest preferments, best rewards, are notwithstanding known by him that Reigns to be most pernicious, and fit to be rooted out. So, as the condition of the Roman Empire being no less disorderly in her Hereditarie Succession, than greatly tumultuous in her Election, required in me that severe way of proceeding, which was only able to save my Life and preserve the State. Nor can I see how any man can blame the crueltie which I used towards the Roman Nobilitie, and the worthiest Subjects of the Empire, since it would have been thought a great defect, and much mis-becoming such a one as me, if I should have used that clemencie towards them, that mildness, and familiaritie, which *Cæsar* to his cost did, whose miserable end, does clearly teach all men, that States which are fraudulently possess'd, ought to be established by extraordinarie severitie. For, the Nobilitie of subjugated Commonwealths, make use of the new Princes Clemencie, onely as of an excellent means to suppress him by Conspiracies: nor doth it any whit at all avail (as a man would think it should do) for the allaying of that rage of hatred, or quenching the great and perpetual desire which they have to vindicate the injurie done them in their lost Liberties, though thereby they run the greatest hazards and danger that can be incur'd.

The Judges did much approve of *Tiberius* his defence, for they did not only allow of *Augustus* his last Will and Testament, and consequently of the legitimacie of *Tiberius* his succession, but they also considered that he being a new Prince, no waies allied in Bloud to *Augustus*, and there being many Roman Senators better born than himself, according to the true Rules of Tyrannical Politie, he was forced to use crueltie there where that veneration and Majestie was wanting, which the being born of Royal Bloud brings with it; and made his way, by sword and poyson, making himself be dreaded by those, who presumed too much upon themselves, and dared to paragonise their private Nobilitie, with his immense fortune who reigned; and that, where to use Clemencie was prejudicial to the new Princes, the use even of unusual severitie ought to be esteemed laudable.

## The XXXIV. ADVERTISEMENT.

*Hippocrates having advised Apollo how to prevent the frequent deaths of sick folks, occasioned through the ignorance of Physicians, and proving unfortunate in that his advice, is in great danger of being severely punisht by his Majesty.*

**H**ippocrates, that great Physitian told Apollo some few daies ago, that the World was so pestered with ignorant Physitians, as, unless some sudden remedie were taken for it, all mankind would be destroyed: for that, sick folks were cured by ignorant Physitians, by new Experiments, by contrarie Medicines, and rather by Mountebanks Receipts, than by Canonical and true Rules of Art; whence it was that many sick folk died, who if they had been administred unto by Learned Physitians, might easily have been restored to their former healths. Apollo being advised by so famous a man, resolved to remedie so great an evil. Wherefore, some six moneths ago he constituted a Colledge of the most famous Physitians that the World ever had, the chief whereof were Cornelius Celsus, Galen, Avicene, Fracastoro, Filopio, l'Altozmari, and the most meritorious Girolimo Mercuriale; and made Hippocrates, that Prince of Physick, Head of the Colledge, which he endowed with ample Authoritie to provide experimented Physick, and of known vertue for mankind. These Physitians first distributed out their Orders, and Physitians were sent into all places, who for the greater safetie of mens healths and long lives, were commanded to use nothing to their Patients, but common Clysters, Roman Ointments, usual Purges; and in pestilent Feavers, pectoral Waters; but, that when they should have occasion to let Bloud, to cure Malignant Feavers, double Tertians, or other grievous Maladies, they should be commanded to acquaint the Colledge speedily with everie particular accident that beset the sick partie, with the condition of his sickness, with his severall accessses of Feaver; and that in such cases they should be verie careful of sending the Water and Excrements of the sick person everie morning and evening to the Colledge, to the end that they might with better satisfaction to the sick partie, take order for necessarie Medicaments. The Physitians verie willingly did what they were commanded by the Colledge. But, it was not long ere the World was aware, that those Orders which were given with so much zeal to the publick good, wrought not that good effect which his Majestie perswaded himself they would have done; for, the Physitians who administred Physick to the sick, were so perplext in putting on due resolutions in their observations of the severall alterations and changes of the Maladies, as they durst not upon any sudden accident that should arrive, succour the sick parties with any requisite and speedie help, but shewing more obedience to the Colledge, than charitie to their Patients, refused to meddle with those Maladies which would admit of no delay, without expresse Order from their Superiours; and, truly it was sad to see, that the time which should have been spent in the cure of their Patients, was employed to no purpose, by those Physitians in writing Eloquent Relations, and many Learned Advices to those of the Colledge, to whom with all diligence they sent the Water and Excrements of the sick, which altering by reason of the length of the way, it unfortunately fell out, that the Colledge not being able to make any perfect judgment thereby, the Receipts which they sent, proved oft-times clean contrarie to the Maladie of the Patient. Moreover, the sickness whereof the Physitians had given an exact account, changed also before the answer could be brought; wherefore they were forced to send new Relations, and new Advertisements, which occasioned the necessarie ruine of the sick parties, and oft times whilest they



they lay expecting Medicaments from afar off, they arrived after the parties were dead, to whom they should have been applyed. All which were so foul inconveniences, that many men died more than had wont to do; insomuch, as *Apollo* hearing thereof, he marvelled how so charitable a resolution could have so bad success. Wherefore *Apollo* thinking himself much abused by *Hippocrates*, who under a pretence of publick Charitie, minded chiefly his own Ambition, said in a publick Audience, That he now found, that Physitians near at hand, though peradventure ignorant, were better for sick persons, than those that were more Learned, if afar off; and afterwards dismiss the Colledge, resolving to take some notable revenge upon *Hippocrates*; but was dissuaded from it by *Æsculapius* his earnest entreaties, who confessing *Hippocrates* his Ambition, excused it by alledging the common desire which all men of Honour have to command, that they may not seem to hold the candle unto others, but to be held to be somewhat more than ordinary.

### The XXXV. ADVERTISEMENT.

*Francisco Mauro, a Noble Italian Poet, having married the most vertuous Lady, Laura Terecina, is soon after jealous of her, and kills her.*

FROM the very first day that the lovely Lady *Laura Terecina* was admitted into *Parnassus*, and that the most excellent *Enterpe* had taken her to be her waiting Woman, she began to be much courted by many Amorous Poets; but, those that made ofttest Addresses to her, & which she peradventure liked better than the rest, were *Francisco Maria Molza*, and *Francisco Mauro*, being both of them very famous Poets of this Court. Illustrious *Enterpe* considering *Laura's* youth, her exquisite beautie, and how she was courted by so many *Vertuosi*, resolved to marrie her speedily, and acquainting *Laura* with her intention, she found her very ready to obey her. *Enterpe* left it to her choice, whether she would chuse *Mauro* or *Molza* for her Husband. Vertuous *Terecina* who would not resolve upon a business of such importance, by what was most pleasing to her eye, as many foolish Women use to do, but, as the wiser sort do, by what appeared best unto her judgement, desired that she might see both their Poetries; which after she had perused several times, and duly considered them, she laid aside *Le Fitch del Molza*, as related in a weak and languishing Style, and chose *Mauro's Fava*, wherein she thought she found quainter conceits, and that it was more solidly written. The match being concluded, the marriage was soon celebrated. And *Mauro* being so meanly stockt, as that he had nothing to trust to but his *Capitola della Fava*, had by his Wife by way of Joynter, 1500 *Oliavo's* readie paid down, besides an infinite number of Madrigals, Sonnets, and Songs, made by that vertuous Lady. They had been married above a year, when *Mauro* observed that his Wife wore a very rich Garter, embrodered all over with Pearl, on her right leg, and on the other an usual slight one; and not being only moved thereat, but greatly scandalized, for that he had often marked, that his Wife was very proud of that Garter, and that when she met with any *Vertuosi*, she would hold up her Coats on that side higher than in modestie she ought to have done: he askt his Wife what the meaning thereof might be, and whether there was any thing of secret therein or no? *Laura* told him, that *Edward the Third King of England*, in acknowledgement of her devotion towards him, had given her that Garter, which for her greater honour she wore upon solemn daies, and that as being very affectionate to that great King, she

she had sworn to serve him upon all occasions, and to be alwaies his most devoted faithful servant. *Mauro* grew so mad hereupon, as flying upon her, he said, Hast thou then been so affronted thou wicked baggage, as (being the Wife of an honourable Poet) to shame me, under the colour of Honour, by knowing another man, and by receiving gifts from any other than thy Husband? and shall not I, being thus injur'd in my Honour, revenge my self? and; this being said, it nothing availing the unfortunate and miserable *Terecina* to beg pardon, nor to protest that she had never in any manner whatsoever injur'd her Nuptial bed, he laid hold upon a prohibited Verse of six syllables, which he had about him, wherewith he stab'd her fundrie times in the throat, and kill'd her. This beastial resentment did not only mightily displease all the Lady-Poetesses of this State, but did very much trouble all the greatest *Literati* of *Parnassus*: so as both of them in great numbers appeared before *Apollo*, and with bitter words accused *Mauro*, who was there present, that without having any just occasion, to the great scorn of the honour of Knighthood of one of the greatest Kings of *Europe*, he had villainously slain the most vertuous Lady of all *Parnassus*. To this, *Mauro* courageously answered, That it was true, he deserved to be severely punished by his Majestie; not for the just revenge he had taken of his unchaste Wife, but for that he had so long deferred the revenge due to the Reputation of a man of Honour, it being many moneths since he was aware of the lewdness of that Garter. All the Princes that stood by were strangely moved to hear *Mauro* utter these words, who not being able to endure, that Honours conferr'd by them upon Noble Forraigners, who did adhere and were affectionate to them, should be accounted vituperious, raised a great noise in the Court, when *Apollo*, to quench the fire in the beginning, which he foresaw was likely to break forth into a great combustion, said thus unto them. Write, O you Princes, in your Hearts, with Characters not to be razed out, this misfortune which hath befallen *Laura Terecina*, for which *Mauro* ought rather to be remunerated by me, and commended by you, than punished by my Judges, and by you blamed: and believe it for a certain Truth, that these favours, and honours which Princes confer upon Forraigners, are plain *Preludiums* to their wanton desires of domineering, which they continually meditate how to bring about. The Souls of Subjects are linkt to their Princes, by the strait bond of chaste and holy Matrimonie; and therefore, as chaste Wives, they ought not so much as with their eyes, to acknowledge or know any other Prince, than him whom Gods Laws hath set over them, and the Laws of men; so far is it from being lawful for them to love them with their hearts, and vow Loyaltie to them: and you are great Fools, if to revenge the infidelitie of your Subjects, you wait the time till you can take them in the very act of adulterous Fellowies. For, wounds which cause dishonour, are warded, and put by, by good Fencers before they hurt; they are Fools that cure them when they are received. The very self-same hour that you see any Subject of yours but cast an eye upon a Forraign Prince, do as *Mauro* did, hold not your Thumbs underneath your Girdles, but employ Gallowses and Ropes; and if upon your greatest occasions, and particularly when you will appear with Honour before an Enemie-Prince with your Subjects Arms in Hand, be not seen with a pair of Horns on your Head.

The

The XXXVI. ADVERTISEMENT.

*Thais, that famous Courtizan of the Comick Poets, is at last, though after much debate, admitted into Parnassus; who much to Apollo's satisfaction, tells what good she hopes to bring to his Court.*

IN the great Council which was yesterday held in *Parnassus* by all the *Literati*, and the most famous Personages of this State, many Learned in all the Liberal Arts, who were lately come to this Court, were propounded to have honourable places allowed them in *Parnassus*; amongst which, *Thais*, that common Whore of the Comick Poets, was named for one, and found favourable Suffrages, being extraordinarily assisted by *Publius Terentius*, who was so partial on her behalf, as he held secret practice with all the Poets. And it happened, that whilst the Gates of *Parnassus* were opened to her, to the end that she might present her self before *Apollo*, and the Senate of the *Vertuosi*, to thank them for the favour she had received, the Illustrious Cardinal *Alexander Farnese*, accompanied by a Train of Prelates, withstood *Thais* as she was about to enter, crying out aloud, That if so unworthy a person, from whom nothing but publick scandal could be expected, should be permitted into *Parnassus*, he for his part would rather be gone from thence, than see vertuous places profaned with such pollutions, which were only aboads for those *Literati*, who by their Words, Writings, and exemplarie Lives, could prescribe wholesome Precepts unto others, and that he knew there were many *Vertuosi* who would put on the same resolution. Whilst the Cardinal spoke thus, and that he endeavoured by force to keep her out of the Gate, she was so strongly assisted by a numerous Squadron of Poets, who backt *Terentius*, as there began a very dangerous dispute at the Gate. But, wiser *Thais*, who knew that she had alwaies come by the worst, in all the quarrels that she at any time before had ever been the occasion of, said aloud, That she did no waies intend to enter into *Parnassus* by force, but with the good will of every one; and more particularly, by the approbation of those most Illustrious and Holy Prelates: and that if they were thought worthy of an abode in *Parnassus*, who could give excellent Counsel unto others, and wise Precepts, she should be unjustly dealt withall, if she should be denied to inhabit in those venerable places; and that though she knew she might of right claim an abode in *Parnassus*, yet she would acknowledge it as a singular favour, and especially from those that did most withstand her: and that those that did not love to see her in *Parnassus*, were much deceived in the ill opinion they had of her: for that, there was not any one in those blest Habitations, to whom she was not able to give such Advertisements, as wiser, nor more necessarie, could not be given by any whatsoever Moral Philosopher; and that it was not so much for the purchasing of Eternitie to her name, that she desired to live amongst the *Vertuosi* in *Parnassus*, as, to be assisting unto many by her perpetual walking in the Streets, and admonishing every one to live modestly ever amongst their neighbours; and to shun the foul vice of calling their Companion Whore, as they would shun Death, if their own Consciences were not clear: for that there being many wrangling Courtiers, they had oft times fallen at such odds, as by blows and calumnious speeches they had wounded their Reputations: and that Officers who went to have the Government of Provinces, could not learn the important and difficult Philosophie of getting moneys in their Governments with Reputation, from any more Learned In-

structres;



struckres, than from her, for that only *Thais* knew the accurate Art of fleecing the flock with such diligence and dexteritie, as they would rather seem to be tickled and rejoice, than exclaim or make any noise: in which practice she boasted her self to be so singular, as she had seen her Sweet-hearts a thousand times, to be then most in love with her, when being slayed to the quick, and galled to the very bones, she had sent them raw and naked to the Hospital, from whence they have notwithstanding sent her amorous Epistles. That they who were greedie of Riches, who did every where, and by all means, sweat and labour after the accumulating of Gold, might learn by her only unfortunate example, That Wealth ill got, through Gods just anger vanishes into smoak; for, of all the innumerable moneys which she had sucked from out the veins of her Lovers, and the great Riches which she robb'd many Families of, she had now nothing remaining, but those four lashes which every one might see upon her back; when (if God had given a blessing to the moneys which had past through her hand, instead whereof she had had a thousand curses) she might have vied for Wealth with any Princess. Next, that every one might learn, by her Face which was so pleasing to her Friends, by her flatteries, and fallacies with which she used to delude, and allure and entice those ill-advised young men which she got into her hands; by her continual smiles, by which she covered her ravenous mind, and that sharp Rasor, wherewith, without any manner of discretion or pity she did shave, nay, even slay her Lovers; never to trust appearances, grateful acceptance, fair words, and offered courtesies, and never to give themselves over into any ones power, unless they had first perfectly anatomized them. For, many such as she, had pleasing aspects, good looks, and sweet breaths, whose disguises being taken off by discreet persons, and the inside of their Souls discovered, they were found to be stinking carrion, full of festered wounds, and to have false Souls, and fraudulent Hearts, and infinitely interested. Then turning towards Cardinal *Fernese*, *Thais* said; And, who when I shall have opened my house in *Parnassus*, ought more to frequent my School than your Excellencie, my most Illustrious Sir, wherein you may learn that important Vertue of Neutralitie, which the Popes Nephews, such as your self, have so much need of: a Science wherein I am so well known, as I may read it in the Schools; for, never being whilst I lived in the World, without twentie Pamphilio's, all enamoured of me, who, all of them hated one another, by reason of the jealousy which useth to be among young Rivals; yet, by my sagacitie, I have alwaies known how to behave my self so dexterously with them, as I have rather taken their Weapons from them, than put them into their hands: by which means I was able to reap great advantage from them, without ever losing any one of them. A rare Precept, and a piece of cunning as singular as hard to be put in practice; and the more necessarie for such as your Lordship, for that you do not like me, who keep my Lovers fast imprisoned by the strong chains of Lust; but you hold those whom you have been a Benefactor unto, by the weak thread of Gratitude; which is broken by everie least shadow of distaste, though it be unwarily given. And I have known many such as you, who by having unwisely been enamoured on some one person, have not only lost their own interest, but greatly ruined that Friends Fortune whom they would exalt, by the jealousies which they have raised in all the rest of their followers, foolishly furnishing them with weapons, whereby they have forced those, who would otherwise have been very grateful, to change the defect of Partialitie, with the vice of Ingratitude. All which are so true and necessarie Advertisements, as if they be observed, as they ought to be, by such as you are, you shall never have any reason upon any dislike, to complain more of your friends infidelitie, than of the hatred of those that love you. It being an observed rule by such as I am, that he who will be attended by many loving followers, must not be adulterously in love with one only person.

The XXXVII. ADVERTISEMENT.

*The Ambassadors of the Province of Marca being sent to this Court; in a publick Audience, complain unto his Majestie of an unfortunate affair which hath befallen his inhabitants of that Province, for which Apollo provides sufficient remedy, with singular demonstration of true love and affection.*

THE *Marchian* Orator who came the last week to this Court, made his solemn entrance yetterday, being attended by the greatest part of the Nobilitie, and being clad in a long Mourning Weed, he appeared in the Colledge of the *Literati*; where, after having made his low reverence to *Apollo*, he spake thus; Monarch and Father of Learning, and you other Princes of the *Cosmos* who hear me speak, Whilest Learning flourish in the World, *La Marca* was so famous therein, as she had the fame to have Poets, Philosophers, Orators, and other great Personages no whit inferior to those of *Mantua*, *Athens*, or *Rome*; infomuch, as she hath been by some great Wits compared to *Greece* her self, that fruitful Mother of all Seiences. But since her *Literati* have been hewen in pieces and starved by Barbarians, Learning hath been also so trampled upon by them; as, after the burning of so many famous Libraries, wherein the labours of the most Learned Writers perisht, having lost the Noble Latine Tongue, the very race of Doctors were quite lost, whose ruine hath occasioned the very last displanting of the Noble Province of *Marca*; for, the Noble *Marchians* being first called by the famous City of *Jesi Piceini Asini*, after the lamentable loss which they had of Diphthongs, as I have said, they are remained *Piceini Asini*: so, as truly I do not know any other greater calamitie that ever befel any Nation, which can be compared to this of ours, which by the loss of one only Diphthong, hath so far lost her ancient Reputation, as the unfortunate *Marchians* cannot Traffick, nor appear in the companie of any gallant men, but they must be twitted in the teeth with *Asino*. Here the Orator, with abundance of tears, ended his Discourse; nor was there any one *Literato* in that Audience, who were not very sensible of the *Marchians* misfortune; infomuch, as *Apollo* himself being much moved at the miserie of so Noble a Province, called for some Paper and Ink, and with his own hand did again set the Diphthong to *Jesi*; and commanded *Virgil*, who was the Regent in scanning Verses, that the first syllable of *Jesi* should be pronounced long; and Ordained, upon pain of grievous punishment, That no man for the future should dare to call the *Marchians* *Asini*, since it was very true, that Mother Nature had sowed *L'Asinita* in so just a measure amongst all the Nations of the World, as every one had a share thereof equal to her Companion.

The XXXVIII. ADVERTISEMENT.

*Gonzalvo Ferrante Cordova desires Apollo that the Title of Magno or Great, may be confirmed unto him; and, instead of being granted his request, receives a very unsatisfactory Answer.*

GONZALVO Ferrante Cordova, called by the Spaniards, *Il Gran Capitano*, appeared some days ago in *Parnassus*, with a Noble Train of many Castilian Gentlemen; and having, in a haughty Oration, related unto his Majestie his famous Actions in War, demanded the confirmation of the Title *Magnus*,  
I f which

which was given him by the consent of the whole Militia, and by all the Historians of Europe. *Gonzalvo* was graciously received by *Apollo*, who badg him give in, in writing, all his Militarie Enterprises, and commanded afterwards that they should be diligently examined by *Giovani Giovanni Pontano*, by *Francisco Guiccardin*, and by the most Reverend *Paulus Jovius*; and that they should make an exact Report thereof to the Senate of Historie, to the end, that if they should be found to be such as did deserve the Title of *Magnus*, they might confirm it unto him by his Majesties Authentick Letters Pattents. *Gonzalvo* delivered unto those Historians a very perfect Commentarie of all his Actions, which were by them diligently examined, and weighed; and afterwards made a full Relation thereof in open Colledge, where they resolved what answer should be given to *Gonzalvo*: who being sent for into the Court, *Titus Livius* the Master of the Colledge, told in the name of the whole Senate, That they had very exactly considered his War-Enterprises, and had at last concluded, that for what he had done in *Granada*, being things done under the command of a Captain, who was his Superior, according to the style of the Court-Parnassus, they were not to be reckoned upon, the whole glory of Victorie in such cases being given to the Captain-General, who commanded the Army in chief; and, that though he had been General at the business of driving the *Moors* out of the Kingdom of *Granada*, they thought the Action was not such as might deservedly confer the glorious Title of *Magnus* upon the Commander in chief; for, it was no great business for all *Spain* to drive out a few *Moors*, who were divided amongst themselves, out of *Granada*. Then *Livy* added, that his Enterprises done in *Africa*, in the taking in of some small places, were not thought worthy to be considered in a Subject, who, demanding the high Prerogative of the Title of *Magnus*, must make it manifest unto the World, that he had atchieved Enterprises that were truly Great; and that it appeared clearly by his Writings, that he had won all his Reputation in Militarie Affairs, in the War which he managed in the getting of the Kingdom of *Naples*, wherein two Field Battails were famous and worthy consideration; the one given at *Saminara*, the other at *Garigliano*; which if they were sufficient to purchase a man the Title of *Magnus*, there were so many *Bellisarii*, *Narsetti*, *Carli*, *Martelli*, *Scanderbeggs*, and other famous Captains in *Parnassus*, who had done more memorable Acts, as there would be more *Magni* in the World than *Parvi*. To this *Gonzalvo* replied, That he thought that in the Neapolitan War, they ought not to reflect upon particular Actions, but to the whole Noble Work and Enterprise which he had gloriously brought to an end, by winning a flourishing and strong Kingdom unto his King and Master. *Livy* replied, That they had also taken into their consideration, his winning of the whole Kingdom of *Naples*, wherein he seemed to suffer much in his Reputation, as having therein used more Fraud, than true Militarie Valor; and that therefore the History-Colledge had adjudged that Neapolitan Enterprise, not to deserve the name of an Honourable Atchievement; and that he was therefore to know, that the glorious Title of *Magnus* was by a particular Prerogative only granted to those who had atchieved valiant Enterprises, by their meer Military Worth and Vertue: that therefore the Colledge could not possibly think that *Gonzalvo* could pretend to have won the Kingdom of *Naples* by force of Arms: whereinto being called but a little before as a Friend, by the ill-advised Neapolitan Kings; and that he might defend them afterwards, when those unfortunate Kings stood in greatest need of help, and just then, when they had put the whole Kingdom into his hands, he had the heart to declare himself their Enemy, which, whether it was an action fitting to confer the Title of *Magnus* upon him that did effect it, the History-Colledge would make *Gonzalvo* himself Judge. *Livy* said moreover, that his obscure Catastrophe, might be added to what had been said; misbecoming such a one as *Gonzalvo*, who desiring to be styled *Magnus*, desired to be the *Protosavior* of the World, since after the acquisition of such a Kingdom, not knowing how to secure his Reputation, he



he most ignorantly suffered himself to be disarmed, to have the Government of *Naples* afterwards taken from him, and to be brought back to *Spain* and be confined; and die there mad. *Gonzalvo* then exclaimed, and said; That *Pompey* had made a much more unfortunate end than he, and yet had obtained the Title of *Magnus*. To which *Livy* answered, That according to the Institutions of *Parnassus*, those who to compass an Empire lost their Lives, or came by any other unfortunate end, lost no Reputation; nor had *Pompey* the Great, any wayes done so, who had always the same generous thought, (though he knew how to conceal it) as *Cæsar* had. In fine, *Livy* said, That the two inexcusable errors which *Gonzalvo* made in his managing the taking of the Kingdom of *Naples*, did much derogate from his desire, for that he did not only exceed the bounds of a Commanders Liberalitie, and Authoritie, when after the Conquest of so great a Kingdom, by rewarding so many Barons, Commanders, and other deserving men, he had purchast unto himself an attendance of so many signal Subjects, not having the requisite head of leaving means unto his King to shew himself thankful to those who had served him: and that with affabilitie, and behaviour far differing from the austeritie of his Nation, he had appeared openly to affect that attendance and love of the Neapolitan Barons, which ought mainly to be avoided by such a one as he, who was the Officer of a King naturally very jealous; by which foolish proceeding he raised in him those jealousies, which he could not free himself of without *Gonzalvo's* ruine of Reputation; and that the apprehension of affecting the Government of other mens Kingdoms, was neither given, nor born withall in wise men; for to be lukewarm in such cases, proved always a mortal advice to them that used it. *Gonzalvo* was much incens'd to hear *Livy* speak thus, who could not forbear saying, That he had served his King with such Loyaltie as became a Castilian Baron, that the cunning how to betray a mans Prince, was not known in *Spain*, and that the Lords of his Nation reputed it a greater honour to receive injuries from their Kings, than to betray them. To this *Livy* replied, That if he were of so well a composed mind, he might do well to desire to be stiled an honest man, which should willingly be granted him, and not *Magnus*, which he should have then deserved, when he should have thought it more glorious to dye King of *Naples*, than to be confined to a poor Castle of *Spain*, only for having deserved such a reward as could not be countercambiated by any thing else, than by the ingratitude which was used towards him. Then *Gonzalvo*, without bearing any respect to the place wherein were so many eminent persons, said, That they proceeded unjustly with him; for that, blaming his constant Loyaltie, they affirmed unto him in publick, That he should have received a better reward in *Parnassus*, if he had been guilty of a thousand Treacheries; and that King *Ferdinando's* ingratitude did not only not obscure his Reputation, but did infinitely add unto his glory; and that the reason of State which taught men, That to measure their actions, only by the Compass of Interest, nor by the Yard of Reputation, was a Doctrine which better became great Kings and Princes, than such Captains as he was, in whom Perjuries, Treasons, and Treacherie, were always accounted infamous, whereas the gaining of Kingdoms by Supreme Potentates, though by foul means, were termed glorious atchievements. *Livy* then replied unto *Gonzalvo* in bitter Language, That the Italians were not so ignorant, but that they very well knew, that the Title which was given him in the business of *Naples*, was, *Capitano Major*, which in Italian, or English, is, General, not *Magnus*; that he put too great a value upon himself, and that the History-Colledge had rather bereave Bawdie-houses of the Title of *Signoria*, where it was buried through the vanity of Ambitious men, than that they would send the so highly-esteemed name of *Magnus* further.

## The XXXIX. ADVERTISEMENT.

*Many of the French Nobility entreat their Monarchy, that, according as the Nobility of Commonwealths do, it may be lawful for them to use Merchandizing; and are by her shamefully denied.*

Many of the Nobilitie of *France*, went some few days ago to visit the Illustrious Venetian Libertie, and though they did much admire the Laws of Living Free, the excellent Orders by which she maintains her self in that Libertie, which is now so hard to be found amongst men, yet they infinitely admire, and envie the greatness of the Noble Venetians, and did chiefly wonder, that the prime Senators of so excelsse a Commonwealth, did freely exercise merchandising, which their Kings of *France* had declared to be mechanick; and they thought it very strange, that the French Nobilitie should be made to believe, that the exercise of Arms, wherein men usually lose all their own Estate, should be more Noble than that of Merchandise, which doth very much enrich men. Wherefore some of the prime Nobilitie of *France*, appeared not many daies ago before their Monarchie, humbly desiring that she would be pleased to declare by publick Edict, That it was as honourable for her Nobilitie to follow Traffick and Merchandising, as it was held to be in the famous Commonwealths of *Venice*, *Genoa*, and in many other Republicks. The French Monarchie was much moved at this unexpected request; and as if something of unseemly or misbecoming, had been asked her, she with injurious words and an angry countenance, bade them be gone; and they thinking themselves greatly wronged, by being in so severe a manner denied a request which they thought to be so just, appealed presently to *Apollo*, to whom they gave a particular account of all that had past between them and their Monarchie, and made the same request unto his Majestie. *Apollo*, who thought the French Nobilitie had demanded nothing but what was just, signified unto the French Monarchie, that if she should not satisfie her Nobilitie in the point that they might follow merchandising, without any blemish to their Honour, he could not chuse but gratifie them therein. When the French Monarchie heard so great a noveltie, that she might prevent so great a ruine which she foresaw was likely to fall upon her, came presently before *Apollo*, to whom she said, That his Majestie knew the true basis of her greatness, and her chiefest power lay in the swords of her Nobilitie, who having drunk in the opinion together with their milk, that merchandising was a thing as becoming mechanick men, as misbecoming those that were nobly born, and that the mysterie of War, the managing of Arms, were the true Traffick, and proper Merchandise of the Nobles; and that to overthrow those solid foundations, would be no better than to annihilate not only the kingdom of *France*, but those likewise of *Spain*, *England*, *Poland*, and other Monarchies; which knowing very well the great necessitie that powerful Potentates have of always keeping their Nobles armed, had by mysterious cunning kept them from any thought of Merchandising, and that it was most certain, that as soon as her Nobles should taste the sweets of Trading, they would presently throw away their Arms, whereunto they were bred up, preferring the continual gain of Traffick, before the perpetual expence of War; and that the effect which the use of Merchandising produced amongst Senators, was plainly seen in all Commonwealths, where for greediness of maintajning Traffick, they were seen to be too much inclined to peace. The same Monarchie did likewise put his Majestie in mind of the necessitie she had of keeping her Nobles in Arms, for she had found in all her most important Actions, that a  
few

few of the Nobles had overcome great Armies of Plebeians; for, there was no comparison to be made between the valour and fidelitie of the Nobles who fought to win their Princes favour, and to purchase glory; and those Foot taken up in the streets, who took up Arms only for the poor gain of three Crowns a moneth. Apollo was much satisfied with these Reasons, alledged by the French Monarchie; wherefore he told those French Nobles, who were returned to receive an answer of their business, that having reflected maturely upon their request, he thought it not convenient, that the French Nobles famous throughout all the Nations of the World, for being born Warriors, and whose true Element was the perpetual managing of Arms, should now obscure their glory by the sordid gain of Merchandize; and that the ends of Republicks did very much differ from those of Monarchies; for the exercise of Merchandize, which by its continual gain did evidently abase mens spirits, made the expence of war seem odious, and disarmed those who gave their minds thereunto, was not only good, but very excellent in Commonwealths; where such Senators whose *genius* led them to the Wars living in perpetual jealousy of their Libertie, were not a little suspected in Free Countries, who desired that their Senators should rather be prudently wise, and greatly given to peace, than over-much warlike; and thus were these French Nobles dismissed by his Majesty. And 'tis publickly said in this Court, that they were so exasperated by this repulse, as one of them was heard to say, O great God! What cheats, what cozenages are these which are put upon the Nobles in Monarchies? and how can it be conceived by any man, what humane Law, what justice of God doth command, That to gain for a mans self by Merchandize should be thought shameful; and, To plunder by Arms for others, should be held an honourable imployment.

## The XL. ADVERTISEMENT.

*The Honourable Title of Messere, being fallen into a miserable condition, is shamefully driven out of the Kingdom of Naples; and not being received into Rome, (as it thought it should be) for its last Refuge bath its recourse to Apollo, who assigns it a very satisfactory aboad.*

IN the publick Meetings of the Seats of Justice at Naples (which the Neapolitans call *Chiazza*) it was two moneths since resolved, That the Title of *Messere* should be expell'd that Kingdom, upon pain of grievous punishment if his Worship were not gone within three dayes. And because that honourable Title thought it had not deserved so scornful usage, to appease those Princes and Lords who were so highly incens'd against him, he alledged the Authoritie of *Giovanni Scopa*, *Antonio Mancinello*, and other excellent Grammarians, who did all agree, That the Barbarians, who from the Northern parts overran Italy, they had not only through their ignorance of the Latine Tongue, corrupted the supreme Title of *Here* into *Sire*, but that those that followed after changed that likewise into *Messers*, which signified as much as *My Here*, which is, *My Master*; and that such a Title with which the Kings of France are pleased to honour their Sacred Persons, was unworthily so abused by the Italians; but, it being hereunto answered, that in the important business of Titles, no respect was had to the true worth thereof, but to the rate according to which it went in the Market; unfortunate *Messere* was forced to hide himself in the houses of some worshipful very old men, who complained very much that worshipful

*Messere*



*Messere* should be so hardly dealt withall, even by Shop-keepers, with which they remembred, that in former times the Kings of *Naples* made their own style to be honoured, and revered. But the business growing at last desperate, *Messere* took his journey for *Rome* by the weekly Carrier, at the same time that those honourable Titles of *Magnifici*, *Speciabili*, *Sereni*, and *Generosi*, fled secretly from the Kingdom for fear of the like affront. When *Messere* was come to *Rome*, he was but badly received, by those Courtiers who long before had thought it much scorn to be cloyed with the jacket of *Ilustre*, *Molto Ilustre*, and who hoped shortly to manumit *l'Illustrissimo*. Wherefore *Messere* took his way towards *Parnassus*, whither he came some few days ago, and presenting himself before *Apollo*, acquainted him first with all his persecutions, and then earnestly entreated his Majestie, that he would appoint him out some abode, where he might rest quiet, till such time as the fouds of Ambition, which had infected even good men, were parted from the World. *Apollo* did much compassionate the persecutions of that honourable Title; and having first communicated the business to the Censors, he resolved to recommend him to the care of the Ambassador of *Marca*, by whom being received with great demonstrations of love, and carried home into his Country, Letters of the twelfth of this moneth, are come by the ordinary Post from *Marca*, which say that that kind and loving Nation hath not only willingly received *Messere*, but hath in great pomp admitted him into its Country, under an embroydered Cloth of State; and that *Messere* in recompence of that very great civility, taught the *Marchians*, the very next day after his arrival, the true way of roasting the Leaf of a Hog, and of sopping their bread in the Dripping-pan, letting that sinoak go up the Chimney; which the Neapolitans, and other Nations which study appearance more than substance, feed much upon.

### The XLI. ADVERTISEMENT.

*The Censors of Parnassus, having by Order from Apollo, published a rigorous Edict against Hypocrites, are forced to moderate it, by reason of a weighty particular discovered unto them by Plato.*

THE publick Censors of this Court, having learnt for certain, that a kind of goodness which is lately discovered in some of the *Literati* of *Parnassus*, is but a compofure of artificial appearances, and real falshood; and that hellish Hypocrisie gets every day more footing in mens minds, to the end that all *Parnassus* may not be infected with so contagious a disease, published by Order from his Majestie, a severe Edict six days ago against Hypocrites. And is it not a great wonder that *Plato* himself, who is held by all the *Virtuosi* of *Parnassus* to be the true *Idea* of all puritie and sinceritie, and the very pattern of goodness, should presently appear before the Censors Tribunal, and openly oppose himself to the Edict which was so generally well received, saying, with his wonted freedom, That through the manifest ignorance of modern men, in judging upon the true condition of mens manners, it was a very pernicious resolution which was tane in *Parnassus*, to extirpate all that Hypocrisie, by which in these unfortunate times, even good men were forced to keep up their Reputation; for, plain-dealing men, people of open hearts and clear minds, enemies to cunning and double-dealing, who in former times were honoured and admired like so many Demi-gods, were so far from being well esteemed of in this present Age; as, to speak the naked Truth, and to proceed in all a mans actions with sinceritie, were not esteemed good nor vertuous things, but rather scurri-

litie, a relaxed life, a licentious way of proceeding, an unpollit behaviour; wherefore even the best men, and those that formerly walked in the approved way of *Bene vivere, & letari*, and who appeared to be capital enemies to Hypocrisie; yet that they might by so wicked a vice maintain that credit and reputation, which they saw they lost by living honestly, were much against their will enforced to use Hypocrisie. The Censors did so much approve of this Counsel given by *Plato*; as they soon embraced it, and by a new Edict which they published, complained, that in this so depraved Age, to the calamitie of good men, and great good fortune of Knaves and Varlets, words freely, and merrily spoken in publick by jovial people, were more censured, than all the wickedness done in private by modern Hypocrites; wherefore *Apollo*, (though much against his will) granted leave to all gallant people of whatsoever Sex to use, without incurring any punishment, the four-scoreth part of one grain of fine Hypocrisie.

## The XLII. ADVERTISEMENT.

*The immense bulk of the Ottoman Empire, which was thought by the wisest men to be everlasting, doth now of it self, so destroy it self, as it threatens present ruine.*

THE vast Fabrick of the Ottoman Empire, (as is well known to all those that deal in *Parnassus*) is of so large a circuit, as it seems to be a great City, the Walls whereof being built (though the Princes thereof be barbarous and illiterate) in an excellent way of politick Architecture, are of so solid Materials, and with so corresponding Bulwarks, Curtains, Platforms, Ditches, Ravelins, Scarfs, and Counter-scarfs, as it was not only thought by many of those who of late did consider it, to be as Eternal as the World; but seemed, as if by means of those Emperours, who are still more and more ambitious to make it greater by the addition of new Appartments, it would like *Nero's* Golden House, possess whole *Parnassus*; the strong Bulwarks of *Tauris*, *Servan*, *Giorgia*, *Darbecca*, and most of all those of *Armenia*, are not only almost all of them fallen to the ground, but that strongest Bastion of the lesser *Asia*, hath lost so large a Collopy, as it threatens sudden ruine; so as those Walls which seemed to be everlasting, do now of themselves moulder away and fall to ruine. A noveltie which makes the beholders wonder very much, and puts them in mind of the instabilitie of humane greatness; for, though nothing appear more potent and immortal to the eyes of men than great Empires, yet we see they sodainly and easily are overthrown. For, if a man will demolish a Tower which is strongly built, he must labour long about it with Canon and Pick-ax; but, to the ruine of any Empire, how great and potent soever, one only puff (though but very weak) of a Princes folly, or of a private mans Ambition, who hath good store of Followers, Money, and Wit, is able to make it totter, and fall, before the ruine be expected.

The

## The XLIII. ADVERTISEMENT.

*The Prince of Helicon desires by an Ambassador of his, from Apollo, the privilege of ordaining Birth-right amongst the Nobles of his State; which his Majesty denies to grant.*

THE Prince of Helicon's Ambassador, who came three days since to Parnassus, had audience given him yesterday by Apollo; whom he acquainted that his Prince, after having imbellished his flourishing state, with all those singular Ornaments which render great Kingdoms respected, wanted nothing, but that the numerous Nobilitie, which he had instituted there, might keep up their greatness perpetually; and because he knew that it was riches which onely preserved the splendor of great Families, he foresaw that the gallantrie of his State would, through peoples usual fruitfulness, in a short time turn to its former mean condition, if the fathers estate should be divided in equal parts amongst many brethren: and that the famous Nobilities of *France, Spain, Germany, Poland*, and other Kingdoms, had maintained their greatness many hundreds of years, onely by the advantage of Birth-right; wherefore his Prince (who was much his Majesties servant) did humbly beseech him that he would vouchsafe to grant him the privilege of instituting the Law of Birth-right amongst the Nobilitie of his State. Apollo answered the Ambassador, That he perceived his Prince did not consider what he asked; for, it seemed he did not well know what it imports in a State, by rich Patrimonies; and pretence of Nobilitie to put the Bulls-horns upon the Head, and Woolves-teeth in the mouths of meek Sheep, ready to be milkt with both hands, and shorn to the very quick, when they wanted the pretension of that vain-glorious Nobilitie, which teaching others only how to command like Lords, made the base slavery of obeying known, and that those Potentates, who had indeavoured to found and maintain a great Nobilitie in their States, by the institution of Birth-right, were at last aware that they had foolishly made them the heads of those people, who when they had wealthy men for their guides, and such as were remarkable for their Nobilitie, were dreadful to all Princes; and that great Families in all States served onely for Lant-horns, which in the obscurest times of revolutions, gave light to the common people who walked in the dark. Wherefore in States where there was a numerous Nobilitie, it behoved Princes to live with the punctilio of respect which was an unsufferable burthen; which those Kingdoms wanted, where no such impediments being found, their possessors might justly, and with much reason term themselves true and absolute Masters of their States: and that there wanted not Examples of Noble-men in *France, Flanders*; and elsewhere, who in foul Insurrections made by themselves, durst take upon them the Title of Fathers of their Country, and the peoples Protectors; and who, that they might Tyrannise over the people, and give Laws even to their natural Princes, were not ashamed to guild over their seditious taking up of Arms against their King, with the specious and charitable pretence of publick good. To this the Ambassador answered, That the Example of the warlike Nobilitie of *France*, was the onely thing which had induced his Prince, to desire it so much in his State, for he found clearly that the treachery of those who had made Insurrections against their King, had been overcome by the glorious French Nobles; and that the noble Kingdom of *France*, being armed by a no less numerous then warlike Nobles, had taught the whole world, how much a numerous Nobles imports in a Kingdom; for, 'twas they alone who by their unvanquishable swords had quenched the fire of those French Insurrections, which in a Kingdom that had wanted so great a benefit, would have



have burnt eternally. *Apollo* answered; That all this would have been true, if the French Insurrections, of which He spake, had been raised onely by the people, but that being apparently kindled by a great many of the Nobles of that Kingdom, the Physician would prove very ridiculous who should glory in the cure of a malady, of which through his gross ignorance he had been the onely cause: and that every wise Prince ought to keep from the fault of nursing up, and nourishing Companions, and brothers in his Kingdom, since those Monarchs reigned most securely, who put the greatest distance between their greatness, and the lowliness of their Subjects. That it nauseated his Majesty, as much as ignorance it self did, to see that there should be so arrogant and vain-glorious Subjects in one of the chiefest Kingdoms of *Europe*, who by the proud pretence of their Nobility, durst affirm they were as nobly born as the King himself; as if any comparison which was not infinitely ridiculous and hateful, could be made between a spindle, and the Mast of a Tree, between Flies and Elephants, between commanding and obeying. And *Apollo* added, That it was this monstrous petulance, which made the *Ottoman* Emperours hold it the chief means of their securitie and greatness, and that not without reason, not to allow any the least shadow of pretence to Nobilitie in their Dominions: and that those who would see narrowly into the effects, which the Nobles occasion in a Kingdom, did not so much blame the resolution of those Emperours, as some did who understood very little of worldly affairs. For those great Princes, who in their affairs minded onely substance and not appearance, did infinitely abhor the boasting and vain-glory of those things which seemed to be, and were not: and they abhor'd to see that a Noble-man, who had no experience, or was not any ways skilful in the affairs either of war or peace, should notwithstanding through the sole pretence of his emptie Nobilitie, think those qualifications in the Militia to be due to him, which a Prince is so necessitated to confer upon the onely worth and merit of such Commanders, whose hairs were grown gray under a Murrion, and who by perpetually wearing of Curasses in actions of War, had made their breasts and backs as hard as horn; and that that which above all other things made such people hateful, was, to see them so wilful, as not to obey ancient Commanders of a less noble Extract, though they themselves were but young; it being certainly an insufferable pretension, to desire through foolish ostentation, that the gifts of Fortune should be esteemed by a Prince to be indowments of mind. In fine, *Apollo* said, That he thought it was greater cruelty, and high injustice, that the estate should not be equally divided amongst those Brothers, who had one and the same Father and Mother. That he thought it fit some Prerogative should be given to the Primogeniture, but that it should be such as should make him appear to be the Head of his House, not the Master of his Brethren: and that the rich, and just right of Eldership which Fathers ought to leave in their Families, was love and concord between his Children. And that it would be both great folly, and cruelty to introduce that Primogeniture amongst private men, which occasioning such scandals in the blood of Princes, as might be seen registered in History, was onely harm withal for the publick peace sake, which the people would not enjoy, if Kingdoms were divided; and that Primogeniture being onely advantageous to Princes, Subjects, who were excluded from Paternal Inheritance, were necessitated for their subsistence to take pay of them, and to be trained up in War, by which Princes secured their States; that they might be furnished with the same abundance of Military men, as now they had; with high injustice, and the peoples ill will, if they should admit all Brothers to Paternal Inheritances; for that was onely the laudable Primogeniture which neither Princes, nor Parents, but Brothers themselves by joynt-agreement do erect in their Families, when one onely of them betaking himself to propagation, all the rest labour to augment the common Patrimony. *Apollo* concluded his answer with this, That he absolutely denyed to grant the Prince of *Helicon* the

Primogeniture, which he desired, because he could no longer behold those horrid Tragedies, and cruel Machinations which were plotted amongst Brethren in those States where the use of Primogeniture was practised; for those who were excluded from paternal Inheritance, left no sort of cruelty, or treacherie unindeavoured to recompense the foul injustice which was done them. Moreover, that all Primogeniture being grounded with much loss of blood, he feared he should not be able to find out any form of priviledge with so strong and strict proviso's, as would be able, to keep people excluded from their Inheritance from making, by a Dagger in their hand, their Fathers last Will and Testament ineffectual.

#### The XLIV. A D V E R T I S E M E N T.

*The Duke of Alva being accused of cruelty, for having with exquisite diligence caused two of the prime Subjects of his new Principality of Achaia, to be imprisoned, slain, and afterwards secretly buried in their very prisons, defends himself stoutly before Apollo.*

Soon after the Duke of *Alva* had tane possession of the new Principallitie of *Achaia*, of which you heard at large by our late Letters, that severe spirit, who being wholly composed of wariness and vigilancie, seemed to be indowed by Nature with all requisites in a Prince, who will with securitie govern States newly acquired. After he had exactly observed the humours, and behaviours of some chief men of the State, he indeavoured to know who they were who had occasioned those many popular insurrections which had so much indangered the free State of *Achaia*: and at last he found apparently that all the former evils had had their rise from the ambition of two principal men, who being wealthy, liberal, courteous, and more ambitious of government than became Subjects to be: qualities, which in any whatsoever corrupted Commonwealth, or newly founded Principallitie, make him who possesseth them formidable, and by those means infinitely beloved by the people; the Prince, to secure the quiet of his State, thought it very necessary to rid the world of so dangerous Subjects; so as with admirable dexteritie and secrecie he got them both into his hands, and with necessary resolution, made them be put to death, and buried the very hour that they were imprisoned. This cruel and resolute action, not usually heard of, nor seen in a State, which never having known what belonged to servitude, was not acquainted with those severe resentments which Princes through jealousy of State use to take, gave that bad satisfaction to the Nobilitie, which the severity of a new Prince usually doth, when it is exercised against those ambitious popular Chieftains, who by their seditious abuse Libertie, and precipitate it into Tyranny; and was of great terror to the common people: who, though they were much incensed against their Prince, yet when they saw their leading men were tane from them, they neither had courage nor wit to move; but as is usual upon such like occasions, changed their insolencie into admiration or wonder, their boldness into fear, their acting of resentments into complaints by word, and to threatning that revenge, which of themselves they had not wit to execute. The end of their rancor was then, the making of such appeals to *Apollo* against their Prince, as his Majestie straitly commanded him to make his present appearance in *Parnassus*, and pleaded his justification against those imputations. *Alva* obeyed, and having acquainted his Majestie with their tedious conditions, shewed him cleerly, that to secure himself in the Government of his new Principallitie, he was necessitated to use the wonted remedie of taking off the heads of the seditious people, which *Apollo* seemed

seemed to be but little satisfied with; but told *Alva*, That though the death of those two seditious men might be requisite, yet he could not approve of the manner; for that Princes, who in the important resolution of putting any of their Subjects to death, did not proceed by the rules of known Justice, injured their own reputation, and interest; and that Princes were obliged to make known to all the world, the true reason which made them proceed with severity against their Subjects; and that the Delinquents punishment ought to be publick, not onely for the Prince his Justification, but to terrifie others, and keep them from doing amiss. The Prince grew pale, to hear *Apollo* speak positively, and answered, That the aforesaid two persons were so mightily beloved by the people, as if they should have been proceeded against by the usual course of Justice, and that they had been executed (as he acknowledged they should have been) in the publick Piazza, it was odds but that the people would by violence have taken them from the hands of Justice: which disorder, though it might have been prevented by guards of armed men; yet it was most certain, that the publick death of such prime men, and who were so dearly beloved by their State, would have caused such compunction, and such alteration in the minds of his Vassals, as, if not at that instant, they would at least at some other time leave nothing unattempted to revenge it. Which respects made him keep from purging the body of his State, from those malignant humors which it abounded in, by approved Medicines; for certainly, he should have stirred up such store of more pernicious humors, as would have much aggravated the malady. That it was a trivial politick Precept, to frighten the meaner sort of people from committing wickedness, by the spectacle of mechanicks in the Piazza's, and other publick places; but that personages of quality, who were beloved by the people, and whom Princes put to death, onely for the safety of their State, their deaths and burials must ensue their imprisonment, in secret places; for to punish signal-Men publickly upon Scaffolds, did not beget fear in men, but rage of revenge. *Apollo* then asked the Prince, How long it had been since he had learned that Precept? the Prince answered, That whilst he was a young man, he learned it of a *Florentine*, who was his Master in the Politicks; *Apollo* asked him again, Why he practised the contrarie in the memorable, and fatal resolution which he took in the business of Prince *Egmont*, and Count *Horn*? *Alva* boldly answered his Majestie, That the interests were different in him who governed a Province as an other mans substitute, and in him who was absolute Prince thereof; and that Nature had made men wiser in governing their own particular affairs, than those of their Masters; and that many who seemed to be blinde in the government of other mens States, were more than *Argus*-eyed in their own affairs.

---

## THE XLV. ADVERTISEMENT.

*A chief Subject of the Province of Macedonia, being hired by the Prince of Epire at a great salary, when he came to know the right cause why that pension was given him, doth magnanimously refuse it.*

**T**He Prince of Epire, who gives great Pensions to the chief Counsellors of divers of his neighbouring Potentates, hath; for a long time past, paid great sums of money yearly to a chief Baron of Macedonia, who is very well beloved, and hath many followers in that Nation: who believing that this the Prince of Epire's Liberalitie, proceeded from meer love and sinceritie of mind;



to free himself from the Superioritie of any other Prince, which might disturb him in his service, that he might be the more able to serve the Prince of *Epire* to the utmost of his power, sold all his Estate in *Macedonia*, and by the monies which he got for it, purchast great store of Land in *Epire*, whither he went to make his aboad, intending for the future to make *Epire* his Country; and applyed himself with such assiduitie, and so faithfully to the service of that Prince; as he surpast all the rest of his Highness servants, in his diligence and care in all those things of importance, wherein he was trusted. But going to the pay-Masters to receive his wonted half-years pension, he much to his admonishment found, that by order from the Treasurers, his pension was taken away. Which he presently acquainted the Prince with, and complained, That whilst the merits of his service increased, his reward was lessened. The Prince answered, That he having changed his Country, and being of a friend become his servant, his case was altered. That he could purchase that of his equals, which though he named it not, yet the Baron might be wise enough to understand; that upon all occasions he could purchase Loyaltie, and diligence a great deal better cheap of his own Vassals. The Baron understood then whither the pension tended, that had been assigned him by the Prince of *Epire*, and blushing very much, stoutly answered him; Sir, the reputation which I live in, in my Country, hath cost me an ounce of blood for every ten pounds worth thereof, in all the War that hath hapned in *Europe*, since I wrote man; let not your Highness think me so great a Prodigal, as that I will sell it you for three shillings the pound. And after this having withdrawn himself from his new Barony, which he had purchast in *Epire*, he took his leave of the Prince, and returned to his own Country, admired, and commended by all men for that his noble resolution, but imitated but by a few.

---

### THE XLVI. ADVERTISEMENT.

*The tenth of June is observed as a sad and mournfull day in Parnassus; in memory of the unfortunate loss of the Decads of Titus Livie.*

Yesterday, which was the tenth of *June*, was (according to custom) observed, as a day of mourning in *Parnassus*; for that, on that unfortunate day, by the burning of the Library in the Capitol, the greatest part of *Livies* Decads were lost; which loss is bitterly bewailed, and will ever be so by all the Lovers of Learning. On which day, in sign of extraordinary sorrow, the Royal Palace dis-robes its self of all its Majesty: and together with all publick Schools, and chief Market-places, is lined with mourning Bays; and the very Delphick Library, (a thing not done upon any other sad occasion) is shut up all that day. Honourable Obsequies were made to so famous Writings; and, the Ceremony being ended, *Rafael Volaterano*, in a mournful Oration lamented so great a loss: and just as he was in the height of his inveighing against the ignorance of those sacrilegious persons, it happened that a nimble Poet, were it either out of meer compunction of mind, or that he would purchase reputation, by shewing the whole Colledge of *Vertu-si*, how very sensible he was of that loss, broke forth into so loud lamentations, as the Orator could be no longer heard: and not being able to quiet himself, though he was willed to do so by the Censors; *Apollo* who was present at the Obsequies, and who upon this mournful occasion had covered himself with a dark

dark cloud, being impatient to hear that noise, and that he might the better behold his face who wept so down-rightly, by the violence of his beams rarified the Cloud, and found it to be *Cesar Caporali*, who, not caring to see the yet remaining Decads of that admirable Writer, did with such lamentations bewail those that were lost: which extraordinarie affection caused so loud a laughter in all the standers-by, as *Voluerrano's* Oration, which in the midst thereof was interrupted by the general lamentings of the *Literati*, could not be ended by reason of every ones great laughter.

---

The XLVII. ADVERTISEMENT.

*Apollo having appointed Hospitals to every Nation, for their Fools, puts down that of Florence, by reason of the few Fools that are found amongst the Florentines; and adds the Revenue thereof to the Lombards Hospital, which by reason of the greater number of Fools that flock thither, was run far in Arrears.*

IT being found by long experience, that there is no Nation in the World, wherein there are not great store of Fools, *Apollo*, that he might find timely remedy according to his custom, for mens miseries, erected many hundred years ago, an Hospital for Fools in every Nation; which he endowed with rich Revenues, to the end that they might be furnished with all things requisite for the cure of such as Divine Justice had for their misdemeanors punished, by making them shallow-brain'd. And because the Hospital of the Noble Florentine Nation, by reason of the very few Fools that it produceth, is at little or no cost; and it being on the contrary seen, that there is so great a concourse of Lombard Fools, as their Hospital is not able to receive them all, nor can supply the great expence which it is forced to be at; his Majestie some few daies ago, of his own meer motion, put down the Hospital of the Florentine Fools, and gave the Revenues thereof to that of Lombardy; the Lombards being for the most part besotted with the foul indignitie of playing the Hectors, holding it to be a great Honour, to be followed by a great number of Swashbucklers.

---

The XLVIII. ADVERTISEMENT.

*Apollo's Sea-Captains, having in one of their Assemblies made many usefull Decrees for their Militia, his Majestie orders that they be made known to Courtiers, and commands the punctual ob-vancy of them.*

THE many Meetings had by his Majesties Sea-Captains, ended not before yesterday; whereupon the General, *Andrea Doria*, came this morning with the Constitutions therein established to *Apollo*, to have his Majesties Royal assent thereunto: It is known that his Majestie received great satisfaction by the Decree made touching the Gallie-slaves, who, when they are beaten by the Masters Mate, may not turn about to look upon him, nor fence the blow, nor complain, and much less rail at him that beats them, upon pain of undergoing thrice as many lashes; but they must so patiently, and so contentedly receive their

their correction, as their great humility moves the Masters Mate to be rather charitable than severe unto them. After *Apollo* had much commended this Decree, he gave order that it should be judiciously intimated to all those miserable Creatures, who for their secret mis-deserts, are by Divine Justice condemned to tug at an Oar in the Court of *Rome*, or in any other Court; to the end that they may learn with patience to suffer the blows (the misusage) the lashes (the distastes) which they in Courts receive from their Masters; and that they do not murmur thereat, but may rather thereby with courage suffer tribulation, and betake themselves with the better will to the Oar of Slavery, and by so doing, enforce the Prince to be rather liberal and gracious towards them, than to redouble their blows (their discourtesies) their lashes (their ill usage:) For to murmur, complain, or call their Master ingrateful, doth beget in him such obstinacy, not to reward one who may otherwise be of some desert; even as the curses and blasphemies which the Gally-slaves use to those that correct them, are the true causes which draws on their more severe correction. Which is so true a thing, as Princes hold it for an undeniable Maxim, That an open Enemy, and a distastèd Courtier, *differant nomine, non re.*

### The XLIX. ADVERTISEMENT.

*Natalis Comes, an Historian, is severely punisht by Apollo, for having said somewhat in an Assembly of the Literati, which did haionously offend his Majestie.*

**W**Hilest *Natalis Comes*, the Latine Historian, discoursed some daies since under *Melpomene's* Porch, together with many other *Literati* of this Court, of the glory of those great Princes, who have left eternal memorie behind them, or their honourable actions; according to the custom of Historians, he termed the seizure, or getting of a Kingdom, made by a potent Prince, without any Title of Right or Justice, A glorious atchievement: Which being suddenly carried to *Apollo's* ear by those malignant spirits, which both the Air and Earth do continually abound in, his Majestie grew so incensèd against *Natalis*, as at the very instant that he was brought prisoner to him, he forbade him entrance into any of the Libraries for three years: And though his Majestie hath been entreated by the chief Historians of this State, to shew some mercie to this his *Venturoso*, he hath not only denied to do it, but hath freely said, That since there could be no greater wickedness committed, than the unjust libertie which some Princes have usurped to bereave one another of their States; an action which hath filled the whole World with those sad disorders, wherewith mankind is so much afflicted; he thought it too sore an iniquitie, that any so perfidious *Literato* should be found in his State, who should dare to call those wicked Thefts, which are not committed without a million of aggravating circumstances, Glorious Atchievements.

The



THE L. ADVERTISEMENT.

*The chief Monarchies of Europe and Asia, which now reside in Parnassus, fall sick at one and the same instant, and not being to be cured by Æsculapius, Hippocrates, or any other able Physician, they are restored to their Health by a skilfull Farrier.*

Every one in Parnassus did infinitely wonder, that upon one and the same day, all the chief Monarchies of Europe and Asia should fall desperately sick, which many thought occasioned through the putrifaction of the Air, or by some unauuspicious Aspects of the Heavens. Apollo did not only send excellent Remedies to all those Potentates, but all the chief Physicians of this Court; and commanded, that great Æsculapius should himself be assistant to their Cure, so as no Remedy was left untry'd by so rare Physicians, that so eminent performances might recover their Healths: but, all proved to no purpose; for, all the Physicians did infinitely wonder, That though their Medicines were most generous, and very proper for the malady, yet they did not work according to their particular vertues; that their Manna, Laxative Syrup, and Sena it self, though given in great quantitie, should rather prove restraining, than cause usual evacuations; by reason of which strange novelties, wise Æsculapius, and the rest of the rare Physicians, thinking that Nature yielded to the Malady by reason of her weakness, gave over the Cure, as desperate. It hapned in this interim, that a Learned Polititian went merely by way of visit, to see one of those sick Princes, who had been his ancient Master; from whom he understood the condition of his sickness, and then desired to know what Remedies were apply'd unto him; and when he was satisfied in this his desire, he found fault with the Medicines which were given him, and exclaimed mightily against the Physicians, not sticking to call them all ignorant Puppies, and forthwith sent with all speed for the Farrier of Parnassus, who is trusted with the Cure of Pegasus. Who suddenly appearing, he staid not to hear the Relation of the Sickness from the Patients own mouth, as Physicians use to do, but without either feeling of Pulse, or casting of Water, he presently knew the qualitie of the Infirmity, and straightwaies made a Composition of Dragons Blood, Bole-armenick, Whites of Eggs, and spreading it upon Lint, made Plasters of it, and applied them to those Princes, and then made large Swathes for their Legs and Arms; afterwards he gave them a Laxative potion to drink in a Syrup, ordained by Galen. These Medicines which were very much blamed and laught at by Æsculapius, Hippocrates, and all the prime Physicians, did in a few hours work so well with these Princes, as they soon forsook their Beds, and ran skipping and leaping about more nimbly than ever they had done before. Whereupon all the *Veris* of Parnassus, when they saw such admirable Effects; were much astonished, that Empires, Kingdoms, and great States which could not be cured of the disorders which they were run into, by skillful Physicians, with their Rubarbs, and other Canonical Medicines, should be so soon restored to their Healths by a drench for a Horse, given them by a silly Farrier.

The

## THE LI. ADVERTISEMENT.

*The Achaians being much incens'd against the Duke of Alva, for his cruel proceeding against their two Chieftains, take up Arms, and drive him out of their State.*

WHILEST the Duke of *Alva*, after the execution of the two chief Heads of the people (whereof you lately heard) fought to secure his State, by using great severitie in the taking away of mens lives, his Country grew still more and more unquiet, it not being alwaies true, That to fall at the first, in new-gotten and jealous States, to the extirpating of such as are most eminent, either for Birth, Attendance, Worth, or Riches, does free Princes of the jealousies which they have of the Nobilitie and people: For, some chief men of *Achaia*, as soon as they saw those two Ring-leaders of theirs put to death, only because they were much esteemed and beloved by the people, began to apprehend their own ruine: And, because gallant men cannot live long in fear of danger, they thought it not only a safe way to be speedy, but (not being able to live quietly and void of suspicion) they fell chearfully upon rash Counsels; many of the best Wits of *Achaia* made themselves the peoples Heads, being-grieved to see that the Love which they bore to those two who made so unfortunate an end, should be judged a fault deserving death. So as the Duke of *Alva's* severity wrought the effect, which is usual in new Tyrannies which are crept into Free Countries, by reason of the discord between the Nobility and Commonalty, of reuniting the Nobles and Plebeians in perfect love and charitie, that so they may recover that Libertie by union, which they lost by foolish civil discord. The whole people of *Achaia* therefore, led on by the Nobilitie, took up Arms upon an appointed day, and falling foul upon their Prince, drove him easily out of the State. And it is now two daies since *Alva* recovered *Parnassus*, and came immediately to do his obeisance to his Majestie, who did not only receive him very coolly, but was sorry that he had been deceived in the good opinion he had had of him. The Duke would have excused himself, and have alledged Reasons for his discrimination, but *Apollo* bade him hold his peace, and told him that such a one as he ought to know, that it was unwisely done by them who intended to make a Free People willingly to accept of slavery, to use cruelty (as he had done) at the very first beginning, and open inhumanity against the chief Personages of the State; whereby the people being made to despair, they would try all means to free themselves from that heavie yoke of servitude, which they were unacquainted with; and that a business of such importance must be purchast by length of time, by little and little, insensibly introducing slavery amongst the people, and bereaving them of their Libertie, whilst they were not aware of it. The Duke reply'd, That he had learnt by *Augustus* his Proscription, by which extinguishing all the prime Nobilitie of *Rome*, he bereft the people of their Chieftains, that new Principalities were to be grounded by such means as he had used, which Counsel he had likewise learnt of *Tacitus*, who saies, *Nilil ausuram plebem Principibus amotis*. Tacit. lib. 1. Annal.

To this *Apollo* answered, That he failed always in his Resolutions, who governing his own present Actions by former Examples, had not the same requisite Circumstances as they had, whom he took for his safe President; and that he ought to have considered, that in new Principalities, he could only safely practise that Tarquinian Precept, of cutting off the heads of the highest Poppies, and which great *Augustus* knew so well how to put in execution, who had the like circumstances as that great Emperour had, who being armed, and victorious, could not only with safety make that so famous Proscription, but might

might easily quell any popular insurrection in Rome, by the same forces where-  
by he had annihilated the Roman Nobility: And that the Duke wanting that  
leaning-stock, in the using of the same severities which Augustus had happily  
practised, was much deceived; and that the example of the unfortunate Duke  
of Athens, who was called in by the Florentines to govern their Country, be-  
ing very like his case, did make it clearly appear to the whole World. That  
Principlities whereunto others are called by reason of the dissension of Citizens,  
are not secured by sudden and severe cruelties used against the chief Subjects,  
but by cunningly keeping up, and heightning those divisions between the No-  
bility and common people, which having occasioned the expulsion of the an-  
cient Liberty from our Common Wealth, had introduced new slavery; and  
that such Princes ought above all things, to keep themselves from doing any  
thing which might cause such universal distaste, as through mere despair, might  
make the people revolt to themselves with the Nobility; and that he saw every  
day more clearly, that the Spaniards War was miraculous in the well govern-  
ing of those people, which being born, and having perpetually lived under Mo-  
narchie, received all servitude willingly; but that in governing Nations that  
were either naturally free, and endowed with ample Priviledges, or which be-  
ing lately pass from Liberty into Slavery, *Nec vram Libertatem, nec totam Servi-  
tutem perpassunt.* Lib. ii. Hist. was a business which did not suit well with the  
Wits of those Nations, which having *Promptum ad aspectum ingenuum, Tacitumque*  
*Annal.* were extraordinary prompt for civilis.

THE LAST ADVERTISEMENT

An Italian Gentleman, for having lost much blood in the service of  
a great Prince, & honoured by him with a Noble Order of Knight-  
hood; who being but slightly esteemed of by those of his own Coun-  
try, asks Apollo by what Reasons he may satisfie those his deri-  
ders, that he was the more richly rewarded, in that he was paid in  
Honour, and not in Gold or Silver.

The Gentleman of Italy who came to this Court the last week, did not (as  
many did believe) negotiate the publick affairs of any Prince, but treated  
of some things concerning his own particular self: For being brought to have  
Audience of his Majesty, he told him that having for many years served a great  
Prince in his important Wars, for the much blood which he had lost, and mo-  
neys which he had therewith spent, he was rewarded by that Liberal Prince with  
a most Noble Order of Knighthood; and that when he returned to his own  
Country, that rich reward was laught at by those his fellow-Citizens, who love  
nothing but ready money: That therefore he most humbly beseeched his Maje-  
stie, that he would be pleased to furnish him with such Reasons as might serve  
him to convince those his deriders. To this Apollo answered, That he might  
sufficiently satisfie every one by giving an account of the annual Revenue of the  
Commendum of his Order of Knighthood: The Gentleman said, The Order of  
his Knighthood had no advantage of Commendum. To which Apollo said, That  
his Affairs being in so sad a condition, it could not by any conclusive reason be  
proved, That the Honour of Knighthood added more to him who received it,  
in point of Honour and Reputation, than what he had formerly merited by his  
honourable Actions; but that it was the simplicitie of mind, and sinceritie of  
heart, which did believe well in the favour of Princes.



## The LIII. ADVERTISEMENT.

Apollo, finding that his having allowed the use of the 80<sup>th</sup> part of one grain of hypocrisie to his Vertuosi, had wrought very bad effects, does not only recal that his favour by publick Edicts, but thunders out exceeding severe punishments against Hypocrites.

YOU heard by our former Expresses, That the gallant men of this Court, who follow the noble Rule of *Bene vivere, & letari*, not being sufficiently informed of the malice and wickedness of those false Hypocrites, who by way of loose life, and corrupted customs, have the libertie of speaking from their hearts, were by Plato's means perswaded to desire leave of the Censors, that they might make use of a little Hypocrisie: which they obtained with very bad consequence; for they soon were aware, that Hypocrisie is like a contagious Disease, never so little whereof spreads soon over the whole body: A disorder with those gallant men which have been spoken of, found to be very true: Who, though they did strangely abhor so lewd a vice, and consequently bore a mortal hatred to Hypocrites, yet that eightieth part of one grain of Hypocrisie which they took, was sufficient to infect, in a few dayes, all their sincere and plain dealing. For, they grew so in love with the credit and reputation which they got by that seeming modesty, and counterfeited devotion and charity, as they gave themselves wholly over, both in soul and body, in prey to that horrid vice, which but a little before they did so much detest: And all this with such disorder to the Affairs of this State, as in a short time whole Parnassus was nothing but Hypocrisie. As soon as Apollo found this inconvenience, he resolved by all means possible, to extirpate so venomous a plant, by the very root from out his State. And knowing that Cankers, and fistulated Wounds must be cured by Fire and Rasor, he forthwith fell upon an extraordinarie piece of rigor; for, on Tuesday morning he caused an Edict to be published in the place appointed for such purposes, whereby he strictly commanded every one that was subject to his Jurisdiction, That within three daies he should cleanse his soul from that wicked filth of Hypocrisie; declaring, That from that time forward, he did annul and make void that permission which a little before was by his Censors granted to Gallant men, of the use of the eightieth part of one grain of Hypocrisie: And that those three daies being over, which he peremptorily prescribed as the utmost limit of time to all men; all such as should be found guilty of so infamous a fault, should not only be declared open enemies to all vertue, incapable of any fame or glory, or of ever acquiring any honour, but he declared them to the whole world, to be viperous Creatures, shamelessly infamous; and that by all the Plenipotentiarie power which he had over his Vertuosi, he declared them from that time forward to be grossly ignorant. Moreover, that so horrid a Monster should for the time to come, be for ever banished from out his Vertuosi, and be by them detested and abhorred; he commanded that those who should be known to be guilty of so foul a fault, might without any punishment to the Inflicters, be ashamed, vituperated, and rendred infamous, as putrified members, fit to be amputated from the body of the *Literati*, by Satyrical Poets with their biting Verses, by Orators with their stinging Invectives, and by all the Vertuosi, with all sorts of Weapons apt to derogate from the fame of any man: And that not only all kinds and sorts of testimony, how weak so ever, should serve for full proof against any one that was impeached of so wicked a fact, but that it should be lawful for any man to *bastinado*, or stone one who was noted for an hypocrite, though it were but by suspicion, or any other remote cause: And that to be much scandaliz'd at matters of

small

small moments to speak much of Charitie, without ever giving any Alms; to wear a thred-bare Cloak, and yet be very rich; to appear poor in publick, and yet live plentifully at home; to be damnably avaritious, and yet boast of Angelical devoutness; to speak slow, and with a weak voice, and under colour of finding fault with publick vices, to speak bitterly against particular men; to bow the head with much humility, and yet to have a proud mind; and to preach that to others, which it was plainly seen that they themselves did not practise; should be esteemed and reputed sufficient proofs to condemn any one of such a vice.

The better sort of the *Literati* of this State, thought this his Majesties Edict too severe; who to secure their Lives and Reputations from the ignorance of the meaner sort of people, who are not wise enough to discern between true and counterfeit goodness, presented themselves before *Apollo*, whom they desired that wicked Hypocrites might be severely punished, but so as that good and honest men might not incur the danger of being hardly dealt with; and they said that Judicial Attrologers, and Hypocrites were a certain race of men, who were alwaies banisht, and yet every place abounded with them; not for that Princes wanted Authoritie to extirpate them out of their Countries, but for that those very Princes who did prohibit them, did nourish and foment them, and that the only Cure for Hypocrisie was, That Princes should love, cherish, enrich, and exalt such as being ambitious of glory, thirsting after riches, and desirous of their good will, who affected those things out of meer worth and merit; and that they should suffer great Hypocrites, who covered their devillish Pride with the Cloak of Humilitie, an unquenchable thirst after Gold, with a vail of povertie, and execrable ambition of domineering over the whole World, by seeming to despise the World; to live in their condition of appearing, humilitie, of feigned povertie, counterfeit solitariness, and retired life: A Counsell whereby Princes would be sure to keep from erring; for if piety, humility, contempt of worldly vanities, which some do so much boast of, were realities, and things done from the heart, they would by this way of proceeding, give men their own delights, when they should be justly punished by their own false weapons, it being very true, that Princes could not better discover Hypocrites, than by suffering them (like Oysters) to strew in their own water.

## The LIV. ADVERTISEMENT.

*Guiccardine having spoken many things prejudicial to the reputation of the Marquess of Piscara, in an Assembly of divers Virtuosi, that renowned Commander doth sufficiently justifie himself before Apollo.*

**D**On Francisco Ferrandi d'Avalo, Marquess of Piscara, being told some few daies ago, that in an Assembly of the best Historians of this State of Parnassus, Francis Guiccardine had spoken words of him, tending much to his dishonour: Piscara, who was naturally high minded, and very proud, was so incens'd at the injurie done him by Guiccardine, as he had made his complaint to *Apollo*; to whom his Majestie, who very well knew Guiccardine's circumspect proceedings, and exact wisdom, answered, That it not being likely that Guiccardine should have spoken of him, otherwise than became a true Historian, and free from any passion of an ill-affected mind, he would, as in Justice he ought to do, hear them both speak for themselves, before he would resolve any thing in the Cause: And that if he should find that Guiccardine, in speaking of a man of his quality, had unjustly wounded his Reputation, he would take such

course as he should think himself sufficiently satisfied. Which being said, he forthwith gave *Guiccardine* to know by the publick Censors, that he was to appear before him at ten of the clock the next morning, to make good the words which the Marquess of *Piscara* pretended he had spoken to the prejudice of his Reputation. At the news hereof, the *Literati*, who were very curious, and hoped to hear somewhat of excellent discourse in that point-blank argumentation, came in great numbers thither. *Guiccardine* failed not to meet at the appointed time, and freely told the Marquess, who was there likewise present, that he might very well have purchased favour from the Emperour *Charles* the Fifth, by discovering the Conspiracie unto him, which many Princes of *Europe* had plotted against him, but that in the Worlds eye he had thereby purchased eternal infamy; not only for that most men did firmly believe, that from the very beginning his intention was to prove false to *Cesar*, but for that, though he had been still faithful to him, yet that by so many cosenages, and such double-dealing, he should have encouraged so great Princes, and enticed them to joyn in Conspiracies with himself, that he might have occasion to betray them, and aggrandise himself by sins which he had by fallacies and flatteries drawn on, appeared generally to be an action of infamy. Though all the *Vernisi* thought this to be a very hainous impeachment which *Guiccardine* had made against the Marquess; yet that Commander, who in most desperate cases was still most undaunted, answered *Guiccardine*, That it was an usual fault amongst Historians, but infinitely unsufferable, to be mistaken in their penetrating into the hidden sense of their actions, who had done great things both in Peace and War, and in rendering the true Reasons thereof, to give so rash Judgements, as they were oft-times seen to blame worthy actions, and praise such as were to be blamed; and that he was very much scandalized, that there was not some severe Laws published by the Colledge of *Vernisi*, against men who by their Pens do daily occasion great shame, and irreparable blame to others; which Laws should ordain, That Historians (as it well became their profession) should only meddle with the bare Narration of things done, and that they should leave the judgement thereof, and the Prince's secret meanings therein to be judged of by the Reader, and that with all due reverence and respect to the place wherein he spake. They lyed who durst say, that from the beginning *Jerolimo Marone* discovered unto him the Conspiracie which was framing by the greatest Princes of Christendom against *Cesar*, his intention was to prove false to his Master. For those who understood the true bounds of Policy, knew that whilst a man communicates a Conspiracy to any great Officer, which is in agitation against his Prince, the Officer ought at that very instant to resolve whether he liked the business or no; for to be doubtful in such case, was interpreted by Princes to be an ill-taken Resolution, a mind not only contaminated, but already wholly putrified with the disease of Rebellion, and that he had not encouraged *Marone* (as *Guiccardine* had been bold inconsiderately to say) with an intention of double-dealing, nor yet to purchase his Princes favour by the sins of others; nor had he enticed the Princes who endeavoured to make him rise, to discover unto him all the particulars of the Conspiracy, but by strict eye of Honour, and to serve his Master compleatly; as also, because the weighty business which he had in hand did force him so to do: For, such wounds ought not to be discovered to their Princes by wary Officers, blindly bound up without knowledge of the particulars, but plainly laid open with perfect knowledge of every the least circumstance; and that for one like him, to have shewn the least negligence, or to have been never so little remiss in a business of so great jealousy, would have been thought so shameful an omission, as would have redounded to his apparent damage, and perpetual blame, and that the reason hereof was very evident; for, he who hears Conspiracies plotted against his Prince, must have his eyes open, and his ears stretcht out, and must be exquisitely diligent in perfectly understanding and discovering every particular;

for,



for, by doing otherwise, a man might be justly thought by his Prince to be a foolish servant, and an unfaithful Officer; and that, in such cases, negligence was rather punished than excused; that therefore before he was to reveal the conspiracie to *Cæsar*, as it became him well to do, he would inform himself of all the particulars of each person that had a hand in it, and of every other necessary circumstance: and that he did not believe there was any one in that honourable place, who did not very well know, that no greater misfortune, nor more certain danger could befall a Souldier of reputation, than to be sought unto by great Princes to betray his Master: For to quit a mans self of a business, to the undertaking whereof, he is as good as compelled by the intreaties of powerful personages, and think to save both his life and reputation, was to act the part of common ignorant people; and that the onely way for a wise man to shun splitting against so dangerous a Rock, was to live with such a reputation of honour in all his actions, to be so ambitious of doing his Prince faithful service, and appear so desirous of purchasing a place in his affection, as that these good parts, and honourable qualities might deter any one from communicating any such wicked affair unto him. But that though he had very much observed this rule, yet had it no ways availed him; he knew not by what dishonourable action, by what appearing avarice, or by what appearance of inclination to commit wickedness, he had encouraged the Princes that conspired against *Cæsar*, to make *Marone* acquaint him with a business so dissonant from his Genius, so contrary to his Nature. That he did not deny, but that after the noble Victory at *Pavia*, wherein his comportments were witnessed to the world by *Paulus Jorius*, he was not well satisfied with *Cæsar*, as thinking his service not sufficiently acknowledged, nor himself enough rewarded; but that he did not think any such behaviour in a Prince so wise, should be thought sufficient to make one rebel against him; for if his distaste arose, from not being so highly favoured by his Prince, as he thought his fidelitie deserved, they might consider, that by discovering the conspiracie, they had furnished him with monies, whereby he might purchase so much of the Emperours favour as he knew he wanted, to obtain the Supreme dignitie of General, and the Government which he so much desired of the Dutchy of *Millan*, and which afterward he had; that no man who profest himself to be an honourable Souldier, could receive a greater affront, than being sought unto, to do an unworthy action; for whosoever treated with any one about such an action, shewed clearly, that he thought him he treated with, to be a man inclin'd to wickedness. That he could not (as he knew it became him to have done) revenge this great injurie done him by *Marone*, with his Dagger, because his Princes service, which required other resolutions from him, kept him from so doing. And that if his dutie to *Cæsar* had not moved him (as certainly it ought) to propagate such a Machination; certainly he should have been moved thereunto, more out of rage to revenge himself for that great injurie which the Princes did him, when they seemed to esteem one like him, a Traytor, and vainly ambitious, than out of any other reason. And that he should have been very simple, if he should have imbarqued himself in the business, by reason of their promises; who for reward of his treacherie, assured him, that they would make him King of *Naples*; for that, Spaniards, of which he gloried to be one, were better pleased with such a little Marquisat as *Piscara*, gotten by Loyaltie, and by fighting valiantly in their Prince his service, than with the Kingdom of *Naples*, purchast by treacherie. That *Francisco Davalo* was not so shallow-brain'd, nor so little vers'd in worldly affairs, as not to know, that the Princes of the League, who did so much cover his Rebellion, aimed more at keeping *Cæsar* from the total acquisition of the Dukedom of *Millan*, than at the making him King of *Naples*. And that it was known to him, as it was to the whole world, by so many sad Examples which had happened, that great Princes, after they had imbarqued an ambitious personage, out of their severall ends, in vain hopes, and wrought him into the certain dan-

ger of treacherie, and after having made good use of him, did so totally abandon their protection, not onely because *Graviorum Facinorum Ministri, quos improbitas afficiuntur. Tacit. lib. 4. Ann.* but to give Examples to their Subjects, not to commit the like wickedness, by proving compleatly infamous, as they were likely to be the first who would deliver them up into the power of their incensed Prince; as (to leave the more hateful Examples of modern times) the world saw it formerly fared with *Charles Duke of Burgundy*, towards the unfortunate and ill advised Count *Saint Paul*, unluckily imployed by him; and that though Spaniards were thought by all men to be put up with the wind of Ambition; yet was it not that vain-glory, with which some Princes of *Europe* have of late years swoln many French Ballowns, and not a few Flemish Pilots. But that those of his Nation being very hard to be imbarqued in the getting of great riches by indirect ways, sinned onely in their too immense desire of being so honoured and respected in the places, which they by their faithful service had deserved of their Prince; and that they were far from coveting by oblique and shameful ways, those greatneses which they saw they could not arrive at, with secure peace and quiet; that to be a Coy-Duck for other mens ambition, so to become afterward the peoples laughing-stock, or Town-talk, was a thing abhorred by his *Spain*; and that it would have been too great a folly for one like him, to suffer himself to be perswaded that the Kingdom of *Naples*, which was always hereditary in the blood of *Spain*, and which would never accept of any Baron of the Kingdom, though some of them had been very powerful and ambitious, and who by the effusion of their blood, had driven out Princes born of the Royal blood of *France*, who would have conquered it, would accept of him, who was inferior to many Barons of that Kingdom, and of a Nation so hateful to the Neapolitans.

That in Hereditary Kingdoms, as was that of *Naples*, Kings were there born, not made or chosen: And that those fools, who would aspire thereunto by any other means than by lawful succession of the Blood-Royal, did climbe up a Mountain of misery, to fall down headlong with the greater shame into the valley of infamy: And that if any one should compass it by fraudulent means, he would be like those ridiculous Kings of *Beffana*, who that they might afford pastime to the rabble-rout, failed soon after their creation. That he had always kept firm to the resolution which he was born with; rather to die a glorious Commander, than a shameful King. That he had rather sought to deserve, than that he ever coveted greater Titles than that of a Marquess; and that having observed by what he had read, and in consideration of the present times, that all conspiracies begin merrily, with high thoughts, but end basely with weeping, he was contented to serve the Prince whom God had set over him, with those means which he had been pleased to bestow upon him; for too immense greatnes promised by Forreign Princes to such as he was, were but break-necks.

*Apo'lo* was so well pleased With *Piscara's* Apologie, as he answered *Guicciardine*, who still affirmed, That to intice the prime Princes of *Europe*, with so much duplicitie of heart, to joyn with him in conspiracie, of purpose that he might have the better occasion to discover it afterwards, had rendered the Marquiss eternally infamous, that *Piscara* had not inticed any Prince to joyn with him in framing any conspiracie against the Emperour, that afterwards he might make advantage by revealing it: In which case he would justly have incurred infamy; but that, much to his praise, he had used requisite double-dealing, to discover the Complices of the Conspiracie, and every other particualar, which for his Masters better service, he was to know; and that the Marquiss was the more to be praised, for that by his honourable fraud, he knew how to overcome the Princes so artificial deceits; and that upon that occasion he had so fully done what became him to do, as he deserved to be imitated by every worthy Commander, who might fall upon the like misfortune.

In Conspiracies which are communicated to others, both he who accepted thereof, and joyned therein, and he who refused, yet held his peace, incurred the same penaltie; in so dangerous affairs, the best counsel was to precipitate into the sudden, but clear, revelation of so unfortunate enterprises: And that in the most mortal infirmities of Conspiracies, two of the Politick Hippocrates his Aphorisms were very true: That, *Qui deliberant, deservunt;* and That, *In ejusmodi consiliis, periculosius est deprecandi quam audere.*

And that they that were desired to enter into a Conspiracie, were fools and self-murderers, if in some miserable case they pitched their thoughts onely upon the sweet of Revenge, the accumulating Wealth, and preferments to Principalities and Kingdoms, which might be propounded to them in reward of such wicked actions; and those wise and charitable, who held before their eyes the pictures of Fetters and Gibbets, which are the right rewards, and certain acquirements of desperate and ambitious people, and of such as were giddy-headed.

### THE LV. ADVERTISEMENT.

Giovan Francisco Pico, *not being able to reconcile the differences between Plato and Aristotle, Apollo commands those two great Philosophers to end the business in a publique Disputation; and being therein obey'd, they do not, notwithstanding, part friends.*

**T**He task which as you heard of late, the Count *Giovan Francisco Pico della Mirandola*, that Phenix of the *Vernusi*, undertook by order from *Apollo*, of reconciling the immortal differences, which are discust between the two supreme Luminaries of Philosophy, *Plato* and *Aristotle*; hath been to so little purpose, as not having given any satisfaction to his Majesty, nor to his *Literati*, it hath kindled new, and much more eager argumentations in *Parnassus*. Wherefore *Apollo* for the quiet of his State, for the agreement between his *Vernusi*, and for the honour of Philosophy, caused *Plato* and *Aristotle* to be sent for on the first day of the last month, to appear before him; to whom with an austere look being he said; That there, but one truth of all Sciences, they much injured Philosophy by the diversitie of their opinions; that he did love peace and agreement between his *Vernusi*; that he likewise knew that the multitude of Sects, was that which occasioned great mischief in States; and that he might obtain from them such concord between themselves, which he knew to be altogether necessary for his State, he was pleased to use such respect to them both, as not to proceed against them with violence, but did let them know, that he should be very glad that both of them would so much honour Philosophy, as to agree in opinion, in point of the greatest differences that were between them. Then turning towards *Aristotle*, he said; That it made not for his honour to dissent from the opinions which so great a Master as *Plato* had read unto him in the Schools: and then told *Plato*; That he suffered much in his reputation, that the world should see so great a Rebel as *Aristotle* should issue out of his School.

Both *Plato* and *Aristotle* seemed very willing to yield to teach others opinion, when by good arguments, and sufficient reasons, they should be made appear to be the better; and jointly agreed, that they would dispute the business in two several Chairs, hand to hand, without any Moderator. *Apollo* did not onely accept of so glorious a defiance, but, for the consolation of his *Vernusi*, made papers be fixt that very hour upon the gate of the greatest Philosophy-School,



School, and in other publique places, wherein all the *Vertuosi* were invited to come and see so gallant a Spectacle; and to the end, that those who inhabit in far Countries, might have time to come to *Parnassus*, and be present at so famous a contest, he allowed the two Philosophers twentie daies to appear in the field. The mean while, for the *Vertuosi's* better commoditie, many Shaffolds were built about the great Court of *Urania*, and on the day appointed for the Disputation, *Adriano*, *Orlando*, *Cipriano*, and many other modern Musicians, sung first in several Chorus's, in their excellent Compositions, accompanied not onely by the Organs, Viols, Harps, and other grave Instruments which are used at the meetings of the *Vertuosi*, but (according to the defect of the modern age) with the interposition of the Lute, Cornet, Theorbo, and of the very Violin, taken but a little before out of the ignorant Consort of trivial Fiddlers, who play *sum situm* in the transient Assemblies. The Musick being ended, the two famous Paladins of Philosophy appeared in the field, and their dispute held for six hours together; but it was not, notwithstanding, possible to meet with the desired agreement. For in the curious Philosophical wrestling, which is so delightful to the *Vertuosi*, the Arms of solid and stout Arguments are onely made use of, backs of efficacious reasons, strange nimbleness of foot in apparent demonstrations; and yet that last Effort, which is so pleasing to the spectators of seeing the enemy thrown flat upon his back, overthrown and convinced by undeniable Arguments, doth never ensue. For Philosophical wrestlers, though they fall resolutely to catch where they catch can; yet by means of distinctions which they have at their fingers ends, they still keep themselves on foot. These two great Luminaries of Philosophy, gave such content to the standers by, as they did infinitely admire the reach of humane intellect, which having waded through all the Heavens by the excellencie of her Ipeculation, did not onely exactly know the *quantitas*, *qualitas*, and the *motus* of them, but is arrived even at the knowledge of God himself, and of the Divine Nature, of which she can discourse very handsomely. With these wonders did the Disputation end, which afforded as much content to the *Littrati*, as if those two Philosophers had been perfectly reconciled and agreed; onely *Apollo*, by the apparent sadness which was seen in his face, disturbed the universal mirth; wherefore great *Averroes* asked him, Whether *Aristotle* and *Plato* had not given him such satisfaction as he desired. To which *Apollo* answered, with a sigh fetcht from the bottom of his heart; That those two Princes of Philosophy had fully satisfied the opinion, which all men had of them; but that he had seen in this Argumentation, what would keep his mind perpetually afflicted: For, he was forced to bewail the infinite corrupt condition of this age, wherein sensualitie was grown so great amongst men, as he who saw their hidden passions, had clearly found, that many were come to these Disputations even from far Countries, rather to please the itch of the ear, by hearing the Musick; than to feed their souls by those *Vertuosissimi's*, which he said were introduced into the world by those wicked Mountebanks, who in their defect of too much mingling pleasure with profit, were gone so far, as having admitted of Jack-puddings, and Pantalouns into their company, many flockt to them rather to laugh at their sports and wantonness, than to buy useful medicines for their maladies.

The

The LVI. ADVERTISEMENT.

Gonsalvo Ferrante Cordua, *not having obtained the confirmation of his desired Title of Magnus, from the reverend Colledge of Historians; demands an other place in Parnassus of Apollo, from whence he is likewise excluded.*

**G**onsalvo Cordua was very much grieved at the repulse which he received from the History-Colledge, when he was denyed the Title of Great; and to try whether the favour and recommendation of Princes were available to effect business in Parnassus, which justice could not do, he addrest himself for help to his King *Ferdinando*; whom having acquainted with his business, and received for answer from that wise King, That he should have thought them very simple, who should have favoured a Subject of his, in obtaining the Title of Great to be conferred upon him, which made him Little: That he was none of those who would commit so great an error, as to desire such glory might be achieved by others, as did greatly lessen his honour; and that his Conscience told him, he must be so charitable to himself, as to endeavour that the whole glory of the purchase of the Kingdom of *Naples* might be attributed more to his wisdom, than to *Cordua's* valour. Wherefore, *Gonsalvo* being much incens'd at so resolute and sharp an answer, went presently to *Apollo*, and told him, That since it had not pleased the Colledge of Historians to think him worthy to be ranked with *Pompey*, *Alexander*, *Charles* the Emperor, and others, who for their glorious Actions had deserved the Title of Great; that yet he might be favoured with admittance into the Squadron of his Majesties *Gens d'Armes*, wherein was that famous *Belisarius*, *Bartholomew Albanus*, *Pietro Navarre*, *Antonio de Leva*, Count *Petigliano*, *Lorenzo de Ceri*, and many other famous Warriours. *Apollo* graciously granted *Gonsalvo* what he desired; but it fell out, that whilst, in his Majesties presence, the Ceremony of putting on the accustomed upper Weed was a performing (whereat, all the chief Military men of this Court gave their attendance) *Bosio* the Attorney-General accused *Gonsalvo* of Perjury. *Apollo*, who doth very much abhor those who are noted for falsifying their words with men, much more those who are perjured before God, allowed the Attorney-General three days to make good his impeachment, and ordered that *Gonsalvo's* business might be adjourned until then. *Gonsalvo* being very much troubled at this foul imputation, told the Attorney *Bosio*, That he had always profest fidelitie, and that he did not onely wonder, but was very much scandalized, that so wicked an accusation should be laid upon such a one as he, born and bred up in a Kingdom where Loyaltie to his King, and fidelitie to every private man, did abound as much as in any other place of the world. *Bosio* answered him, desiring that he would be pleased to relate the case of the imprisonment of the Duke of *Calabria*, how it had been carried; for, for what appeared to him, it would be proved, that he was not troubled without reason. *Gonsalvo* said, That having besieged the young Duke of *Calabria* in the Castle of *Taranto*, who was son to *Frederick* the last King of *Naples*, he capitulated with that young Duke, when he resolved upon rendering, that he should have free leave to go whither he pleased best; and that he plighted his faith to keep this promise, and thereupon he received the holy Eucharist; but that afterwards falsifying his Oath, he made sure of the Duke's person, whom he sent with a good guard prisoner into *Spain*. *Apollo* seemed then to be mightily offended with *Gonsalvo*, and told him, That so wicked and execrable an action rendered him altogether unworthy of any place in *Parnassus*, and therefore willed him to get quickly out of his State. *Gonsalvo* was much confused and astonished.

at this so severe sentence, and answered in his excuse, that though he acknowledged it to be a very foul action, yet that he was necessitated to do it for his King's service: for it being a practised rule amongst good Politicians, that no Prince doth securely possess any conquered State, whilst they live who were driven out of it; the noble acquisition of the Kingdom of Naples, could not be esteemed a compleat Victory, unless he had secured that Prince his person. *Apollo* was so far from allowing of *Gonsalvo's* excuse, as growing much more incensed, he bade him be sure not to be seen any more above two days in *Parnassus*; which should not be a receptacle for those, who by their actions shewed they more respected the service of men, than the good will of God. Then did his Majestie's Masters of the Ceremonies, drive *Gonsalvo* out of the house; who whilst he went disconsolately down the stairs, told the Attorney *Bossio*, That vapparent wrong was done unto him; for *Cæsar*, who to purchase the Roman Empire, had not onely violated the Laws of God and man, but was the first Author of that wicked saying, That all things were lawful which conduced to government, was seen to have a glorius place in *Parnassus*, from whence he was so unjustly driven out. 'Tis said that *Bossio* boldly answered *Gonsalvo*, That *Cæsar's* example did not square with him: for it was one thing to commit foul actions, thereby to purchase a Kingdom to a mans self; and another thing, to do the like to purchase one for one's Master. For by the Laws, both of God and man, a Panders deserved greater punishment, who meerly out of the malignity of a depraved mind delighted in doing ill, than he who committed Fornication out of the frailty of the flesh.

### The LVII. ADVERTISEMENT.

*A Barque loaded with Inventors of new grievances, running shipwrack upon the shore of Lepanto, his Majesty treats them well, though he do greatly abominate suchlike men.*

THE dreadful storm at Sea, occasioned some days ago by the furious southwest winds, drove a Vessel upon the Strand of *Lepanto*; to the succor whereof, all the inhabitants along the River side made in, (for they saw it was fraught with passengers) and were so fortunate therein, as though the Barque split, they saved above fourscore persons that were in her; who were by order from *Apollo* commodiously lodged, and were then askt, Who they were? whence they came? and whither they were bound? They answered, They were all of them Italian *Ardigogalanti*, and were lately come from *Italy*: which when his Majestie understood, though he be naturally very courteous, yet doth he so abominate those cruel enemies of mankind, as he had almost repented the ayd which he had given them, thinking those wicked ones unworthy of commiseration, who spend their lives in nothing else but in inventing execrable grievances, by which many modern Princes so cruelly torment their miserable people. Yet some *Vernosi* said, That since there were so many of those Rascals in that Barque, all of them come from *Italy*, they must needs believe that they brought the good news to *Parnassus*, that the Italian Princes had put on the noble resolution of purging their States from that wicked sort of men. *Apollo* commanded, that they should be asked, Wherefore they parted from *Italy*, and whither they were going? They answered, That having happily finished all the most witty Inventions, whereby to emptie the peoples purses, and fill the Prince's Coffers therewith, since they had raised the Gabels and Taxes as high as it was possible for them to do, and having nothing more to work upon in *Italy*, they had ran over *France*, and *Spain*, in which noble Kingdoms they had



so behaved themselves, as they had left eternal memory in both of them of the Florentines, and Genueses. That afterwards endeavouring to get into *England*, the *Low-Countries*, *Germany*, and *Poland*, all of them Provinces abounding with Gold, and wealthy Inhabitants; and where they thought to have done wonders, they were driven out with cudgels, by those people who were born to a kind of Libertie, and who might be said to be Sheep, which giving their Shepherds a little milk by way of Recognition or Fealtie, in a certain little mark'd measure; and who will not suffer themselves (as it is usual elsewhere) to be milked at discretion? Wherefore, like those famous Trojans led on by *Æneas*, they went plowing up the Sea, with that their little Vessel, to find out new people, and new Countries, where to the praise, and glory, and profit of Princes; and to that perpetual desolation of the people, which occasioneth securitie in reigning, they might use their Talents, and open their Shop. When the *Literati* had heard these things, many of them presently beseech his Majestie, That he would pulkly revenge the injuries done to so many Nations, which through the malignitie of that race of *Vipers*, had been flead by their avaricious Princes, with the Rasor of exorbitant grievances, making them be burnt in the remainders of that their Vessel. But *Apollo*, whose deep Judgement exceeds all humane Wisdom, having understood the shameful profession of those rascally people, commanded, that their entertainment should be doubled; and that they should be better treated: and causing money to be given them, and great store of Vi-  
*tuals*, sent them to *Constantinople*, willing them to see whether they could reduce the *Ottoman Empire*, which was so Capital an Enemy to Learning, into that desolation, and desperation by their exorbitant damnd new inventions, into which they boasted themselves to have brought *France*, *Spain*, and *Italy*.

## The LVIII. ADVERTISEMENT.

*By Letters intercepted, which were sent by an Express from some Princes to the Lake of Avernus; People come to know that the en-  
 mities, which are seen to reign in the Nations of the world, are  
 occasioned by the cunning of their Princes.*

A Post was robbed on Munday night last, between the coasts of *Pindus* and *Libetrum*, which some great Princes had dispatcht away in much haste, towards the Lake of *Avernus*. And because the Post had no injury done to his person, it was believed, that the excess was committed onely to take his Letters from him, as it proved afterwards. For they onely took from him a packet directed to the three infernal Furies, *Alecto*, *Tisiphone*, and *Megera*; by which it is known for certain, and not without great scandal, that some great Princes did hire those Furies, to sow, and foment perpetual strife and discord, not onely between Nation and Nation, but oft-times between the Subjects of one, and the same Prince. And, to aggravate the distastes, there was a Letter of exchange found in that packet, of ten thousand Crowns for six months pay. The Subjects to these Princes, who writ these Letters, have sent them by some of their Deputies to *Apollo*, heavily complaining, that their Princes, who ought to study nothing more than the peace, and unanimous agreement, not onely of their own particular Subjects, but also of all Nations, did by ready money purchase sedition amongst others, and mischief to themselves; and that they had not till now learnt, that it was meerly the cunning and machinations of Princes, which caused those several divisions and innate hatreds between Nations, which are the true root of those evils wherewith Mankind is so afflicted; which if they were extirpated out of

the world, men would enjoy the comfort to see the French love the English; the Spaniard, the French; the Germans, the Italians; and perfect peace would be amongst all men. Whilst these Deputies were reasoning thus, *Apollo* was seen to weep bitterly out of meer compunction of what he had heard. Inasmuch as the standers by believed, that his Majesty would have broken out into some great heat against the Princes, who were accused of so foul faults, when he spoke thus: My friends, your complaints are as true, as grievous; but you must know, that the excesses which you now complain of, are not occasioned by the ill nature of Princes, but out of the peoples seditious spirits; whose instabilitie is such, as the universal peace of mankind cannot be better compassed by any other means, than by sowing that discord amongst Nations, and those divisions which you now so much complain of: for long experience hath taught Princes; that the great frame of reigning securely, is wholly grounded upon the found foundation of dividing well. And it is apparent, that, were it not for Princes that govern them, people would of themselves fall into greater seditions, than those which are sown amongst them for the publick peace, and universal good of all men. All which, my well-beloved, are necessary evils, though it exceedingly grieve me to see, that the disease of universal discord, which reigns amongst men, cannot be sooner cured by any other medicine, than by that bitter Pill, which you complain so much of.

### The LIX. ADVERTISEMENT.

*The Prince of the Laconicks Nephew, being after his Uncle's death, to return to a private Fortune, shews no well composed mind in making so dangerous a passage.*

THE Prince of the *Laconicks* Nephew, who during his Uncle's life of famous memory, did with extraordinary Authority govern that State; by reason of the choice which was made some few days ago of a new Prince, was two days since to return to a private life. And because the parting from Authority, after the sweet thereof hath been a while tasted, is a thing much more fearful, than the parting of the soul from the body; and it having formerly hapned in *Parnassus*, that the too great ambition of Government hath so suffocated the vertue of humilitie, and those vital spirits of the minds moderation, which keep a well composed heart alive, as so great a passage is not to be made without reluctance: *Apollo* compassionating such sad cases, that he might provide for the saving of so great mens honours, in that time of terror, Instituted, in *Parnassus* many years ago, the charitable Company of Commiseration, whereof the chief Moral Philosophers of this State are members. The night preceding the day, wherein this Prince was to make so sore a change of condition, Reverend *Petrarch* made him a visit with his Book, *De remediis utriusque Fortune*, as also learned *Girolamo Cardano*, with his work, *De utilitate capienda ex adversis*: and *Annius Seneca*, the worthy President of the Company, with the precious Writings of *Breius Severinus de Consolatione Philosophia*: whom after a long preamble of fair words, they acquainted with the sad return he was to make the next morning to a private life. Certainly, most unwelcome news; and which he heard with such impatiencie and disturbance, as with exclamations which deafned all that heard him, and howlings which reacht Heaven, he began to lament, and bewail his perverse fortune, by which he said he was assassinated: crying out, That he had hardly suffered him to taste the sweet of Government, the suavitie of Command, when the hurried him down to the miseries of a private life, making him to swallow down the

the unpleasant potion of changing Command for Obedience; oft recommending his honour in this his Agony to these his Comforters, and earnestly desiring that they would not abandon him in this his urgent necessity. Then both *Seneca*, *Cardano*, and *Petrarch*, did with unspeakable Charitie embrace this Prince, intreating him courageously to undergo this his adversity; and the more to comfort him, they alledged all they could in praise of a private life, letting him know how great a happiness men found in knowing how to govern themselves and their affairs, and making him often repeat those Words of the Master of the Politick Sayings; *Quam arduum, quam subiectum Fortuna, regendi cuncta vni. Tacit. lib. 1. Annal.* Excellent words, which being chewed by a palate that knows truly how to taste them, are of such efficacy, as they had the power to make the great Emperour *Charles the Fifth*, (who had been more ambitious of Government than any other) to withdraw himself into a Monasterie, and become an Hermit. But these Consolations wrought so little upon this Lord, as he said more than once to those Reverend Comforters, That to prefer a private Life before Reigning, was a most odious Paradox; a thing, which was uttered by the mouth, but not believed by the heart; a Doctrine which they did mainly hate, who went about to make others believe it. The next morning this Gentleman was stript of all his Jurisdiction, which caused such a passion of the heart in him, as the Comforters not being able to keep alive the spirits of his Patience, he swooned three times in their hands, wherefore the unfortunate Gentleman was carried half dead out of the Palace; who when he saw his own private House, fell into yet greater Agonies; so as these Comforters laboured very much to make him use, in so dangerous a nick of time, the vertue of a well-composed mind, which men of strong complexions can shew in cases of Adversitie, when they seem to do that cheerfully, of meer choice, which they are forced unto by inevitable necessity. But this Gentleman despairing every hour more and more in his misfortune, grew so horn-mad, as to call every man ungrateful; And it was clearly seen that the new Prince his happiness, the *Grandessa* of his Nephews, and the prosperitie of his more intimate Servants and Friends, did vex him more than his own Calamitie. When he was come to his Paternal House, he had not heart enough to look upon it, but still kept his eye fixt upon the place where he had been. Wherefore the Comforters to do the very utmost that they could, to save this Gentlemans Reputation, which was in so evident danger of being lost, blind-folded him: he was no sooner come into the Hall, (so drunk are men with the thought of Rule, when they have once tasted it) but he called for the Agents, and Princes Ambassadors, as if he had been under the cloth of State in the Palace, and would negotiate with them, having no business at all, and seemed as if he would still govern the World, though he had no Authoritie; entertaining himself continually with grave Affairs, not having any thing to do. By which Actions this ill-advised Gentleman made every one know, That the being in Greatness, with absolute power of Command, makes men seem wise *Solomons* to others, who, when they return to their private Fortunes, are found to have no more Brains than a Goose.



## The LX. ADVERTISEMENT.

*Antonio Perez of Aragon, having presented Apollo with his Book of Relations, his Majestie does not only refuse to receive it, but commands it to be presently burnt.*

**A**ntonio Perez, formerly Secretarie to Philip the Second King of Spain, knowing the ill opinion which people have of a Secretarie who parts distastd from his Prince; as soon as he was got into France, he published in his own discharge, those his unfortunate Relations, for which he hath been so much blamed: for, whilst he should have endeavoured by all means possible to conceal them, he had the boldness to present them on Thursday morning to Apollo, who, as soon as he saw the Book, and was informed of the Contents thereof, he was so incens'd against him, as he made it be immediately burnt in the chief Market-place; and told Perez, That he had given his Relations such a place in Parnassus, as they deserved: to the end, that other his fellow-Secretaries might take example, and might learn to prefer secrecie and faithful silence before the love of their own lives, or of themselves. For, as he deserved the name of a wicked man, who upon any new distaste, discovers the secrets wherewith he was trusted in time of former friendship, so, that Secretarie was to be held a thousand times more base and infamous, who for whatsoever bad usage he could receive from his Prince, published those secrets to the World, which being acquainted with by his Prince, when he had formerly had confidence in him, should not only not be willingly divulg'd, but ought not to be extorted from him by any whatsoever Fortune.

## The LXI. ADVERTISEMENT.

*Apollo, to afford Pasttime to his Literati, makes two useful Sceans be represented upon Melpomene's Theatre. In one of which he shews the lesser Princes, with what wariness they ought to preserve themselves from a greater potentate; and in the other, lets Senators of Republicks know, how ill-advised they are, who through partiality side with a Subject of their own Faction, who notoriously aims at Tyranny.*

**T**He ancient Romans, Carthaginians, Athenians, and other the famousst Commonwealths and Monarchies, of the World, have with much reason always thought publick shows and entertainments to be the best means to maintain States in that universal peace, and quiet to every particular man, which is easiest received by a people, who live content and satisfied in perpetual jollities. Wherefore the ancient Romans built magnificent Theatres, and Amphitheatres; in which, to delight their Subjects, pleasant spectacles were (not without immense charges) represented: it being a dangerous advice for such as govern, to keep their people discontented, and buried in sloath and idleness. Hence it is, that Apollo doth not employ himself more willingly in any business, than in what may rejoyce the minds of his Literati by diversity of shows. It is true, that whereas in Rome, Athens, Carthage, and other places; all the delights which the people found in those shows, were occasioned sometimes by the obscenity

obscenity of Players, oft-times by the cruelty of their Gladiators, and their hunting of Wild-beasts, the delight of the *Veruzi*, of this State consists wholly by extracting useful Precepts from Noble representations, thereby to enrich their minds. *Apollo* therefore having finish'd the icy way of Winter, when he was to begin his pleasant journey of the Spring, was pleas'd, for the better satisfaction of his *Literati*, to have extraordinary Solemnities used at his entrance into *Atria*: To which purpose he caus'd two several shows to be represented on two several days in *Mephomene's* Theatre, which were extraordinary useful, and of great content. The first that enter'd upon the Theatre, were the Associates, Confederates, Friends, and that sort of Militia, which the Romans call'd Auxiliary Souldiers. And to the end that his *Veruzi* might be the better satisfied by the sight of so numerous Armies, he commanded that such Souldiers should appear upon this Theatre, with the same Arms, Ensigns, and with all those warlike Instruments, with which they had serv'd in the Roman Armies; and all this was performed with so great a number of Foot and Horse, with so magnificent pomp of Regal Ensigns, and with the sound of divers Instruments of War, with such rich Accoutrements, and other things thereunto appertaining, as all that were present at it freely confess, that they never saw so curious a show in *Parnassus*. After that this Militia had march'd divers times round, both within the Theatre and without it, *Apollo* sent for the chief Leaders thereof, and bade them withdraw for a while to within their Quarters, and that they should return to the Theatre in the very same posture, in which they ended their unfortunate Militia with the Romans. Not long after, those very Souldiers who had appear'd upon the Theatre in the aforesaid pomp, were seen to come naked, with their hands tyed behind them, stript of all their goods, loaded with Irons, full of wounds, ill handled by Executioners, robb'd by the avarice of rapacious Consuls, Proconsuls, by the Emperours Agents, and other Officers of the Roman Empire. So as the Romans, who at their first entry made so stately a show, whom *Parnassus* had seen so Noble an Auxiliary Militia, who had rais'd their Empire to such an immensitie, and who were so glad to hear their Civil Government so exaggerated by all the *Literati*, in being able to dilate their Empire by the blood of other men, were forced to quit the Theatre, and to hide themselves in holes, that so they might thus hearing the scorn and injurious speeches which were utter'd against them by all the *Literati*, that were present at the show. For, the Noble *Veruzi*, hating from their very souls the Roman cruelty, and ingratitude, us'd towards those Nations, who by their expence of blood had deserved so well at their hands, asked, Where was the Faith, where the Sacred Friendship, where the Gratitude us'd to those their Friends, to those who had so well deserved of the people of *Rome*, and by their Lives had exalted their Empire to so great a height? And whether these were Actions becoming that *Romane* Senate, who made so great a show, and boast'd so much of Religion, Faith, and unviolable Friendship, inso much as all did detest that execrable Reason of State, which following only that which brings men apparent advantage, can so impiously turn its back upon what is just and honest, and which when her occasions are serv'd, forgets all Obligations, how great soever. As soon as this miserable sight was ended, *Guicordine* by order from *Apollo*, got up into a very high place, and made a long Political Discourse upon the little Discretion, and upon the want of Charity, of great Monarchs towards petty Princes, that are of less power than they: wherein he said, That when in a State consisting of many Princes, one Prince more great than any of the rest, took up Arms to bear down one of the other, all the rest, to keep from being suppress'd, should think their Companions loss, their own ruine, a means to bring them into slavery, a preparation for their overthrow; and that therefore, absolutely forgetting all private hatreds, and heart-burnings, they should all of them embrace the publick Cause, and run by their common Forces joyndly to assuage that Fire which was likely in a short time to reduce

duce their own homes into ashes: for, in former times, *Asia* and *Africa*, not at all betaking themselves to Arms, were unfortunate Spectators of the servitude of whole *Italy*, subjugated by the famous Romans: and, in more Modern Times, the whilome powerful Kingdom of *Hungary*, to its now great sorrow, laught at the overthrow of the Grecian Empire; that therefore in like dangers, every Prince should have the two golden Sentences of that Master of true Policy, *Tacitus*, written in their hearts; *Omnibus perire quæ singuli amittant*. *Tacit. in vita Agricola*. It being very true, that in such like cases, *Singuli dum pugnant, Universi vincuntur*. And that they should esteem such honours as were done them by those who were more powerful than they, shameful disgraces; Alliances which they might contract with them, preparations to betray them; the advantage which they might get by Pensions, hooks baited with poison; tricks to lull them asleep, only that they may afterwards, with a little money purchase that their Libertie, which cannot be paid by Mountains of Gold. And that above all things else, they should take example by the slavery which they had seen of the Roman Associates, and should think that the ambition which the more Powerful have to reign, having no Horizon, the accomplishment of conquering an Enemy, was the beginning to subjugate a Friend.

The second day *Apollo* commanded, That upon the same Theatre, all those great Senators should first appear, who had assisted *Cæsar* his Tyranny, and that of *Augustus*; out of the Interest of private Ambition, or out of meer Avarice, which being forthwith done, he gave order, that all those should appear who were wickedly slain in the cruel Proscription made by the *Triumvirs*, and in *Augustus* his long Reign, and those who had been put to death by *Tiberius* his cruelty, *Caligula*'s beastiality, and by *Nero*'s fierce Nature. This was the most sad and lamentable spectacle that was ever seen represented in the memory of man in any place whatsoever; for, then all *Parnassus* broke forth into deep sighs, and shed tears in abundance, when those that had assisted *Cæsar* in his Tyranny, saw that not only *Tiberius*, *Caligula*, *Claudius*, and *Nero*, but even *Augustus* himself, forgetting the obligations which they ought to their posterity, who had aided them in atchieving their Tyrannical power, were by them destroyed and cruelly put to death. For, Children not inheriting their Fathers Humours, as they do their Estates, many of the Sons of those Senators, who following *Cæsars*, and *Augustus* his Colours, had appeared enemies to publick Liberty, were afterwards cruelly slain by the ensuing Tyrants, only for that they discovered too much their love to live Free; others for proving more virtuous Senators, than would stand with Tyrannical Government: and an infinite number by the meer beastiality of those that governed. This so horrid sight, at first occasioned great silence, wherein the *Venusts* considered, That since not any Plebeian appeared amongst the vast number of those that were slain, nor any other principal Subject of the Provinces, but only worthy Senators, and Gentlemen of infinite desert; the cruelties used by the Tyrants who reigned in the Roman Empire, against the Senators, and nobler sort of Gentry, were for the most part occasioned, thorow the defect of the Nobility; who not able to preserve publick Libertie by Peace, as they ought to have done, could never submit themselves to receive that total servitude which must of necessity be embraced under the Government of one only man: but, by their many Conspiracies, by continual misgovernment of their Tongues, and by their pride of speaking like Freemen, whilest they were in slavery, did so provoke and anger them that reigned, as made them become cruel Butchers of the Roman Nobility. This useful consideration being ended, those unfortunate Senators, who to make *Cæsar* and *Augustus* great, had with their swords in hand, and with so much effusion of blood, banisht liberty from out their Country, ran as if they had been mad, to embrace their Children, Grand-children, and Great-grand-children who had been so tyrannously treated; but being by them driven



driven away with reproachful speeches, those Senators more afflicted than ever, said: You have reason to look upon us your Progenitors, with an incensed eye, and to drive us like enemies out of your sight: For, you may truly say, these your wounds were occasioned by these our hands, the Tyranny which hath made you so miserable by our imprudency, your calamities by our foolish Ambition, all the intrigueries whereinto we have most imprudently hurried you, by our unfortunate jars, and deplorable discord; and now, when repentance serves only to make our afflictions the greater, we clearly see by this your miserable Spectacle, that nothing is sweeter, than there is no greater consolation, no greater Jubilee of content than by forgetting injuries, pardoning offences, and embracing enemies, to live in a Free Country, in such peace as eternizeth Commonwealthis, to keep from falling by desire of revenge, into those mischiefs into which we are run, who out of our capricious humours having lost the Liberty of our Country, have wickedly precipitated our Families, and our blood into those dire miseries which we are bound to behold; and have learnt to know at last, by the blood which you have lost, that great Dignities, and Supreme Magistracies in a Free Country ought to be conferred upon the virtue and merit of honourable Senators, and ought to be fought for by such, not upon those who endeavour the procurement thereof (as we have wickedly done) by private disorders, Sedition, and Civil Wars; there not being any greater folly, than for a Senator to adhere unto a Friend that is a Tyrant, out of vain hopes of bettering his condition, and Family in publick slavery.

## The LXII. ADVERTISEMENT.

*Lewis de la Tremoglià, a Noble French Baron, renounceth his Nobility, and all the Priviledges which he thereby enjoyed, in presence of the Monarchy of France.*

**W**hen the Illustrious French Monarchy, was (like the King of Bees) invironed the other day by an infinite number of the Barons of his Nation, *Monsieur Lewis de la Tremoglià* a Noble French Lord came before her Majesty, and boldly said, That though he were born a Noble man of France, yet he freely renounced his Nobility, and all the priviledges therunto belonging, contenting himself to be numbred in the third rank of the people of France. Those who were present at this so great Novelty, say, That the French Monarchy, which never knew what fear meant, shewed manifest tokens of Apprehension at the hearing of this his so resolute deliberation: and some are of opinion that it was occasioned; for that *Tremoglià* being known by all the Nobility of France to be greatly wise, the French Monarchy doubted lest this example might make many others take the same Resolution; a disorder which might, if not altogether deprive him of the gallant and couragious Sword of his Warlike Nobles, yet at least very much weaken it by the admirable worth whereof he had not only founded and augmented so powerful a Kingdom, but did maintain it in great tranquillity. This opinion was increased, for that the French Monarchy seemed not only not to be offended at this scandalous Resolution of *Tremoglià*, but taking him by the hand, led him into his private Cabinet, where, for a good while he had private discourse with him. The French Barons who stood without, though they were very desirous to know what pass between *Tremoglià*

and their Monarchy, yet could they not possibly learn any thing of its, they only observed by Tremoglia's laying often his hand upon his breast, that he seemed as if he made some Oath to the French Monarchy, to keep some certain promise, which those Barons thought might be, that he would never discover the Reason to any one, which had made him put on so strange a Resolution. Every one wondered to see that so gallant a personage could resolve to relinquish the honour of the French Nobility, which is held in so great esteem, as those who have purchased it at the price of much blood, thought they came cheaply by it. But some great men of this Court, whose usual custom it is to endeavour to know, and freely to speak their minds of all things, said, That Tremoglia having found at last with what tricks the French Monarchy doth fetch about her Nobility, would, by renouncing his Nobility, let the world know, that the condition of the common people of France, who satisfy their impositions by ready money, was much better than that of the Nobility, who being bound to serve their King in his Wars, pay it with their blood.

**THE LXIII. ADVERTISEMENT.**

*Don Ferrante Gonsaga being Governour of Corinthus, is exhorted by Domitio Corbulone severely to resent a great excess, committed by a chief personage of that City; which counsel Gonsaga wisely refuses.*

**D**On Ferrante Gonsaga was sent some weeks ago to be Governour of Corinthus; an important and difficult charge, that Province abounding in a powerful and wealthy Nobility, given to be proud, and lovers of Arms; who do not only (according to the usual custom) deal hardly with those that are less powerful, but by reason of their ancient Factions, living still contentiously, it seldom happens that the Governour is of such intellectuals, as to give full satisfaction both to Apollo, and to the people. Gonsaga had not past over his first months Government, when one of the chief of the Nobility chanced to commit a very inconsiderate insolency. Don Ferrante seemed not only to be much perplexed how to revenge, but appeared to many to be very sad for what had happened. Domitio Corbulone a gallant Roman, and a great Friend to Gonsaga, told him, That he had now another fair occasion, which required the same Resolution which he took when he was Governour of Cicily, against those Spanish Souldiers who mutinied; that therefore he ought rather to rejoice, than to be troubled, for what had now happened in his Government; for Governours of Provinces where there was a seditious Nobility, might think themselves Fortunate, when at their entrance into their Government any great personage should commit some heinous fault, by whose exemplary punishment, the unquiet Nobility might be so terrified, as the Government of the whole Province might be the better for it a great while after: which he said was so true a Document, as others who had practised it had reaped much honour thereby. For, when the charge over the Roman Forces which were afterwards to fight in Armenia, was given to him, he finding that through the meer simplicity of those who had the care thereof, the Souldiers were grown to be very licentious, not observing any manner of Military Discipline, by his meer resolution which he put on in the very beginning of his charge, of condemning two Souldiers to undergo the severest punishment,

the

the one for that when he was working in the Trenches, he had not any Arms at all about him; the other, because he wore a Dagger without a Sword, he reduced that so licentious Army to the exact obedience of the good ancient Military Discipline. And he further said, That the World was so well pleased with this his severity, as *Tacitus* himself having authenticated it in his Annals, as an undoubted maxime in Policy, fit to be imitated by all Officers, had transmitted it to Posterity in these words; *Intantumq; & magnis delictis inexorabilem scias, cui tantum asperitatis etiam adversus levia credebatur.* *Ferrante* answered *Corbulone*, that one sort of Government was to be used with Souldiers in Armies, and another sort with Citizens in the Government of Provinces. That Commanders in War judged according to their Humours, and with free Authority, but Governours of Cities were bound to observe Laws, and having their hands thereby bound, they must be thereby regulated. That he very well knew that many Officers, to the end that they might humble the insolent, quiet the seditious, and pacifie the tumultuous, used unheard-of severities at their very entrance into command upon such Delinquents as fell first into their hands; but that he had likewise observed, that those that did so, ran danger at last, by their brutish way of proceeding. For, he strayed very far from the right way, who thought to attain good ends by unjust means. For, God who did abhor that faults should be punished by greater faults, could not any waies tolerate without exemplary punishment upon the Judges, that injustice should be done to any one, though it tended to the universal quiet. That he loved only such understanding Officers who could conscienciously apply fitting punishments to faults; that he desired rather that men might erre on the charitable side, than exceed in rigour; and that he had observed, that those who begin their Government with too much severity, must either continue it with too barbarous cruelty, or lose their credit by altering their manner of Government. That he had rather leave *Corinth* with the Reputation of being a too indulgent, than too severe an Officer; That all times, places, and persons not being alike, that Officer was very unwise, who would put himself upon a necessity to proceed always after one and the same manner; and him wise, who being sometimes indulgent, sometimes severe, and sometimes cruel; who knew how to keep himself free in all his wayes of proceeding, could upon any excess suddenly committed, or by too powerful a personage, or in times of trouble, or when to punish insolency with usual severity, would rather aggravate than amend the malady, make men believe that he had past over such a fault merely out of his own clemency, which he could not possibly punish according to the rigour of the Laws, out of important respects. That he confest he might infuse the same terror into the Nobility of his Government, by using extraordinary rigour toward that powerful Delinquent, which *Corbulone* had infused into his whole Army, by his severe proceeding with those two Souldiers; but that then *Corbulone* must likewise confest, that upon another occasion, at another time, or in another place, that same Noble man, or any other might commit a greater insolency, which was for the good of the Country to be winkt at; nay, sometimes praised and rewarded: that this was a great advantage, which was gotten by the advised Officer, only by a judicious variety in his proceedings: and that too much rigour in a Government to frighten Delinquents, was only then good when it was used towards the meaner sort of people, who through their innate timorousness do more dread punishment, than love reputation. But, that the Nobly-born (who usually erre more in revenging the injuries done unto his Honour, than through any malignity of mind) thought himself injur'd by the too great severity of the Law, and together with his Kindred and Friends who account that shame, whatever it be, as done to their whole Generation, grew so incens'd, and enraged, as to affront the too humorous Officer in his Reputation, and Rudy revenge. By all which, he clearly saw, that the Officer was ill advised, who, whilst he might carry himself freely



in all his actions, should by his cruel usage of the Nobility exceed the terms of that equal Justice which ought to be so adequate to the crime committed. That to proceed otherwise, was foolishly to put fetters upon a mans own feet, by obliging him to be equally severe to all sorts and conditions of men, and make himself slave to shameful and dangerous cruelty. To this *Corbulone* replied, That he was not wise enough to weigh businesses with the distinctions of time, place, and persons; but that practise, being the Rule that he went by, he knew that the punishment of those two foot Souldiers, had kept him from being troubled with using many the like severities. But, said *Gonsaga*, it would have proved otherwise if you had used the same cruelty to any of the chief Officers of the Army: and that the Custom used by Gardeners was excellently good, and very fit to be imitated by all wise Governours of Provinces, who make scare-crows of the filthiest rags and clouts about the house, to frighten birds from eating their fruit, and not of rich silks and velvets.

#### THE LXIV. ADVERTISEMENT.

*The Prince of Macedon accuseth the Nobilitie of Athens of Treason before Apollo, who are freed from that imputation, by his Majesties Council of War.*

THE Duke of *Athens* died about the last of September; and difference arose between the Prince of *Macedon*, and the Lord of *Epire*, touching the succession of that State. The Prince of *Macedon*, being called in by the people, took possession of *Athens*, against whom the Lord of *Epire* came with a numerous Army, and besieged his enemy in the City of *Athens*; and according to the modern way of warfare, begirt it with Trenches and Forts; and that he might bring the Defendants the sooner to yield, he assaulted *Macedonia* with another flourishing Army, making great progress there, and doing much harm. The Prince of *Macedon*, who knew he could not long maintain himself in the besieged City, and defend his own Patrimony, to keep from losing both, resolved to yield; and was contented to deliver up possession of whole *Athens* to the enemy, upon condition he should restore such place unto him as he had taken in *Macedon*. As soon as the Nobility of the besieged City heard of this Resolution, the chief of them came unto the Prince, and told him, That as they had called him in, to be their Lord and Master, so would they never acknowledge any other Prince but he; and, that if he would but be of good courage, he should find them ready to defend that State even to the last drop of their bloods. To this the Prince answered, That the danger of his becoming a private foot Souldier, was too great; that therefore for the better security of his Fortune, he was resolved to deliver up *Athens* to the Lord of *Epire*. Those Lords did then again beseech their Prince to confide in his subjects, who did not only assure him, that they would defend *Attica*, but that they would likewise recover *Macedon*; and lastly, conjured him to remember, That they who with such readines, and singular affection, had chosen him to be their Prince, did not deserve in this their urgent necessity, to be so ungratefully abandoned, and given up in prey to the Prince of *Epire*; who was much enraged against them for being rejected by them in that Election. The offers and intercedings of these Noble men, did not only not at all encourage this Prince, but at the very self-same time he dispatched away a Herald to the enemies Camp to conclude the agreed-on Capitulation. Then the people of *Athens*, that they might not be sold as slaves to that their enemy, whom they knew they had so hainously offended, seized on their Prince, and made him prisoner, and secured his person

in the Palace, putting a numerous and faithful guard upon him of the best men of the City. This mean while the Deputies of the Prince of Epire came to conclude the Agreement, to whom the Nobility of Athens answered, That it was they that must be treated with in the point of Surrender, who were so far from making any Agreement with the Prince of Epire, as they willed him to know; that they were resolved to defend their Country, and sent away the Deputies with this resolute and stout Answer. The next day the young men of Athens sallied forth armed, and in a couragious assault slew many of the enemy; and soon after making many other sallies, put the enemies Camp into such confusion, as the Prince of Epire, who thought himself before to be very sure of the business, began much to doubt the victory, and after many moneths siege, in all which time the Citizens of Athens appeared to have no less resolute hearts, than ready hands; came to parley with the enemy, who had already enough of the business: and on the eleventh of this present moneth such advantageous Conditions were agreed upon for the people of Athens, as became Freemen; which being done, they sent the Prince of Macedonia home to his own State; who three daies since came to Apollo, and did not only complain bitterly of the hard proceedings used unto him by the Nobility of Athens, but prest very hard, that they should be hung up in Effigies as Traytors, in the great Pegasean Tower, for this their execrable Rebellion. His Majestie thought this a very weighty business, wherefore he referred it to his Counsel of War: The Reasons of both sides were divers times heard, and discuss'd by the Counsel, which at last gave sentence, That the offers of the Attick Nobility being made so chearfully to the Prince of Macedon, and they being by him refused, it being apparent, that he was resolved for other particular ends of his own, to give over the defence of the City, it was lawful for those Noble men, when their Prince had abandoned that protection of the people, to which all Princes stand deeply bound, to use that expedient, though it were very severe. A thing done by Il Signor Lodovico Orsio, caused much wonder in all those who were present at this so signal Sentence; who, when he had heard the judgement given, took his Hat from off his Head, and like a mad man, threw it on the ground; then lifting up his eyes to Heaven, and fetching a deep sigh, uttered these words in a sorrowful tone, *Dii immortales, homo homini quid præstat? stulto Intelligent quid interst?*

## THE LXV. ADVERTISEMENT.

*A Shop-keeper is condemned to the Gallies at the very instant that he was seised on by the Sergeants, not being so much at examined.*

THE Shop-keeper who dwelt at the sign of the two Crowns in Mercers Street, was four dayes since taken prisoner by the Serjeants; and being immediately upon his being taken, carried to the Haven, and put into the Gallies; whole Parnassus wondred very much hereat, to see that the execution of the Judgement should precede Process. 'Tis said, that this was done at the instance of the chief Monarchs of the World then resident in this State; who held themselves mightily offended with that Shop-keeper, because he sold publicly meer Smoak, a Commodity which Princes pretend is not to be sold by private men; and therefore it is thought, that by his example they would fright others from not troubling them in things which concern their Jurisdiction; and although the less solid sort of men thought that the Shop-keeper's fault

fault deserved not so great a resentment, yet those who see further into the interest of great Princes, say, that they dealt very gently with him; for meer Smoak serving Princes upon many occasions in stead of ready money, all their richest Treasure would soon be exhausted, when the so current money of meer Smoak becoming of no reputation amongst people, Princes should be forced, like to common people, to pay their debts in ready coyn.

### The LXVI. ADVERTISEMENT.

*Bernardino Rota, a famous Neapolitan Poet, being greatly beloved by the Vertuosi of all Professions in Parnassus, is accused before Apollo, for having purchast so general a good liking by some ill means.*

**B**ernardino Rota, a Noble Neapolitan Poet, to the great wonder of all the *Literati* of this Court, is so strangely beloved by the whole Colledge of the *Vertuosi*; as he is stiled by every one, The delight of *Parnassus*. And truly, it appears a great Miracle to every one, that since there are more than capital jars divisions, and enmities between the Greeks and Latins, between the Latins and Italians, between Physitians and Doctors of Law, between the Peripatetick and Platonick Philosophers; between the Grammarians and all other professions of the *Vertuosi*; onely *La Rota* is rather adored than beloved, by all, and by each of them. And because it appears very strange to every one, that it so amiable a Nature proceed onely from the vertue of the Soul, it be not found to be in any other of the *Vertuosi* of this State; its being onely seen to be in *La Rota*, hath made every one suspect, that this man who appears to have a candid and liberal soul, is in effect otherwise; and that he hath won this universal goodwill by the vice of playing Jack of both sides, a vice which his Majestie doth so much detest; and therefore being questioned by *Marionlo* in the Tribunal *Della Vicaria*, he was made prisoner two days since, and it hapned, that whilst the Tipstafes of the Court, searched him to see whether he had any weapons about him or no, they found a great deal of Storax and Incense bound up in paper a in his pocket. Severe Procefs was made by the Judges against *La Rota*. But *Apollo*, the better to inform himself of what was proved against this his *Vertuoso*, commanded that he should be brought into the *Guarania Criminale*; where his Majestie asked him, whether he did inchant mens minds by the Magick of flattery, by the sacriledge of assisting others in their foul vices? or, whether it was onely by the chains of Vertue, that he did so traitly fasten unto him his *Literati*; and chiefly, that he should tell him what use he made of that Storax and Incense which was found about him? To which *La Rota* answered; That he had purchast the love of all the *Vertuosi* in *Parnassus*, onely by detesting to imitate others in their contentions; and that he won upon the affections of all men, and made them love him, by the sinceritie of his soul, and candidness of heart, by not desiring to know, much less to busie himself in other mens affairs; and by practising the excellent Vertue with all men, in all places, and at all times of seeing, hearing, and concealing the actions of his loving Friends and Companions, and by divulging onely such as might purchase others glory and reputation; and chiefly, by applying himself to every one's humour; and that, to the purpose that he might rather make himself be idolatrized than beloved by all men; he used to perfume every one with the Storax of praise, and with the Incense of commendation, which was found about him.

*Apollo*



*Apollo* then spoke aloud, and said: O you that are overway'd with passion, who are so obstinate in your opinions, learn from this my most wise Poet, the Art so necessary for men, of applying your selves to the humour of those with whom you converse. This is the way to live in the world: this is the true means to make men flock after you, by making your selves slaves to all men, so to arrive afterwards in the happy condition of commanding all men.

### THE LXVII. ADVERTISEMENT.

*A Carpenter being chagel'd somewhat severely, for having uttered certain insolent words against the most noble Scaliger, to his greater Calamity, complains first of him to the Lord Chief Justice, and afterwards appeals to Apollo.*

*Julius Caesar Scaliger*, that famous *Literat* of *Verona*, caused some curious shelves to be made some few days ago in his Library, by a Carpenter: which being finished, a dispute arose between them, not so much concerning the price, as the ill workmanship; and whilst they were at variance, the Carpenter being more bold then became him (as is the fashion of Plebeians, who negotiating for the most part with the common sort of people, weigh not their words, when they have to do with people of quality) said, that *Scaliger* was subject to the fault of other Noble men, to stand upon hard terms with poor Artificers. *Scaliger* was so touched to the quick with this injury, as appearing presently to be very well satisfied with the shelves, and with their price, he caused the money to be forthwith paid unto the Carpenter, which he demanded. The Carpenter answering, that he was fully satisfied. *Scaliger* reply'd, That it now rested, that he must likewise have his satisfaction, which lay in teaching such arrogant fellows as he, how to govern their tongues: which being said, he commanded a servant of his, to take a Cudgel, and therewithall conjure out the foul Fiend of insolence, that was in him; wherein he was instantly obeyed. The miserable Carpenter being soundly beaten, presented himself all bleeding before the chief Justice, and complained grievously of *Scaliger*, for having treated him so ill. The Justice, before he would resolve on any thing, would (as it became him) inform himself fully of the fact; and when he heard the insolent words wherewith the Carpenter had provoked *Scaliger*, he commanded the Gadler forthwith to give that insolent fellow three sound lashes with a Rope, which was done. Whereupon the Cudgel'd Carpenter went about *Parnassus* crying, and exclaiming more against the Justice, than against *Scaliger*. The *Doctors* of this Court differed in their opinions touching the Chief Justice his Act; some of them blamed him extremely, for that by that Action he did too much encourage the Nobility, who were naturally given to deal too injuriously with the common sort of peoples and some of these, who bore ill will to the Chief Justice, egg'd on the Carpenter to complain to *Apollo*, both of *Scaliger*, and of the Chief Justice. His Majesty, who had a little before been very particularly informed of all that had passed in this business, speaking to the Carpenter, and those who were back-friends to the Chief Justice, who had egg'd him on to make his appeal, said, That he as much hated the insolent proceedings of his Nobility with the common sort of people, as he was very much distast'd that Shopkeepers, and others of the meaner sort of men, should by bold speeches injure the reputation of those who live only to purchase honour and renown; and that the common sort of people were much deceived, if they did believe that such Justice was practis'd in *Parnassus*; as wrought no other effect than what would make the fable-our insolent, and that it was great folly to trouble a

Noble

Noble man, who having moderately revenged himself for an injury done unto him by a Plebeian, had only deserved punishment if he should have basely put it up, and so much the more; for that he did much misbecome such a personage as *Scaliger*, to apply himself to Courts of Justice for injuries done unto him by such people, and thereby become the Table-talk of Justices and Notaries. That he much commended the discretion of the *Emperour Charles the Fifth*, who as he was returning with his Empress from a Turney which was made about *Toledo*, did not only not resent an Action done by the Duke of *Infanta*, who cut a Provost-Marshal soundly over the head, that whipt on his horse, bidding him ride faster, though the action was done against a publick Officer, and in his presence; but with like Justice as ought to be used to a Noble man injured by a Plebeian, gave the Duke to understand, that if he pleased, he might hang that sawcy fellow; which the Duke would not only not suffer to be done, but with a *Castilian* magnanimity, beseeched the Emperour to pardon the Provost-Marshal, and accompanied the wound with 500 Crowns which he sent the Wretch, that he might be the better cured. Then *Apollo* added, That there being three chief felicities which made humane men happy, Peace, Justice, and Plenty; unless Princes who govern the World, were the more circumspect, severe Justice served only to make the Rabble-rout proud; universal Peace, to make men cowards; and perpetual Plenty, to make people, who living formerly by the sweat of their brows, were industrious, idle, of no use, and vagabonds. And that it being very true, That Princes were the Shepherds of mankind, the common people the Sheep, and the Nobility the Dogs which guard the Flocks, and keep them from the Wolves; it was likewise as true, That by all right of good Government, the Nobility ought to be maintained bold, and to be rather armed with Iron Collars of Generosity, to defend them from the Wolves, than through the fear of equal Justice (so peculiar to ignorant men) be cowed in such manner, as that the very Sheep with the Horns of unsupportable Insolence, durst dare to butt at them.

### THE LXVIII. ADVERTISEMENT.

The great Emperour Maximilian the First, having said in a great Assembly of the chiefest Princes of this State, that the Mahometan Religion was nothing but Policy, proves by excellent Reasons to the very Teeth of the Ottoman Monarchy, who complained hainously thereof to Apollo, that he had said nothing but truth.

Whilest some days ago the Emperour Maximilian the First, Lodovick the Eleventh King of France, Matthias Corvino King of Hungary, Stephen Battori King of Poland, and the famous Andrea Gritti, Prince of the Venetian Republick, were reasoning together (as it is the custom of Great Princes to do) touching the affairs of the World, they spent much time in considering the greatness of the Ottoman Empire; and whilest every one spake their opinion of that Government, the Emperour Maximilian did freely confess, that there were many Military Disciplines practised in the Ottoman Empire, which were worthy of admiration, but that the Mahometan Sect was throughout so impure and foul, as it seemed to be altogether unworthy the practice of men; and that a desire of Piety was manifestly seen in many Instructors of Divine Laws, although the Religion which they profess was notoriously false; their errors being occasioned meerly out of their ignorance of Divine things; but that the infinite impieties which were discovered in the Ottoman Sect, were wholly malicious

malicious in giving Laws to her followers; *Mahomet* having proved himself to be a better Polititian than Divines; being clearly seen, that, to purchase followers who would embrace that new Sect, he had more respect to the forming his *Alchabon* to satiate the body than the soul, and to aggrandize an earthly Kingdom, than to make others gain Heaven. And that in other Sects, the Institution thereof made use of Divine Precepts, for the bettering of humane affairs, yet cunningly cloaking over all their impieties, lest people when they should come to the knowledge of their foul hypocrisies, might be scandalized. But that *Mahomet* alone, out of a meer greediness of Government, did affrontedly laugh at Sacred things, to raise the value of profane ones, as husbands but too easily

These words, though they past between Princes of such eminency, were suddenly brought to the Ottoman Monarchy, who took them so ill, as he immediately gave the Emperor *Maximilian* to understand by a *Bissh* of his, that he would, as it became him to do, defend with his Arms, the contrary to all that he had spoken to the prejudice of his Laws: and at the same instant that he sent this Ambassie, he made ready his numerous Army. *Maximilian* nothing affrighted at this defiance, summoned the Dytan *Rais*, that he might have such assistance from *Germany* against so potent an enemy, as is usually given (either first or last) *Apollon*, who was soon acquainted with this news, to the end that he might appease those two great Monarchs, called an Assembly of all the Princes the next day: who when they appeared, he much complained of the Ottoman Monarchies barbarous proceedings, since even in *Parnassus*, where Arguments, and differences in Opinion being only decided by the Rule of Truth, he had dared to use Force.

He then told them, that he had summoned that Honourable Assembly, only that they might hear from the Emperor *Maximilian's* own mouth, all the Reasons which had induced him to accuse the Mahometan Sect, as being composed of nothing but Policy. His Majestie afterwards commanded the Emperor to begin his Justification. Whereupon *Maximilian*, with such Majestic as became him, began thus:

I was moved to say that the Mahometan Sect was nothing but Policy; meer Ambition, and interest of Reigning, and that the first Insultors thereof were more ambitious than pious: out of these clear Reasons. For that, *Mahomet*, to the end that his Armies might be free from those indurbrances, and expence of Wine, wherewith the Militia of Christian Princes is so much molested, did forbid the use thereof to those of his Sect: a Precept wholly Political, as that which frees the Turkish Souldier from that expence which doth so abound in the Christian Militia, particularly where there be Dutchmen, or Northern Souldiers who consume more in drinking, than in meat, cloaths, or even in providing themselves with Arms. Moreover, the great advantage which their Princes receive from their Souldiers sobriety, though it be known to all men, yet are they more particularly known to me, who whilst I made war in the World, was much more troubled with my Dutch Souldiers drunkenness, than with my enemies Arms. Add to this, that whereas amongst the Turks, the fields serve either for Arable ground, or Pasture, our grounds are encumbered with Vines. The other more than Political Institution of the Mahometan Law, is, That the greatness of a Prince consisting in the multitude of his Vassals, the Mahometan Law, to the end that her Disciples may have so great a benefit, permits them by a rare example of unbounded lust, to have at one and the same time, but in divers places, plurality of Wives, and as many Concubines as they please, without any sin unto their Soul, or prejudice to their Honour: A thing which more resembling the Custom of Beasts, than any Institution of man, is altogether unfitting to be named, much more to be practised by any Nation: A Law, which by reason of the unexhaustible multitude of Children which the Fathers of Families have in the Ottoman Empire, is altogether Political: For, the infinite number of Turks serves not only for abundance of Food for Powder in the Ottoman



Wars, but to reap the same benefit, which we Christian Princes do out of that trite Politick Precept, of keeping the people low: For, the custom which many of us have of burthening the people with extraordinary Taxes and Impositions, so to keep them low, and by the severity of our penal Laws, which are now become matter of money, are things, which breeding ill blood in our Vassals, doth oft-times make them rebel. But, wise *Mahomet* hath only known how to keep the people low perpetually, and yet with their delight and satisfaction, which was never yet known to any other politick Legislator: for infinite number of Children being of necessity to be born unto the Turks, through their plurality of Wives, and abundance of Contubines, Politick *Mahomet*, to the end that he may bring the wealthiest Families in a short time to beggary, hath not been ashamed to command in his *Alcoran*, that Bastards, which are by all Laws so much detested, should share equally in paternal Inheritance with Children lawfully begotten. And, if it be true, which I have often read, and heard say, That a Taylor of *Constantinople* shewed *Solyman* the Emperour thirty of his Sons, and that one *Giambelar*, a man famous amongst the Turks for his fruitfulness, had eight Sons born in one and the same night, and left fourscore Sons alive when he died; What is the richest inheritance of whatsoever Turk alive, which being equally divided amongst so many children, will not become poor, and their Families be perpetually kept low, and forced to beg their pay of their Prince by following the Wars? And if that be true, which we Princes have daily experience of, That the Souldier that fears not death, overcomes all difficulties which he undertakes, and happily compasseth his end, whatsoever it be, and that it be impossible to withstand the most inconsiderable man that is, who despiseth his own life; What more politick and devillish Precept could be infused into men by any ambitious Legislator, thereby to get the Government of the whole World, than that of Fate, which wicked *Mahomet* hath enjoyned his followers to believe? who being shamefully seduced by so false a Doctrine, believe finally, that all men have the predestinate and inevitable day of their deaths written in their Forehead in Divine Characters, though not discernable by the eye of man. A Law as wicked before God, as greatly miraculous to aggrandize an Empire: to which infernal Institution, the extent of the Ottoman Empire is solely attributed.

To these may be added the other powerful Precept, That it is not lawful for the Ottoman Emperours to restore any Kingdom to any whatsoever Prince, where they have built a *Moschee*. A Rule, which (as every one may easily discern) is only made to overcome the great difficulty which all Princes meet with, of keeping States newly acquired, and to make the Militia so obstinate in the defence thereof, as those Provinces which were conquered by victorious Arms, are only lost by such Arms as were conquered. Nor is the Decree, given to the Ottoman Emperours, less politick than this, That they shall not be allowed, either for the maintaining of their memory alive, or for the burial of their bodies, or out of any pious zeal, to build any *Moschee*, unless they have first acquired some Kingdom: A Law only instituted to excite the basest and most cowardly-minded Ottoman Emperours, to the ambition of Glory, and propagating Empire. But of all the Precepts that I have touch'd upon, or that can be related by any other, there is none, in my opinion, more political, than that of their not admitting of any Woman into their *Moscheys*, to pray there: A most wicked Law, and which doth manifest that the Mahometan Sect doth more effrontedly make use of Religion as a pretence whereby to reign, than any other Sect that was ever heard of. For, what doth such a Law denote, but that *Mahomet* is content to oblige only the Masculine Sex to Sacred things, to the end that he might from them receive the advantage of Loyalty, obedience, and meekness of spirit, and of the curb of piety, which moderating mans too great inclination to sensuality, makes him keep the right road of not offending any one; and receive the other advantages which

by

by a well-regulated Religion, men partake of from peaceable Commerce; which, because he cares not to receive from Women, who are not apt to raise insurrections, to acquire or keep States, he is content to say, only to keep them from falling head-long into all kind of lasciviousness, when they shall see themselves utterly excluded from all heavenly glory; that if they live chastly, they shall, when their lives are ended in this world, pass into a place, where, if they do not enjoy the blessings of Heaven, they shall not, at least, suffer any evil. A shameful Doctrine, and such a one as never any Legislator durst dream of, in making a foolish and ignorant division, or distinction between the Souls of men and women. I shall conclude this my Justification with this last and chiefest Politick Law; That *Mahomet* knowing very well how much it makes for Monarchy, that Monarchs should keep their Vassals in exact obedience, as is due to all that reign; hath not stuck to say, that those mens Souls shall not share of Salvation in the world to come, who for any faults committed by them, or for any other misdemerits, die in their Princes displeasure. As if a man, how wicked soever he be, may not reconcile himself to God, either by contrition, repentance, or condign penance for offences done unto man.

Though the colour which appeared in the Ottoman Monarchies countenance shewed plainly how much she was confused, yet according to her accustomed effrontery, she would have reply'd; when *Apollo* beckning to her to be silent, asked her, Whether it were true or no, that by the Mahometan Law, no man might dispute touching the Articles of her Faith, but that it was to be made good by force of Arms? And the Ottoman Monarchy answering, that it was true; *Apollo* reply'd, That she herself had confest those things to be true, which the Emperour *Maximilian* had affirmed. For, as wealth honestly come by, by good men, was maintained and defended by Justice, and plundered goods, by the same violence by which they were taken; so Truth was defended by Reason, but Falshood by Violence and Obstinacy.

## THE LXIX. ADVERTISEMENT.

*Annæus Seneca, after having read Moral Philosophy in the publick Schools of Parnassus, obtains a Writ of Ease from Apollo; and being desirous to endow the Philosophy-School with a rich Revenue, is not suffered by his Majesty to do so.*

**S**eneca having for above the space of forty years read Philosophy in the publick Schools of Parnassus, to his infinite praise, and the unspeakable good of the Publick; *Apollo* (as to one who had so well deserv'd) gave him the last week a Writ of Ease; and the place being sued for by very many, *Apollo* bestowed it upon *Plutarch*. And, because *Seneca*, by reason of his rich Patrimony, had discharged his place with Regal Magnificency, to the end that so honourable a place might not fall short of its ancient splendor under *Plutarch*, who was but poor in respect of *Seneca*, he endowed it with an annual Rent of 6000 Crowns a year: A piece of magnanimity whereby he hath won immortal fame from all the *Virtuosi* of this State. But, when he came before *Apollo*, to acquaint him with so honourable a Donation, in stead of being commended for that his so glorious action, he was, contrary to the expectation of all men, much blamed by his Majesty, and in these very words reprehended: *Seneca*, To trouble the Fountains head when a man hath quench'd his thirst, is an action full of malice; nor should I ever have imagined that such a one as you would have gone about to vituperate that School, whereby you have been honoured; I must praise your excellent intention, but greatly blame the deed, and (as pernicious) not

suffer it to be done. It is great wisdom to keep such places poor, as must of necessity be discharged by men of worth: To the end, that answerably to the public good, they may be provided of Men; which should it be otherwise, to the great prejudice of my *Literati*, men would be provided of such wealthy Employments. The School which you have given over, will always be sought for by such *Literati* as your self, whilst it is but of poor means; but, were it endowed with the large Revenue which you would now give it, even ignorant men, out of avarice would so endeavour the having of it, as by means of favour which such men by unwarrantable waies know how to win, it would be very hard, if not impossible, to keep it from them.

### The LXX. ADVERTISEMENT.

Diego Covaruvia, after having for a short space exercised the place of his Majesties Chief Treasurer, betakes himself to the Stoicks's Sect.

**D**iego Covaruvia had discharged the honourable place of his Majesties chief Treasurer, just two moneths, with so general satisfaction to all men, as every one clearly saw how well-advised Princes are when they promote Subjects to places of highest Dignity, from but a little inferiour places of Magistracy: This Personage of exquisite judgement, after having freely imparted his several resolutions to his domestick friends, he unexpectedly gave up the place of Treasurer into his Majesties hands, and betook himself to be a Stoick. Many *Literati* of this State, who were very great Friends to this glorious *Virtuoso*, when they heard so strange a novelty, went to Covaruvia, and seemed very sorry, that by quitting a place of such Dignity, he had foregone the fair occasion which he had of making himself famous, and gratifying his Friends. Then they bad him consider his own Reputation, which by this unexpected resolution he did totally bury; since not only such as did envie and malign him, but even his very best Friends, might blame that action (and peradventure not without Reason) as proceeding rather from a melancholy humour, from sickness of mind, as a lover of novelties; from weakness of wit, as unfit for such an employment, and incapable thereof, than to the laudable desire of a solitary life, whereby he would cloak his being unfit for such a place. It is well known that Covaruvia answered these Objections very resolutely, thus; My Friends, the resolution which you see I have taken, is not (as you believe) any new *capriccio*, but an ancient resolution which I have ever had since I learnt by Court-fallacies, by the perfidiousness of Courtiers, and by the instability of earthly affairs, that this worlds greatness, which is gotten with so much toyl and labour, managed with such cark and care, and posselt with so much danger, was nothing else but meer vanity; & I did not that at my first entrance into the Court, which I have done of very late, only that I might enter into this famous Sect, with all the reputation that becomes one like me; for I did not desire that the world should imagine that I had embraced the Stoick Sect, out of a meanness of spirit (which is a friend to idleness, and an enemy to labour) for weakness of parts, as not fit to attain the most supreme Dignities, for not being able to bear with the bitter distastes of Court, or for any dislike that my home-affairs had occasioned in me; but only that I might attain to that happiness as is usually enjoy'd in a solitary and vertuous life, by such, who being given to Learning, desire nothing but much knowledge: Now that I have abandoned the happy condition that you all know I was in, only that I might retreat to a better life, my friends, enemies, and enviers will certainly praise my resolution;

for



for then doth a man with much honour embrace poverty, when he foregoes Riches; and, when to enjoy a solitary Life, he gives over weighty and gainful Negotiations. And such men as I, do with glory spurn at the pomp and vanity of this world, when by their honourable labour and service in Princes Courts, they have known how to compass the prime places, and supreme Dignities.

The LXXI. ADVERTISEMENT.

*Cornelius Tacitus being imprisoned at the complaint of some great Princes, for having made some Politick Spectacles, which were very prejudicial to their Government, is freed by Apollo.*

THE whole Colledge of the *Literati* were much astonished, when they heard that *Cornelius Tacitus*, one so famous in *Parnassus*, one so well beloved by *Apollo*, the first Counsellor of State, chief Chronicler, and Master of his Majesties Sentences, was seized upon the last night by expresse Order from the Lords Censors. It was soon after known, that this had happened by reason of a complaint made by divers great Princes, that *Tacitus* by his seditious Annals and Histories, had made certain Spectacles which were very pernicious to Princes; for, let the simplest person put them on his Nose, they would make him so sharp-sighted, as to see into the very hearts of other men, and discover their most secret thoughts: And that which they said they neither could nor would any waies endure, was, that he shewed unto the people, the very essence and quality of Princes souls, what they were indeed inwardly, and not what through the necessary tricks of Government they were forced to make themselves appear to be outwardly. Yesterday morning the Council of the chief Monarchs of this State came before the Censors, amongst which, for *Tacitus* his greater honour, who was to be tried, *Apollo* would make one. This Advocate told them, That all the understanding men of the State knew very well, that Princes, for the peace and quiet of their Kingdoms, were oft-times necessitated to do unwarrantable actions, which, to maintain the peoples opinion of their being good Princes (as is fitting for all to do that will govern) they had wont to palliate with specious pretences of good intentions, and great zeal towards the publick good, those pieces of policy which they would be no longer able to use, if the true meaning of their minds were known to all men; and that if it were possible for people to be governed without submitting themselves to their Jurisdiction, Princes would willingly renounce their Princely Titles, and their power of Command, as having found at last, that Principalities are nothing but unsupportable burthens. Affairs so full of difficulty and danger, as they could not taste any one favoury bit, at those their plentiful Tables, which jealous men do so envie, which did not stink of Astringe; but, that if experience had made the world know, that all mankind would soon suffer under sad confusion, were it not for wise Princes who do govern them, it was fitting that they should be permitted to use all those just waies, which were requisite for them for the well-governing their Subjects: For, if for cultivating grounds, Husbandmen were not denied Oxen, Ploughs, and Mattocks; if Taylors for the cutting out and making up of cloaths, were allowed Needle and Sheers; and Smiths, Hammer and Pincers; wherefore should Monarchs be henceforward denied to throw dust in their Subjects eyes, or cast a mist before them, which was the best advantage, and the most necessary Instrument for the right Govern-

Government of States, which any Polititian had ever yet found out in any of the most excellent Reasons of State. All which things Princes, by reason of *Tacitus* his seditious inventions, should now be no longer able to do; it being clearly seen, that the devillish Spectacles invented by that always-seditious *Tacitus*, to boot with what hath been said of their making the people sharp-sighted, had also another pernicious effect, by sticking so close to mens Noses, as Princes were now no longer able, as formerly they had with as much ease as advantage done, to throw dust in their Subjects Eyes, though it were most artificial, and *super-fine*, but that they would be aware of their being abused.

The Complaints made by the Monarchs, seemed to be very just, both to *Apollo*, and all the Censors; and they therefore thought worthy of mature consideration; and after a long discourse had about so weighty a business, their opinion seemed to prevail; who voted, that *Tacitus* with his scandalous Annals, and seditious Histories, should be banished the company of Men. But his Majestie, that he might not disgrace the Prince of Political History, and not to distaste gallant men by depriving them of their delights, was content that *Tacitus* should be told, He might do well to make as few of those Spectacles as possible he could; which were indeed so pernicious to Princes; and that he should chiefly be sure not to part with any but to choise Personages, to the Secretaries, and Privy Council of Princes, to the end that they might know the more easily how to govern the people; and that, above all things, as he valued his Majesties favour, he should keep from communicating them to such seditious people, who in troublesome Times might serve for Lanterns to the simpler sort of people, who suffered themselves easily to be governed, when not being enlightened by Learning, they might be said to be blind, and want a Guide.

## The LXXII. A D V E R T I S E M E N T.

*Many Carriers, who contrary to the Laws, brought great store of Beans into Parnassus, are taken Prisoners by the Scouts.*

**T**His morning, being the twentieth of this present moneth, the Field-Scouts met with some Carriers, who brought store of Beans into *Parnassus*, a sort of Pulse which was long since banished out of all *Apollo's* Dominions; for, his Majestie having found in many unfortunate former occasions, that many passionate *Literati*, that they might vent their mad passions which burn'd within their bosoms, whilst they made use of these Beans in the Senate, have utterly undone themselves and their whole Families, to the end he might maintain peace and concord amongst his *Veniosi*, did many years since forbid the sale of any such Pulse under pain of severe punishment; it having been used by divers in stead of Musket-bullets, only to blast the Reputation of honest men. It was learn'd from the same Carriers, that this inhibited Merchandize was sent from ignorant and malignant Countries, to such perfidious Courtiers of this State, who study nothing else, but how to scatter Beans upon other mens stairs, only to make such simple people fall and break their necks, who firmly believe, that no man can walk safely any where, but with the feet of upright meaning, and good conscience.

Whereupon *Apollo* did very much wonder to see, that through the malignity of the times, all Princes Courts are so pestered with these malignant spirits, as they study more how to discompose other mens affairs, than how to accommodate their own.

The

**The LXXIII. ADVERTISEMENT.**

*Seneca having bought great store of Poultry in a Country-house of his, which lies in the Indies Territories, & those people come to the Innencation of their bird, selling the Market.*

Consider that (as you have heard) the most excellent *Annus Seneca* obtained a Wit of Ease from his Majesty, from further exercising his place of Chair-man in the Moral Philosophy School, he, that he might refresh his taintment wit, which was much harassed in his perpetual Studies, withdrew himself to a pleasant Country-house of his, seated in the Territories of *Uindo*, from whence they write, That this famous *Linato*, at his very first coming thither, made so great a provision of Cocks, Hens, and Capons, as they that saw them in the place where they were kept, judged them to amount to the number of above five hundred; a thing which all the Inhabitants of *Uindo* did much wonder at; and those Speculative Wits, who spend more time in vainly prying into other mens Actions, than in the well-governing of their own, were of opinion, that *Seneca* had availed joined to the other fables which were imputed to him; and that therefore he had foretold, and bought up all those Poultry (which was an action misbecomming a man of his parts) only that he might increase the price of them. And it was said by the same Detectors, that some thought that he had added the detestable vice of *Chorony*, to his infinite vices after *Riches*.

But being observed in process of time, that *Seneca* spent three hours daily after dinner, in looking upon those his Poultry: it was at last known, that this great Philosopher learnt from that sort of Poultry, the Art, wherein he did not only exceed all other Writers, but hath been followed therein by an infinite number of others, Of crowing well, and scraping ill.

**The LXXIV. ADVERTISEMENT.**

*The Grand-child to the Prince of the Laconicks asks counsel of Apollo, what course he should take to live with Reputation in Laconia.*

That Grand-child of the Prince of *Laconia*, who (as you heard by the last Post) through the forward stubbornness of his mind, betook himself to the general scandal of his Government, to lead a private life, being much afflicted and troubled in mind, is this morning returned to *Parnassus*; and presenting himself before his Majesty, told him, that much to his sorrow and trouble, he had at last found that to be true, which had been often told him by his best and dearest friends, That most men were so full of ingratitude, as they loved the Fortune only, and not the Persons of their Beneficent Princes; a fault which occasioned that which good men were loath to see, that they were as sure to fail their Friends when their Fortunes failed them, as *Tullius* had reason to say, That, *Infirma erant adversa*. *Tull. lib. 12. Annal.* For much to his grief, he found the Chain of Multitude, whereby he had endeavoured to fasten unto him the affection of an infinite number of Friends, in his Uncle's Kingdom, from whom he expected a return of much gratitude, to be but very weak: And that if it were



were true which many Elective Princes had together with himself experienced to be true, That a stroke of ingratitude gave the deadliest wound which could be received by a Noble mind; and that to lose benefits, and reap neglects, was the saddest and most sorrowful Exercise which could be practised by a Prince, he deserved not only to be pitied by his Majestie, and by all good men, but to be assisted by advice: And that in this his horrid change of Fortune, to see himself not only little respected by those whom he knew not, but wounded by the speeches of those his dearest Friends, whom he had endeavoured to oblige, and scorn'd by the actions of those which had formerly adored him, was an affliction which did so inwardly grieve him, as he was not able to support so strange a Metamorphosis. That therefore since he was forced to pass from Principality to a private life, from commanding to obeying, he greatly desired to know from his Majestie, what course he should take to live with Reputation in *Lacernia*. To this *Apollo* briefly answered, That he should first inform himself in the Court of *Rome*, where all the examples of the most Heroick Vertues did abound, and then imitate the great splendor of *Edward Cardinal Ferneze*, who by a Princely generosity, and profuse liberality used towards all men, had made the Court, and the whole Nobility of *Rome* so in love with him, as he was now more honoured and observed in anothers Popedom, than the great *Alexander Cardinal Ferneze* was formerly in the Popedom of his Uncle, *Bench* the Third. To this the Prince replyd, That he knew the counsel which his Majestie gave him, to be very true, but that the Receipt being very costly, he thought it to be too dear: That therefore he humbly beseeched him to teach him a cheaper Remedy. *Apollo* laughed, and freely told this Prince, That to pretend to be beloved and honoured by the people, to be attended and followed like a great Prince, and yet to keep his Purse close ty'd, his Cellar-door shut, his Granaries lockt up and close barr'd, was a greater vanity than to pretend to open the gates of Heaven by impious blasphemy, for the face of a sordid covetous man was much more dreadful to the people, than the face of *Lucifer* himself: whereas Liberality used towards Friends, to keep men in perpetual protection, and to be continually ready to patronize them, defend, help, and assist them in their oppressions, was the true Magick, and pious Inchantment by which men were fascinated, and that they did strangely hate such avaritious people, who being unwilling to bait their hooks with little Pilchards, dare not venture at catching a great Sturgeon.

## The LXXV. A DVERTISEM<sup>T</sup>

*Isabella of Aragon, Dutches of Milan, being continually persecuted by adverse Fortune, is brought to a very unhappy condition in the City of Ephesus.*

That famous Dutches of *Millan*, *Isabella of Aragon*, who by unparalleled example of misfortune, within the space of a few moneths, lost her Grand-Father, Father, Brother, and her Nephew, having all of them been Kings of *Naples*, as also her Paternal Kingdom of *Naples*, and the Dukedom of *Millan*, which was her Husbands and her Sons Patrimony; when she subscribed her name to any Letter that she writ, after her name of *Isabella of Aragon*, Dutches of *Millan*, added (as she had good reason to do) the onely Unfortunate. For Fortune, when she once begins to persecute any one, never leaveth her malignity, till she has buried them alive in the grave of most deplorable

Plorable miserie. Her unfortunate condition did daily so impair, as to the woful example of the vicissitude of humane greatness, she lives now in *Ephesus*, where, from the first day that she entred into *Parnassus*, she gets her living by the sad and woful means of selling Tinder and Matches, as she goes along the Streets.

The LXXVI. ADVERTISEMENT.

*Many of the Literati who do much apprehend the severity of the Reformation, which, by Order from Apollo, is now in Treaty in Parnassus, do seditiously rise in Rebellion against the Reformers; and his Majesty appeaseth the Tumult, by applying a fitting Remedy.*

ALL those that submitted to the Reformation which is at this time treated of in *Parnassus* with much severity, took up Arms in a seditious manner some eight days ago, and ran to the Reformers houses, carrying Links and Fire-brands with them to burn those Reverend Reformers in their own houses. Who, as soon as they were aware of the uproar, fortified themselves within their house, and they from within, and the other from without, let fly at one another, so as a very bloody and cruel skirmish was begun; and those without grew so outrageous, as they fastned a Petard to the Gate. *Apollo*, who was soon advertised of this disorder, that he might prevent any inconvenience which might arise from this tumult, sent forthwith his Guard of Provincial Poets thither, who were commanded in Chief by the great French *Ronsard*, ordering him to let those men in Arms know in his name, That they should immediately lay down those their seditious Arms, upon pain of being from that very instant declared to be ignorant; and that as soon as they should apply themselves to him, he would be ready to hear their grievance.

These men immediately obeyed his Majesties commands: before whom when they appeared, *Apollo* with an angry countenance asked them, Whether or no they were those rash, those insolent people, who pretended to live in that disorderly and abusive way of licentiousness, and not be made return to the way of well-living; from which it was evidently known, that they had very much gone astray. Sir, said *Jovanni Scopa*, a Neapolitan, in the name of all that were to be reformed, We ingenuously confess that our faults are heinous in condition, in number infinite, and very fitting to be amended; we are so far from hating (as your Majestie may perchance believe) Reformation, and the Reformers, as we do greatly love it and them; but the rage, to see that the end of our Reformers is far from the pretence wherewith they palliate their Reformation, hath put into our hands these weapons of despair. For, if those who pretend our Reformation, as zealously intending our welfare, should let us plainly see that they desire nothing of us but our own good, we should as willingly submit to the pleasing yoke of Reformation, as any man of honour ought to do; but it is long since, that after our so many sufferings, we have at last clearly found, That this Reformation is not introduced out of any charitable intentions towards us, not out of a desire to remove scandals, but out of a wilely end, to keep those grand *Literari*, who do so much hate a private life, and covet nothing but food for their Ambition, in the power which they have of domineering over their inferiours. Hence it is, Sir, that this our Reformation meets with so many complaints, and such venom against our Reformers, who foolishly perswading themselves, to be able to correct mens vices, and to purge the

world of that ignorance which doth so much deform it, by their only outward appearing good intention to Reformation, are pleased with our complaints; their main ends being, that the world may believe, that our complaint, which is occasioned by their foul proceedings with us, springs from our being nauseated with our correction; and yet the clean contrary to this, is true: For, finding ourselves grieved by the evil opinion which men have, more than they ought to have, and daily more and more oppress'd by those whose power is greatest in *Parnassus*, there is not any one that doth listen unto us, nor mind what we say, though we cry never so loud for Justice. For, men of power are alwaies honoured and exalted, though they deserve the contrary; and such wretched people as we, are oppress'd and afflicted, let our deserts be never so good. And hence it is, that we who are ill at ease, do continually complain more of the Physick not proportionate to our disease, than of our malady itself; and of our Physicians, whose end in curing, is not (as it ought to be) our health, but their daily gain in exercising their Authority, and in feeding their Ambition by the food of other mens injuries. But, that which afflicts us most, Sir, is, That in this our corrupt and depraved age, the important business of Reformation should be begun by the most thred-bare and ruin'd people that are in *Parnassus*. We (as your Majesty may see) are for the most part hanger-starv'd Grammarians, broken Correctors of the Press, woful Ushers of Schools, and poor vulgar Poets, of so miserable a condition, as we live by conceits, which we daily borrow from the fruitful Wits of Latine Poets and Orators, so as if our daily necessities were not abundantly supplied by the bounty of our alwaies most Reverent *Galepine*, if we were not fed by the free defrayment of our *Cornucopia*, and clothed out of the Wardrobe of *Mario Nizolio*, what sort of people, how poor soever, could be compared to us? But, to speak unto your Majesty with that freedom which becomes such as are overwhelmed with despair, the Thefts of *Anthonius Gallo*, the execrable Avarice and immense Ambition of *Seneca*, *Martial's* unpolished Language, *Aristotles* Perfidiousness, *Catullus*, *Tibullus*, and *Propertius* their unbridled Lusts, the Back-bitings of *Juvenal* and *Persius*, *Lucian's* Impiety, *Ovid's* Obsceneness, and those libidinous Treatises of *Virgil*, which it is not fit for me to name in this place, for fear of offending your Majesties chaste ears, are those, who through their dissolute vices have brought the State of *Parnassus* into the miserable condition that now it is in: And yet these, who, I may freely say, are the true Authors of so many scandals, are all of them great Personages, the chief Lords of Learning, and are so powerful in this Court, as their Vices are reputed Vertues: And that which makes us rage the more in our despair, is, that these our Reformers do rather stand in fear of such men as these, than that they have courage to correct their enormities: and yet your Majesty greatly desires that the Justice which is exercised in this your State, should be like the generosity of the Falcon, whose proper instinct it is to prey upon that Pigeon, which of many others that fly before her, hath the rankest wing. And certainly, it does not only appear to be foolish, but is a very sad thing, that when a Body hath received mortal wounds in its most principal parts, these our Reformers, for the cure thereof, do apply Medicines only to the ball of the Foot, or wash the Heels with Rose-water; by which shameful way of proceeding, they rather seem to mock the world, than to mind the mending of men. And what a hellish piece of Charity is this, which our Reformers use towards us, in being so curious in discovering our defects, and in making us lose our reputation, and the good opinion which hitherto men have had of us, without enduing us with that amendment and vertue, wherein these our Reformers profess themselves to be so great Masters? And, Sir, if these men do so compassionate a straw which they see in our eyes, why take they not the beam away which is in their own? A hellish Charity, I must say again, to seem as if they did bewail other mens evils; and indeed, make merry with their own miseries. Is it not a great piece of cruelty to put a Probe



a Probe of Iron into a wound which a man minds not to amend, or else knows he cannot cure? Who knows not that mens vices have so long corrupted their manners, as a man may say, This World was born lame, or maimed? which being most true, is it not gross ignorance in our Reformers, to believe that in three or four days they will be able to make him walk upright, who was born with a lame leg? Evils, which by reason of long continuation, are incurable, ought rather to be winked at by wise men, than exasperated by corroding Medicines, it being of ill example, and of very bad consequence to make him known to be lame, who, for ought any man knows, hath no defect in his legs: For, men who are in perfect Charity with their Neighbours, do first secretly cure their defects, before they discover them to the World; for no man ever won renown by robbing another man of his honour: But, that which troubles us most, is, to see that for the cure of our poverty, we have *Seneca* proposed unto us, who was Master of so immense Riches, which God knows how he came by; to the humble and abject, insolent *Aristotle*; and gluttonous *Martial*, to those that die for hunger. And, if it be true, which any man who is in his right Wits cannot deny, that a gluttonous Physitian is not likely to do any good by perswading another to keep a strict diet; what good is there to be expected from his Reformation, whilst *Martial*, who is so obscene in his Verses, will us to speak modestly? *Aristotle* (who to revenge injurious words, made use of poyson even to his Prince) to pardon injuries received: when Chastity is recommended unto us by *Ovid*, the Father of all Lasciviousness; Piety by *Lucian*, who so openly plaide upon God; *Ausonius Gallo*, who so shamefully sackt Egypt, which was given to him to Govern, admonishing us to abstain from other mens goods: And when chaste Love is prescribed unto us by *Virgil*, who hath made himself so infamous by so highly celebrating his *Alexis*? Nothing, Sir, hath greater operation or fruit in matter of Reformation, than when those that are to be reformed, think well of their Reformers, and then the good example of great Men. For, he who cures an aking head, enlivens all the rest of the body; but he, who to cure the Megrim, anoints the feet only, doth both *Olum & operam perdere*. Therefore, that such fruit may be gathered from this Reformation, as is wished for by honest men, we beg that as a special favour from your Majestie, which in all justice ought not to be denied us, that we may be permitted to put the Reformers in mind of such things as shall be thought fit for the encrease of their honour, and for the universal good, and that they may have plenary power to correct our misdemeanours, that so we proceeding with them in tearms of Love, and they with us in tearms of Charity, the Reformation proving essential, and not only in appearance, may abundantly produce amendment both in life and manners.

Although the standers-by thought that *L. Scopa* had spoke too freely in *Apollo's* presence, yet his Majestie commended the Proposition as very just, and calling for a particular of such things as they desired should be reformed, did first dismiss the Auditory, which was very great, and afterwards did by writing commend a business of that importance, to his *Regis Collaterale*, enduing them with ample Authority to decide it actually as they should in reason, *Sola Veritate facti inspecta, omni & quacunq; Appellatione remota.*

The Negative to this was often broacht, and disputed: and though the greatest part of the *Collaterale*, thought the desire of those that were to be reformed, very just; yet after a long argumentation had thereupon, *Gigamo Menocchio*, one of the chiefest of those Counsellors being brought into the *Collaterale*, said, with an incensed countenance, and in an angry tone; You through your haire-brain'd rashness, make your selves appear to be a rabble of insolent people, since you have presumed to go about to reform Poets, Philosophers, and others of the chiefest *Literati* of this Court, whose names you are not worthy to take within your mouthis, and by your bold-fac'd behaviour have committed high Treason,

having so highly offended your Superiours, who time out of mind, find themselves in peaceful possession, and enjoy the *Jus Quæsum* of reforming others, without being ever to be reformed by any one. Nor must you by playing the good Companions, live according to your own humours; but in spite of your Hearts submit your Jobbernols to the Sacred Precepts of Nature; which, not without a great Mystery, is contented, that greater Fishes devour the lesser; nor is it possible to take from small Flies, that special Priviledge which they have over lean Cattel, without overthrowing the whole Body of the Civil Law.

## THE LXXVII. ADVERTISEMENT.

*Many Princes believing that the disorder of their Courts, which were abandoned by Courtiers, proceeded from the injurious speeches used by Cæsar Caparoli, in his Chapter Della Corte, desire Apollo that it may be remedied, and obtain their desire.*

**D**ivers Princes complained bitterly to Apollo on Wednesday morning, that their Courts which were formerly in such high esteem with all men, as every one believed that all consolation, and chearful passing away time, all sorts of Learning to enrich the mind with noble Vertues, all means to come by wealth and honourable preferments, were only to be found in them, were now become so abhorr'd, as being accounted by all men to be but meer snares, and publick Hospitals for unfortunate people, they were very much troubled to find out men to serve them; and that those few who came to Court, were none but shallow-pated people, driven from their own houses by despair, hunger, and poverty: who if they were not immediately enricht at their very first coming to the Court, and did not suddenly obtain such degrees of Honour and Supreme Dignities, as they had first propounded unto themselves in their vast desires, grew forthwith so foolishly impatient, as, like unbroken Colts, and tender-mouthed Horses, if they were but lightly touched with the spur, or had but never so little a check with the bridle given them in Court, after having first insolently kickt at their Masters with their heels, they would discourteously forsake their service. And that, whereas formerly the noblest and wealthiest Personages thought it a great favour to be received into Court, though they had but Lodging, Bread, and Beer, and Six pence a day for other expences besides allowed them: they did not only complain now of the scarcity of all these, but even the most inconsiderable people did not stick to demand great Salaries. Which disorder, if it were not the sooner prevented, one of two inconveniencies must necessarily follow: Either Princes must shortly live desolate in their Courts, without attendance; or they must afford matter of murmur to their people, by altering their publick expences, to supply the new charge of their Courtiers Salaries. And that they had at last found that Cæsar Caparoli was the onely occasioner of so many disorders; who, not content to have shamed them to all Nations by that his seditious Chapter, written in defamation of the Court, but was ever seen to whisper the sad miseries which Courtiers were to undergo, into the ears of such as had a mind to apply themselves to Court-service.

Apollo thought the complaint of these Princes to be very just; wherefore he forthwith forbade that famous Poet's Chapter of the Court. The chief Literati of Parnassus, when they first heard this so rigorous Edict published, very much prest his Majesty that he would be pleased to alter that his Resolution, which would so much afflict the very Souls of his beloved Veriusi; but all was in vain: for, Apollo was resolute in his answer, bidding them be quiet, for he would

would by no means desert the Courts of Princes; which were the only whetstones to sharpen mens Wits, the true Schools wherein men learnt that virtuous dissimulation, which is so necessary for such as sail upon the vast Ocean of this World, that patience, that sagacity which all men wanted, who were not trained up there; and that to make Princes imbase that their so currant money of hope, which served Courtiers for rich Sallary, would be to turn the World up-side down.

## THE LXXVIII. ADVERTISEMENT.

*Learned Seneca, seeing that his late Reformation of his former too splendid way of living, was ill taken by the Universality of Parnassus, distributer his immense Riches in a work which was greatly commended by all men.*

IT is certainly a thing worthy much consideration, that the Works of the Learned *Anneus Seneca*, so full of holy Precepts, and of so excellent instructions for the life of man, as they make their Author to appear a man of singular goodness, yet he daily grows so much less in esteem in *Parnassus*, as he is not much valued by the greatest part of the *Virtuosi* of this Court: Which *Seneca* perceiving, and fearing lest the abundance of his Servants, his rich Apparel, store of Plate, and the greatness of his Wardrobe might lessen his Reputation, not only with those that were his Rivals, and did envie him, but even with his loving and learned Friends, shut up his doors not long since; sold all his Apparel, Plate, and Wardrobe; and dismiss'd at once three parts of his Family; a resolution which was infinitely commended by all the *Literati* of this Court, and which renew'd *Seneca's* Reputation which was almost lost; but it soon began to decrease again; for those quick-ey'd Courtiers, who being careless of their own behaviours, busie themselves wholly in prying into other mens carriages, quickly learnt, that *Seneca* had bettered his Estate by the sale of his personal Estate; so as what he thought should have bettered his Reputation in the World, did much impair it.

Wherefore it being by this accident clearly made known that the mystery of hypocrisie, which is so easily practis'd amongst shallow-pated people is impossible to be made use of with safety to reputation in Courts which are full of men, who erring more in knowing too much, than in not knowing how men are naturally given, judge not by mens words, but by their deeds. Which made *Seneca* perceive at last it was not harder to make an Iron Clock without a File, then to be able to use Hypocrisie amongst great Wits, without danger of being discovered to be a Pillory-bird. And perceiving likewise that the profession of affected goodness won but little credit in a man who was very rich, and avaritious withall; that he might not see the death of those his writings, which had given him so long and so honourable a life, he put on an honourable resolution, which was, totally to give over the way of appearance, which he had been long accustomed to, and to betake himself to realities, which only occasioned the reputation of true goodness. It is whispered in Court that this alteration was occasioned, for that *Apollo* being told by *Seneca's* Rivals, that though this Philosopher did no longer use Plate at his Table, yet he fed more deliciously than ever; His Majesty said, that the true Reformation of good men, consisted not in the not using of Silver Vessels at their Tables, and in the eating of fat Capons notwithstanding in earthen dishes; wherefore *Seneca* much moved with this sharp Repremand, resolved he would be no longer scorned for spending



spending so immense a wealth only upon his belly and his back; divided his whole Estate, consisting of three millions and a half, into four equal parts, wherewith he founded as many publick Hospitals, and endowed them with rich Revenues, and ordered that the four sorts of fools wherewith the world did abound, should be therein commodiously cured.

The first, was to be for those foolish people who throw away their Estates, waste their Wits, and lose their reputations in seeking for the Philosophers, Stone; fools that are indeed to be pitied, for whom all good people ought to pray.

The second, for those ignorant hiddy-giddy people, who, *data opera*, seek for Riches by Exorcisms and Inchantments.

The third was, for the cure of such idle fools, worthy of punishment; who not caring to know things past, by the reading of History, foolishly imagine they may arrive at the knowledge of foretelling things to come, by Astrologie.

The fourth, was for the advantage of such simple folks, who having wasted all their Estates, and not having one farthing left, do notwithstanding still proudly boast of their Noble Families.

### THE LXXIX. ADVERTISEMENT.

*Some Princes of Parnassus, having spent a great mass of wealth in a stinking sort of Merchandise, and having thereby incurred great debts; are forced to profess themselves Bankrupts, and to leave Parnassus.*

**I**N the Exchange of Parnassus, the most important Bankruptship is discovered that ever hapned in the memory of man; for it fell not out (as usually) between private Merchants, but between the most Potent Princes of this State, inasmuch as no payments of monies are made any where, and Merchants refuse to pay Letters of Exchange, every one standing at a gaze till they see where this business will end, which hath drawn along with it the breaking of divers other Merchants who were considerable. The rich Indian Fleet, almost wholly fraught with Sugars, which entred some dayes ago into the Gulf of *Lepanto*, was the cause of these so many disorders. Some of the chief Princes of Parnassus bought all the Sugar, which brought in great store of money; and then they provided many Magazines and Ware-houses, and made great provisions of Cauldrons, and other brass Vessels, and were at such an expence with all this, as they took up moneys at huge high Interest from Merchants at all Marts by exchange and bartering. The true end of these Princes, was to know for certain, whether they could happily compass the difficult business of preserving Turds, a business which had been formerly endeavoured by many great men, but still unfortunately: Many rich Lords were so resolved upon the undertaking of this stinking occupation, as they neither spared for cost nor labour to bring this their stinking design to their desired end, for they put all their minions, *Hephestion* idols, flatterers, and bawds, into the great Cauldrons which they had prepared, to whom they were not ashamed to pay all the most abject and base slavery and obedience. These unfortunate Confectioners cover over this scum of people which are so fatal to men of power, with the Sugar of honourable employments, and highest dignities: and though it was clearly seen, that by reason of their stinking lewd conditions, they did not only not become ever a whit the sweeter in merit and vertue; but, the more Sugar was heaped upon

upon them by those unfortunate Princes, the more they stunk in the nostrils of men of Honour, yet did they daily persist the more in that their woful occupation, and the obstinacie of those ill-advised Princes was so fatal, as the worse they found their business to proceed, the more did their diligence and expences encrease, together with the impossibility and shame of the foul undertaking; these foolish Merchants did still believe, that the infinite quantity of Sugar and fragrant Musk had power to make the stink of those their shameful Favourites, sweet and odoriferous. But at last, though late, they found their business impossible to be effected; and having consumed all their Sugar, they were aware that those their Idols had not only shamefully infected their Courts by their insufferable stench, but had infinitely defamed them, who for want of caution had doted upon so unfavoury carrion; wherefore they quit the enterprise; and, because the moneys which they had taken up at use, were already grown due, for fear of their Creditors, they have all played least-in-sight; and the more to aggravate to great a disorder, we hear that a great King, who, that he might confectionate a base Minion of his, was for certain the first that advised to this miserable Merchandize, fell unfortunately off horse-back as he fled away, and is since dead. His Majestie was very much troubled at these disorders, and to hinder the like inconveniences for the future, hath commanded, That on the first day of *August* (a remarkable day, since not only the universal Bankrupt, but the death of that great King hapned on that day) so sad a misfortune should be publicly commemorated, and if the example of so great a Monarch could not, deter powerful men from the like undertaking, it must be granted, that this calamity was occasioned through the same weakness of brain, by which private men are blinded, and for avarice undo themselves in pursuit of the Philosopher's Stone.

## THE LXXX. ADVERTISEMENT.

*Certain prime Politicians of Parnassus pray the Ottoman Monarchy to tell them the true reason why she makes short war with her enemies, and are by her satisfied.*

**M**ENAPIE, who for the better satisfaction of his customers to whom he sends his weekly *Gazetta's*, is very diligent in prying into the very secretest passages of *Parnassus*, having discovered the other day that some Politicians of this Court desired Audience of the Ottoman Monarchy, was so watchful, as when they went to that mighty Queen, he went along with them in Company, and heard *Scipio de Castro*, whom those Politicians call their File-leader, beseech her Majestie, that she would vouchsafe to acquaint those Politicians, that were with him, with the true Reason wherefore she makes but short War with the Princes who are her enemies, even when she was victorious; and certain to make greater acquisitions, and did prosecute others even to their uttermost ruine. I have heard that the Ottoman Monarchy did after no barbarous manner answer them; You must know, Gentlemen, that I never use to lay down Arms, when I make War against Nations, which, though never so great, are divided into several Principalities, wherein I find discord and faction to reign, till I have totally conquered them; as I did in the Grecian Empire, whose division into several Despoters, and the intestine discord which reigned amongst them, did I confess, throw open the Gates unto me, and made way for my acquisition of that famous Empire. Likewise, when I go against a Prince, who is abandoned by his Friends, I never make Peace with him till I have fully conquered him; as was clearly seen in the Expedition which I made against the Soldan of *Cairo*.

But

But, when I fall upon a Prince, whom either through his own power, or the adherence of his Friends, I know I cannot utterly ruine in a short time, I use to make but short War with him, and that out of many important Reasons. For, knowing that it is a great piece of folly to desert ones own Country, out of hopes to conquer what belongs to another man; and insinikely detesting the opinion, that lesser Armies, provided they be well disciplin'd, are fitter for War, than huge vast hosts of men, (an opinion which I hold to be wholly erroneous, as that which hath brought many Princes to utter desolation) and loving only the secure, though costly, way of overcoming by an unexhaustible multitude of Souldiers, if I should make War long in a Province, I must forsack the Cities and people thereof, as I must lay it wholly waste; so as to the end that the subjugated people may in time of Peace recover the losses which they have suffered by War, I use to grant Peace unto them, upon any little acquisition of State that I have made.

Moreover, I make short War with my Enemies, to the end that I may enjoy that great benefit which ascertains all enterprises, of assailing weak people with my veteran Souldiers; and such as are ignorant in matter of Militia, I content my self with having made my self Master of some little part of their Country, for that when they shall be by their long training up in Wars accustomed to War-faring, and become fit not only to defend that part of their Country which yet remains unto them, but to recover what they have lost, I endeavour to make peace with them (which is usually desired by those who fight against a more powerful Enemy) upon the best conditions that I can. And know, that this my advisedness is of such importance, as I may boldly say, it is from thence that I acknowledge the best part of my greatness; for, no purchase, how great soever it be, can justly be compared to the great loss which a Prince undergoes, when by many years obstinate War, he inures his enemy to be a Warriour. And in the Wars which I have had of late with the Emperours of the House of *Austria*, I have been contented to gall them a little, and have not utterly subdued them, not only out of the aforesaid reason, of not inuring the Germans, and Hungarians to War, who are valiant people, bred up in Wars, and naturally given to thirst after the hazard thereof; but for that I have by long experience found at last, that the dilating of Empire lies not (as many foolishly believe) in over-running many Provinces in one year, but in taking some few, and in making those sure. For, as, much eating is not requisite for making of a man fat; so the aggrandising of States depends not upon making of infinite acquisitions: but the making of a man fat, and the dilating of Empires, consist wholly in little eating, and in good digestion; and this not without good reason. For, to maintain States which are newly gotten, by power and Arms, is a very laborious business, and even then very hard when the conquered Nation is weak. For, the change of a natural Prince for a Forraigner, chiefly when he is of a differing Religion and Nation, is so hateful a burthen to people, as they cannot accustom themselves to bear it without much difficulty. But it is exceeding difficult to keep a State newly won, which is inhabited by stout and warlike men; nay, even then, when being utterly vanquished, and their Prince lost, they know not to what, or to whom to betake themselves. But when one hath possessed himself of a Province belonging to a powerful Prince, who wants not only Forces to defend what he is yet master of, but to regain what he hath lost, all that is gotten is of hard digestion, and almost impossible to be kept. But as all sorts of meat, though never so hard of digestion, concoct well when they are moderately eaten; so acquisitions made of warlike people, and whose ancient Prince lives still in power and greatness, ought to be small ones, to the end that they may be easily digested, and that people that are subjugated may of Enemies be made Friends, and of Strangers, natural Subjects. Moreover, I use to make but short War with a Prince, whose ruine tending to the depression of other powerful Princes, may occasion too much State-jealousie, and for this only



only reason I did not continue the War which I made last against the House of Austria in Hungary; for, the jealousy of losing Vienna, which is accounted the out-Bulwark of Germany and Italy, might certainly have drawn upon me the joyn't Forces of the Empire of Germany, and of the Princes of Italy: And the great error which I committed in my unfortunate taking of the Island of Cyprus, made me know the danger that I may undergo by the Christian Leagues; for, for one Island which I may call a Desert, I lost by the Naval rout which was given me at the battel of Lepanto, my Reputation at Sea, which God knows when I shall recover; a loss, which hath done me more harm than seven Kingdoms of Cyprus can do me good.

These Gentlemen thanked the Ottoman Monarchy, who wisht them upon any occurrency, that they would freely demand of her whatsoever they desired, for she would willingly give them all satisfaction; saying, that they understood the Theory of Policy, which was learnt by Books; and that she, though ignorant of Letters, might boast she was able to read in the Schools that good and sound practical Policy, which was learnt by the governing of States, and managing of Arms.

### The LXXXI. ADVERTISEMENT.

*The Vertuosi of Parnassus, after having paid in the accustomed Donative of a Million of Conceits to his Majesties Treasurer; according to their wont, ask a favour of him.*

Those who exactly understand the affairs of this State, know that the Vertuosi of Parnassus do not only pay into the Exchequer, the Tythe of all the fruits of their Wits, but a Tax which is laid upon every one according to his Talent. Whence it is, that Ovid payes in to the publick Receivers, yearly eight Elegies; Virgil, fourscore Heroick Verses; Horace, five Odes; Martial, eleven Epigrams; and others according as they are taxed. Moreover the Vertuosi do every year by name of a Donative (yet such a Donative, as if it be not willingly given, may without the loss of its modest Title, be levied out of their goods by the Serjeants, and sold by the Candle) pay in into the Delphick Treasury a Million of Conceits, which are after liberally distributed by the Muses to the meaner sort of the Literati, who wanting Invention, deserve assisting for the meer love which they bear to Learning; and upon this so large a Donative, his Majestie is pleased to grant his Vertuosi some such gracious favours as they are permitted to demand. So, as the last week after the Donative was prepared, the Vertuosi resolved in a general Assembly to beg seven boons of Apollo, which were all put in a Schedule which was to be presented unto him. But the politisht Classis of Politicians told them, that upon occasion of demanding Graces from a Prince out of merit, they must shun the errour of demanding many things; not only for that Princes, who do quickly take distaste, when they are to acquit themselves of an Obligation, are annoyed at the demand of many favours, but for that it always falls out, that he who asks many things, is rewarded with the slightest. That therefore in such a case it were wisely done to beg but one only boon, provided it were of moment, which upon such an occasion could not be denied by the Prince without a mark of much ingratitude. The Politicians advice was much commended by the whole Colledge of Vertuosi, and was followed by them. Wherefore the next day Bernardino Biscio, and Tiberio Cerasi, the Vertuosi's Advocates, were sent unto his Majestie, who, when they had presented Apollo with the Donative, did humbly beseech him, that in chusing

Judges for his Courts of Justice, and other Officers for publick Magistracie, he would be pleased to chuse men of a benigne Nature, of a courteous *Genius*, humble Spirit, and patient Mind; and that he would send certain Heteroclitical Bankrupts, fantastical, proud, insolent men, who were so arrant beasts, as did more vex and grieve those miserable men who had suits at Law, by their discomposed fantastical Brains, than the suits themselves did; to be Boat-swains and Auditors in the Galleys, where they might exercise their vexatious Talents of Wit amongst Slaves, which were so unsupportable to free-born men.

---

### The LXXXII. ADVERTISEMENT.

*The Arcadians being up in Arms against their Prince for certain new Taxes imposed upon them; he wisely appeaseth them by delivering up unto them, him who had perswaded him thereunto.*

**T**He Prince of *Arcadia*, a Prince who was much beloved and revered by his people, was perswaded some moneths ago by a wicked Projector to impose some new Gabels upon his people, who after having complained bitterly to their Prince against this Projector, and desired that he might be banished the State as a most pernicious person, and that the Gabels imposed by his advice might be taken away; finding that their Petitions were without any fruit, and that, whilst they bore respect unto their Prince, their grievances were encreased by the greedy Tax-takers; their patience being overcome, turned into such fury (as it alwaies falls out when Superiours seem not to value, or care for the peoples complaints) as taking up Arms, and all of them publickly rebelling, they resolved to remedy their inconveniencies by disorders. They fell furiously first upon the Collectors of these new Gabels, and then, their Sedition encreasing, they besieged the Prince in his Castle, whether for his greater safetie he had withdrawn himself; nor satisfied with all this insolencie, they threatned worse mischief if they did not quickly receive the satisfaction which they desired. In the midst of these troubles the Prince consulted with those whose judgements he most relied upon, whether it were less shameful for him to seek his safetie by flight, or to appease the people by annulling the new Gabels. When the news of this Insurrection, and the Princes intention of quieting those tumults with so much infamie to himself, was known by some of his Neighbouring-Princes, who very well knew that their interests were concerned in this Arcadian Insurrection: they suddenly with their whole Courts betook themselves to Arms, and getting on horseback, entred the Castle, where they found the Prince of *Arcadia*, who just then made the Edict for revocation of these Gabels be published. These Princes earnestly desired him, that he would neither injure nor shame himself, nor his neighbours so much, as to be discouraged at this the peoples Insurrection, for it would be too scandalous an example to the Subjects of his other Neighbour-Princes, when it should be known, that the people of *Arcadia* having rebelled against their Prince by reason of Taxes, they had through fear and force of Arms caused him to revoke them. That therefore to the loss of his last drop of blood he should defend that his Authoritie which other Princes had kept unviolated among a much greater and more dreadful people; and amidst a thousand dangers had so long continued their Subjects grievances, Taxes, and Gabels, as, there not being any man alive, that can truly say he ever knew any of them taken off, even those which

were

were at first sessed but for a limited time, were by all Nations thought to be immortal. They told him likewise, that he was to consider that the common people which are insatiable in all their desires; by the bad example of taking away these new Gabels, might grow so bold as to demand the abolishment of the old ones. All which things did upon this urgent occasion admonish him to appease the incensed people by the usual Remedy, which had been with good success practised by great Princes, of delivering up the first Inventer of those Gabels into the peoples power, to the end that by his ruine, who had advised the mischief, the tumult might be quieted; a Remedy, which, they said, was so much the more certain, for that the common people who take up Arms upon like occasions resemble Dogs, which, when they bark violently at any one, were appeased by the satisfaction of biting a stone which had been thrown at them, and had hurt them. The Prince of *Arcadia* answered these Princes, That he very well knew the Counsel which they gave him was good, but that he thought it too unjust. To which one of them reply'd, That in extremities a man must have courage enough to know how to use Corrosives for Cankers. The Prince of *Arcadia* did then embrace the propounded Proposition, and immediately caused publick Proclamation to be made throughout all his Countrie, That he being seduced by this wicked Projector, was pleased that his beloved people, who thought themselves so highly injured by him, should take what revenge they pleased of that seditious fellow. And soon after the Inventer of those Grievances was delivered into the power of those enraged people, who first with their Teeth, then with their Hands, and lastly, with all sort of Arms did so deal with him, as having made more pieces than one of him, they dragged him in triumphant manner through all the Streets of the City. The which being done, the Prince opened the Castle Gates, and was thanked by all the people, who ran joyfully to kiss his hands for the satisfaction, which he had given them; and he taking them all into his favour, continued in the peaceful receiving of those his new Taxes, which were willingly paid by the people, they being satisfied with that revenge: so proper is it to the common people enragedly to bite the Dart that hath wounded them, and affectionately to kiss the hand that threw it.

### The LXXXIII. ADVERTISEMENT.

Marcus Portius Cato *whilest he reprehends Salustius Crispus for flattering the Emperour Tiberius, is severely taxt by him for being too obstinate.*

ALL that come to this Court do infinitely wonder, why *Marcus Portius Cato*, a personage so famous as he is celebrated and exalted even to the skies by all Writers for his austere manners, integrity of life, wisdom, and for his excessive love, which he hath always shewed to his Country, is not held in so high esteem by his Majestie, as so cryed-up a Subject seems to deserve: for, though from the first day that he entred *Parnassus*, he hath ever aimed at honourable employments, yet could he never obtain any: nay, the best *Literati* of this Court, who do exceedingly favour him, have clearly found a resolution in his Majestie, by no means to make use of such a man. The reason of this *Apollo's* aversion, forasmuch as is said by them who are quickest sighted, is, for that *Apollo* having well examined *Cato's* mind and *genius*, his Majestie holds him to be but an impetuous, proud, impertinent fellow, a capricious Wit of the first head, one that means well, but judges ill, and one who is all zeal, crusted up in imprudencie; which qualities are very hateful to *Apollo*, who thinks it very



ill done to bestow publick employments upon such Companions, as ought only to be conferred upon men civilly behaved, and upon such as are so far from giving distaste to any who have business, as they know it chiefly becomes them to give at least satisfactory words to all men. This *Cato* hapned to be present two days ago, when *Salustius Crispus*, one of *Tiberius* his intimate Servants, did not only openly flatter his Master; but, to the end that he might obtain some very chief place, had humbled himself to some of the most abject Courtiers, but such as were well esteemed by the Emperour: at which base action *Cato* seemed to be so scandalized, as, mightily reprehending *Salust*; he told him, That men ought to obtain places from their Princes by deserts; and that preferments obtained by the means of unworthy people, did not become men of worth; and that his praising of *Tiberius*, a man who was known to all the world to be so vitious, had purchast him as much blame, as he might have won praise by putting him in mind of his faults. To this reprehension, *Salust*, without any the least alteration of mind, answered; To be free spoken doth not not alwaies help, nor do men alwaies win Reputation thereby, as you believe: and as it is folly to sow good Seed in the Sands, so all counsell is cast away when it is given to obstinate people, and where there is no hope of doing any good thereby. For, *Suadere principi quod oporteat, multi laboris. Assentatio ergo Principem quemcunque sine affectu, &c.* Tacit. lib. 1. Hist.

But upon such occasions as these, goodness or honesty must be accompanied with wisdom; and who hath not Wit enough to fit the Sailes of his interest to every favourable wind that blows, is a Fool if he sail in the tempestuous Sea of the Court; wherein those obstinate men who cannot accomodate their Wits to place, time, and persons, do either perish in their first voyage, or run hazard of dangerous tempests all their life-time, without ever gaining the Haven of their coveted desires. Know, *Cato*, that they are pointed at by all men as great Fools, who standing in need of other mens assistance, mar their business only because they will stand upon the puntilio of what is Meet, and on the scruples of Reputation. The greatest wisdom of a perfect Courtier, consists in knowing how to fit himself to all humours; without which, it is impossible to come to any good in Court: and he who attains to his desired greatness of obtaining a principal Dignitie, or a great Office, is much more admired by every one for the Dignitie which he possesseth, than undervalued for the means he used to come by it. Every stain of Honour which is committed for the bettering of a mans condition, is excellently well washed away, if he can make vertuous use of his new-obtained Honour. And to preach Chastitie (as you do) in Bawdy-houses, or fasting in time of Carnival, is no better than to make musick to them that are deaf, or to light the blind with Torches. And of this which I say, I will crave no other Testimonie than your own, when in the Roman Commonwealth where you made publick profession of being chief Corrector of the Press, you did but badly govern your own private condition, without ever being able to better the publick affairs.

The LXXXIV. A D V E R T I S E M E N T.

*Apollo having by a new Edict inhibited Poets to make use of any fabulous Creature in their Verses; at the fervent intreaties of the Poets, his Majestie revokes the said Edict.*

FOUR days since, the Urban Prætor of Parnassus, publisht an Edict in the usual places by sound of Trumpet, and by order from *Apollo*, that his Majesty being resolved by no means to tolerate, that men who should speak nothing but Truths, should invent fallhoods; and having heard that Poets in their Writings had mentioned *Tritons*, *Basilisks*, *Unicorns*, *Syrenes*, *Hypogriffs*, *Phoenixes*, *Sphinxes*, *Centaurs*, and other Animals, as realities, being Creatures which Mother-Nature did never create, and that many mischiefs arose from the publishing of such things; understanding particularly, that many notorious Cheaters sold the Unicorn's Horn at great rates to simple people, and the other aforesaid things, did by that his Decree declare the aforesaid Creatures and other things to be express Lyes, meer Fables, and Poetical Fictions. That therefore his pleasure was, That Poets should for the future forbear committing any such disorders, and that they should make use of nothing in their Verses, save what was really produced by Nature, upon pain of being banisht *Parnassus*. The capricious Poets were scandalized at this news, wherefore they assembled themselves suddenly together in their Academie, where by common consent they chose *Sannezzarro* for their Spokesman, to request the revocation of that Edict which was prejudicial to their Poetry. *Sannezzarro* presented himself forthwith before the Prætor, complaining bitterly, That in an Age which did so abound in Lyes, the vertuous invention of Poets should only be forbidden; a thing the more worthy consideration; for that, by exempting the invention of all fabulous things from their Poems, the very Soul thereof was taken away. And that the Poets, who had always bin obedient to all his Majesties commands, would willingly submit to the rigour of this Edict, if it were made universal. That it was very well known, that infinite things, yea, which much commended *Encomiums*, were named for Truths by both the meanest, and best *Literati* of *Parnassus*, which were no where to be found; and that it would be as acceptable as useful to declare them to be false. The Prætor wisht *Sannezzarro* freely to name those things, which were with admiration named for Truths in *Parnassus*, and yet were false; for *Apollo*, who was no respecter of persons, would assuredly make them be put into the same Edict. Then said *Sannezzarro*, Uninterested men, people who love the publick good better than their own private affairs, Officers who are not Slaves to their passions, Princes who are not ambitious of coveting what belongs to other men, are publickly said to live by thousands and thousands in the world; and yet it is better known to *Apollo* than to any other, whether any such Phoenixes be to be found in *Egypt*, *Arabia*, or in any other part of the Earth; that therefore if his Majesty would insert these *Chimera's* into his Edict, and make the Law general, Poets would have no just cause of complaint. This being said, the Prætor went presently to *Apollo*, and acquainted him with *Sannezzarro's* desire; who did so much wonder at the request made by *Sannezzarro*, as he said these very words to the Prætor. Now I perceive the Poets have reason for their complaint, and that my Edict is not universal, therefore revoke it without more ado: for, I will rather take the shame upon my self, to let my *Literati* know, that I was inconsiderate in the publication of this Edict, than shame all mankind, by making it known that men absolutely uninterested are merely fabulous.

## The LXXXV. ADVERTISEMENT.

Giovangirolimo Aquaviva, having overcome a very great difficulty, & with much Honour admitted into Parnassus.

IN the Assembly of the Vertuosi which was held for that purpose on Thursday last, the credential Letters brought by a Gentleman who was sent to this Court from Signior *Giovangirolimo Aquaviva*, Duke of *Attri*, were read; who afterwards delivering his Embassie, did in very handsome language desire that the Duke his Master might be admitted into *Parnassus*; and in the same assembly the good deserts of the said Duke were diligently examined, and maturely discuss'd, and this noble Duke being found to be very well vers'd in all the Liberal Sciences and arriv'd at the height of excellency in the Mathematicks; by his Majesties express order who was ever very partial to this noble Family, wherein learning seems rather to be hereditary, than purchas'd by long study, was created superintendent of the Triangles and *Lineatore Maggiore di Euclide*: after this the wonted *Cavalcata* was decreed unto him, and being accompanied by the Lord Poets, and the other learned Princes of fruitful *Parthenope*, with many of their servants in rich liveries, the shew was very noble, and worthy so deserving a Prince; but the greatest wonder was, to see the Duke discourse a long time with *Homer*, and *Pindarus* not making use of *Valla*, or any other interpreter; certainly a very glorious action in these Times; and which purchas'd the Duke the more glory, for that the Vertuosi of *Parnassus* did consider that this Princes learning was of the very finest sort which makes them so much respected who are therewith endued. Nor did he this out of necessity to eat bread, nor to make use of it (as many do) for a Patrimony, but only that, though he was born of noble blood, and very rich, he might not be thought an ignorant Plebeian, and an unlearned beggar; for this Prince always held that perfect Nobility, and true riches did onely consist in Vertue. The Duke was already come with his noble *Cavalcata* into the *Via Sacra*, when it was made known unto him in his Majesties name, by a publick messenger, that he must return back, for there was so great an impediment found in him, as by virtue of the *Pegasean Pragmatical Law* he could not be admitted into *Parnassus*: Upon this unfortunate news, *il Rota*, *il Tansillo*, and many other Neopolitan Poets of the first Classis, hasted to *Apollo*, and understood that the impediment arose, for that the illustrious *Ottavio Cardinal Aquaviva*, when he was Prelate in the Court of *Rome*, had exercised the place of *Maistre d'Hostelle* under Pope *Gregory* the fourteenth, and that since it was known in *Parnassus*, that the formerly stately Courts of Princes, through the tricks and inventions of beggarly *Maistre d'Hostels* were infected with the fordid contagion of foul avarice, it was enacted by a very severe Edict, that for the future, not onely such as had exercised the hateful Office of *Maistre d'Hostelle* in Princes Courts should never be admitted into *Parnassus*, but that all that descended from them, or were any ways ally'd unto them, even to the fortieth degree, should be for ever excluded. The Duke was very much troubled at this unfortunate rub; but having known that Edict long before, he had foreseen the difficulties, which he might meet withal in *Parnassus*, so as to remove away all obstacles, he took a letter out of his bosom written with his own hand unto his son, wherein he did expressly forbid him to accept of that place; but the business of *Maistre d'Hotel* is so odious in this Court, as the Letter in justification of the Duke, was not read, nor any ways taken into consideration; and now the business grew desperate, and the *Cavalcata* began to return backwards, when *Cesare Caporale* a Poet, who having been



been greatly obliged to the house of *Aquaviva*, hasted to *Apollo*, to whom he largely attested that *Signior Ollavio*, as he was nobly minded, so had he always lived in a liberal manner, and that he was not made *Maistre d'Hostelle* by that free-handed Pope for having a narrow soul, and given to getting; but onely that by the dignity of that so honourable a degree, he might shew him to be a person fit to be made a Cardinal, as it soon after fell out; and that whilst he did discharge that place, he studied nothing more than how to feed the *Virtuosi* plentifully, to protect the *Literati*, and to reward those that deserved well; a piece of generosity, wherein he did alwaies shew such liberality and greatness, as finding that certain roguish Butlers, mingled water with wine in the Popes Cellar, he commanded by a severe and noble Edict, which even to this day is punctually observed, that it should not be lawful for any one for the future to have any water in those Cellars. *Apollo* was so well pleased with this decree, as he commanded that it should be written in large letters of gold by *Crasis* that famous *Millanese* Scribe and chief writer of Text-hand, in the Delphick Library, and that for the honour and glory of the famous Family of the *Aquaviva*, and for the Dukes reputation who had enriched the present age with so deserving a son, it should be carried before him in the *Cavalcata*, which was the noblest and most admired thing that was seen therein: and to compleat the Dukes contentment, and the splendour of his house, his Majestie decreed the Title of *Mecenas* to *Signior Ollavio*, Cardinal *Aquaviva*, and sent it him by an expresse Messenger yesterday in *forma dignum*.

## THE LXXXVI. ADVERTISEMENT.

*The Duke of Laconia to revenge himself by way of Law upon a chief Senator of State for some private distastes that he had taken at him, commanded Flaminio Cartaro, his Judge of Assize, to proceed severely against him upon some heads which he would give him; and he denies to obey him.*

THE Duke of *Laconia* to take revenge for some distastes which he pretended to have received from a chief Senator of his State, began under other pretences to trouble him at Law; and having made him be imprisoned, he commanded *Flaminio Cartaro* one of his Judges of Assize, to make severe process against him, and gave him some heads in writing, whereupon to examine him. *Cartaro* when he had considered the quality of the person against whom he was to proceed, and the faults which were pretended to be laid to his charge, easily perceived that the Duke would vent his private rage of hatred against that so signal personage, by colour of justice. And thinking it misbecame a man of his place to serve as a Minister to other mens passions, and knowing that the purchase of unjust Princes favours by the shedding of innocent blood, would soon be severely vindicated both by God and man; rather than to stain his reputation by so foul an action, put on that generous resolution, which ought to be imitated by all Judges in the like case; he escaped by night out of *Laconia*, and some six daies ago came to this Court: The Duke of *Laconia* as soon as he heard *Cartaro* was fled, and knew what way he took, sent forthwith two Embassadors to *Apollo*, who earnestly desired his Majestie that for weighty State-interest *Cartaro* might be kept forthcoming, and sent back to their Prince. *Apollo* who before he would take any resolution, would know the truth of the business from *Cartaro's* self, caused him to be immediatly sent for, and before the Embassadors, asked him the reason of his so suddain and secret flight from *Laconia*. Who plainly and very particularly

ticularly acquainted *Apollo* with the truth of what had happened between him and the Duke of *Laconia*, and then added, That had it been in an Hereditary State, he would in giving judgement have obeyed his Princes will; but that in an elective Principality, as was that of *Laconia*, where *Brevi momento summa veri possunt*, Tacit. lib. 5. Annal. and where, in the twinkling of an eye, he might command in chief, who did formerly obey; and where new Princes are usually either of a differing *genius*, or contrary faction to the former; when a Prince, say it be not out of private hatred, but justly, doth vex any great Officer, he should not find either Judges, Advocates, or Serjeants ready to serve him. For new Princes, who commonly do not approve of their Predecessors Actions, when they cannot cudgel the As (the dead Prince) vent all their rage and fury upon the pack-saddle (the Judge whom they have in their power;) and that in faults committed by great men, and executed by those that are meaner, the known Proverb was very true, That, *the weakest went to the wall*; for, it was not only the custom of angry Dogs, but even of judicious Men, to revenge themselves upon the Stone, when they cannot come by the Arm that threw it: and that this his Doctrine was so true, as he could give them the example of a famous Doctor of *Castel Bolognese*, who was forced to feel the Tempest of that Rage, which was not possible to shower down upon those great Dogs, which had good Teeth to bite withall.

### THE LXXXVII. ADVERTISEMENT.

*Some Princes of this State having presented Apollo with a Book of the Reason of State, the Vertuosi of Parnassus not approving of the definition of State therein given, publish a new one; which was very much displeasing to those Princes.*

THE greatest Princes of this Court, did with general applause present *Apollo* two days ago with a Book, which treated of the Reason of State: and press'd very much, that, as being a very meritorious work, it might be put into the Delphick Library. *Apollo* who knew very well how much Princes abhor those Writings, which treating of State-affairs, discover their Souls, Fashions, and inward Intentions to the meaner sort of men, wondered very much when he saw it was greatly desired by them, that the Book might be published to the World; and, as it commonly falls out in such like cases, he sorely suspected, lest these Princes might in such a business hide some private ends of their own; whereupon, according to the practice of this Court, the Book was assigned over to the Library-Censors, who did the more diligently consider it, for that they likewise did apprehend some cheat, which they soon found out. They therefore told his Majesty the next day, that those Princes did so highly celebrate the Book of the Reason of State which they had presented unto him out of self-interest; for nothing being treated of therein but the Politicks, in *genere*, there was no mention made therein of that Reason of State which the Title promised; and that Reason of State being of the Politicks, the Author of the Book had craftily, (and peradventure bribed so to do by the Princes) given it the specious definition which belongs to the whole body of the Politicks; saying, That the Reason of State was the knowledge of fitting means to ground, maintain, and enlarge a State; by which guilded definition they endavoured to make the Reason of State appear to be a good thing, which Learned men, and such as did more fear God, than flatter Princes, freely termed the Devils Law. *Apollo* did infinitely dislike the falsehood used

used by that Author, and immediately gave order, That the Title of Reason of State should be taken from that Book (which otherwise was very elegantly written) and that, of the *Politicks*, put in the place of it. At which the Princes were infinitely displeased; when not long after, one mightily tried up for his skill in the *Politicks*, did with excellent Reasons refute the former erroneous definition of the Reason of State, and gave it publicly another definition; which was, That the Reason of State was a Law useful for Common-wealths, but absolutely contrary to the Laws both of God and Man. A Definition which being written in Letters of Gold, and afterwards affixed upon the Columns of the Peripatetick Porch, was approved of by all the Learned as absolutely true, as the other was in extremity false.

The Princes, who thought that this new Definition was published only to put a scorn upon them, were so highly incensed, as some of them moved to take up Arms against the *Literati*, and to end that important business with Sword in hand; but the wisest of them did mollify the rage of the more capricious, and did jointly present themselves before *Apollo*, where *Lewis* the Twelfth, that famous King of France, speaking to his Majesty in the name of all the other Princes, complained, That a Definition was given to the Reason of State, by the *Literati*, which was very wicked; which if his Majesty should not soon recall, their States should be put into confusion. *Apollo* answered King *Lewis*, That he did from that time forward declare the Definition given lately by his *Vernoss* to the Reason of State, to be utterly scandalous, and wicked; but, that to provide against the evil which so free a Definition might occasion amongst their Subjects, it was not a good remedy to cloak it over with fair words, as the Author of the Book had done; for, mischiefs were not cured by concealing; and that he and all the rest of the Princes would confess the Definition to be true, which they seemed so much to dread, if they would call to mind, that when they did any thing, which for the impiety thereof did neither agree with the Laws of God nor Man, if they were afterwards asked by any one, why they had done so impious a thing; they were ready to alledge the Reason of State for the occasion thereof.

Then turning to *Lewis* the Twelfth, *Apollo* said, The better to manifest the truth of what I say, to your self, and to all these Princes which are here present, I will make use of one of your Actions, which will make it appear clearly, that the Definition of State, published by my *Literati*, and which you do now so much oppugn, is very true.

You know, your first Wife was Sister to *Charles* the Eighth, your Predecessor in the Kingdom of France; and I know, you likewise remember, that you did adhere to the Conspiracy made by *Francis* Duke of Burgundy, by *Charles* Duke of Burgundy, and by many other great Lords, against the Kingdom of France; and that you were taken prisoner by King *Charles* your Sisters Husband; and that whilst the putting of you to death as a Rebel was in agitation, your Wives efficacious prayers was that, which saved your life.

You know likewise, that *Charles* being dead a little while after, you succeeded him in his Kingdom, and that you might marry the Queen Dowager, Wife to the late *Charles*, you got to be divorced from your former Wife, which you excused, by pretending that your Marriage with so great a Princess was done by compulsion; as if there needed violence to marry the Sister of so great a Prince to any one; you your self know, *Lewis*, that this Divorce was neither answerable to the Laws of God nor Man: tell me then, what was the reason that moved you to banish that Wife your bed, to whom you confess you owe your life,

King *Lewis* freely answered *Apollo*, That doubtless it was the Reason of State that had compelled him so to do; for, the Queen Dowager of France having in her, the Noble Dowry of the Dukedom of *Britany*, he had married her, to the end that that Province which was of so great importance, and from



which *France* had formerly received so much mischief, should not again be dis-united from his Kingdom.

See then, said *Apollo*, how you made that Marriage which you knew did neither agree with the Laws of God nor Man, being forced to do so by Reason of State; by which example, you, and all these Princes may clearly see that the Definition made by my *Literati* of the Reason of State is most true: Now then since you are convinced of the foul impiety thereof, know that the best means that you can and ought to use to keep your self and your State from being dam-nified thereby, is, not to use it; for it is too bare-fac'd Hypocrisie, to seem more to abhor foul words, than foul deeds.

## The LXXXVIII. A D V E R T I S E M E N T.

*Marcantonio Moreto desires Apollo that he may have leave to make an Oration in the publick Schools of Parnassus, in the praise of the Clemency of the most glorious King of France, Henry the Fourth; but is denied it.*

**M***arcantonio Moreto*, a famous French Orator, told *Apollo* some few dayes since, that having exactly examined all the Vertues of all the French Kings, and compared them with the Valour and Glory of King *Henry the Fourth*, he found that there was not any of them that might be compared to him; and that, to make the French adore so gallant a King, and to incite all Christian Princes to Heroick Vertue, he desired his Majestie to give him leave to Declaim in the praise of so glorious a King, publickly in the Rhetorick-School: and, because to speak of all the Vertues which did abound in so great a King, would require more than a moneths space to do it; to the end that his Oration might not exceed the usual time of one hour, he would only celebrate that admirable vertue of Clemency, which was so peculiar to this *Henry*, as that he clearly found, by the use thereof he had so far exceeded all humane mansuetude, as that he bordered upon heavenly Mercy: for, he had pardoned such injuries in his most implacable Enemies, as would never have been forgotten by any one, save by a King of *France*; a Vertue which appeared to be so much the more eminent in that Great Monarch, for that in these so corrupt present Times, to pardon Injuries was not thought to be an heroick and vertuous Action, but base and abject Cowardise. The same *Moreto* told every one, That, contrary to what he could ever have believed, *Apollo* was highly incensed at that his request, and that with an angry countenance he said, he was grossly ignorant in going about to celebrate the most revengeful and implacable King that did ever live, for his mercifulness: and that if he would praise the infinite Valour of *Henry the Fourth*, his invincible constancy in adverse Fortune, moderation in prosperity, his excellent knowledge in Military Affairs (wherein he had far exceeded all Kings and Commanders who had ever purchased the glorious name of Warlike,) the more than humane vivacity of his Spirit, the vigilancy of his most indefatigable Mind, or his dexterous Government of that great Kingdom; he, nor his *Literati*, who were unpartially addicted to so puissant a King, could not hear any more melodious Harmony: but that, since that Noble Acquisition which he made of *France*, he had revenged himself much more cruelly upon his Enemies, than merciless *Augustus* had done by his execrable Proscription; and that *Parnassus* was no place

place to exaggerate falsehoods in : Notwithstanding this so resolute answer, *Moreto* was not discouraged, but with great observancy reply'd ; That having exactly considered all the Vertues of his King, he did again affirm unto his Majesty, that he found not that any one of them did shine more brightly in him than his Clemency.

Then *Apollo* looking with a very pleasant countenance upon *Moreto*, said ; 'Tis plainly seen, thou honest French-man, that thou art only a meer Gram-marian ; for, thou seemest not to know that that King only ought not to be vindicative, who (as did *Augustus*) kills his Enemies when he hath conquered them ; for, to take an evil withers life away, to the end that he may not see his Enemies Triumphs and prosperity, to the end that he may not suffer a thousand Torments and Deaths hourly, is a kind of pity. He is to be accounted revengeful, and infinitely cruel, who suffers him to live, who confounds him with pardon, and who doth continually martyrize and torment him by his worthy Actions, and perpetual prosperitie, as yours and my beloved *Henry* hath been observed to do, more than all the Kings that ever were, on earth ; who still growing more and more cruel, by his perpetual felicitie, by shewing to the World his Justice, Liberalitie, Advisedness, and great Pietie, did still the more afflict those his Enemies, who, that they might render him odious to his people of *France*, did openly affirm, That if ever he should come to be King of that powerful Monarchy, he would surely prove the utter and final ruine thereof. And, how much did it grieve the Enemies of so great a King, thinkest thou, *Moreto*, when they saw his Victory compleated, and his Fortune confirmed by his own worth, and valour ? And, with what an eye thinkest thou did they behold him Conquerour, triumphing, and not only adored, but revered by his people, according to the ancient custom of *France* ? So glorious, as the very first day that he mounted the Throne, he became the absolute Arbitrator of the World. Dost not thou believe, it did much more grieve these mens hearts to see the King of *Navarre*, whose suppression they had so much endeavoured, become the most glorious King of *France*, then when they thought themselves surest of his down-fall ? And then confirmed in his King-dome by so plentiful an issue, as they are forced to confess, they were sent him by Heaven ? Dost not thou believe *Moreto*, that these his Malevolents esteem so great a happiness, such prosperity given by God to this our King, to be their shame and misery ? They are perpetually tortured, who, for their greater confusion are suffered to live, being forced to see the Halcyon days of this powerful Kingdom of *France*.

---

## THE LXXXIX. ADVERTISEMENT.

*A Literato presents Apollo with an Oration made by him in praise of the present Age ; which is laid aside by his Majesty, as not grounded upon any truth.*

SOME few days since a famous *Literato* presented *Apollo* with an eloquent Oration, composed by him in praise of the present Age, wherein he clearly shewed how much of latter Times goodness, godliness, and all sorts of Vertue are encreased in the World, and concluded, That from such excellent beginnings, mankind might securely hope, that that happy Golden Age so cryed up by the Poets, was now very nigh at hand. This *Literato* and his Oration

found but cold acceptance at *Apollo's* hands; and being asked, whether he had so well considered the Age which he had so highly praised, as he ought to have done, & with what Spectacles he had viewed and contemplated it? he answered, That he had not only viewed the Courts of a great many famous Princes, the most accurately that he could, but had travailed over the greatest part of *Europe*; in all which Courts and Countries he had diligently observed the Lives of those who commanded in Chief, and their fashions who obeyed, and that he had observed nothing in them, which was not highly to be praised; and that then in passing his judgement upon all the particulars of the present Age, which appeared to him to deserve praise, he, not aiding himself by any Spectacles, made only use of the eyes of his Judgement, which he thought were not dim-lighted.

*Apollo* reply'd, That surely he had written that his Oration in the dark, for that the true state of the present Age, the true intimate intentions of those that govern in it, and the real meanings of those that live in it, could not be seen, no, not by *Linceus's* eyes, unless a man did put the purest Politick Spectacles upon his Nose, whereby he might see the truth of passions, which lay deeply hid in the breasts of Modern men; who were so mysterious in all their proceedings, as their inward meanings appeared least outwardly. Which being said, *Apollo* caused a pair of excellent Spectacles to be given to that *Literato*, which were lately made in *Tacitus's* Forge, and bade him view the present Age through them, and then tell him, whether it appeared to be the same which he had so exalted in his Oration. The other obey'd, and after having well contemplated, and considered the Age through those Spectacles; Sir, said he, That which I now see with these Spectacles, is not the Age wherein we now live, but a world full of ostentation, and outward appearance, with very little substance of true Vertue, where an infinite number of men are lined with feigned simplicitie, clad with the false Alchymie of appearing goodness; but full fraught with cosenage, tricks, and plots, where nothing is more studied, than how to over-reach ones Companion, and to hurl his Neighbour into the Hell of wicked enterprises, by false pretence of sanctified meanings. I see a World full of Interest, in which I cannot discern Charitie, and candid Love between the Father and the Son; and by these miraculous Spectacles I plainly see, that the World is nothing but a large Shop, where all things under the Moon are bought and sold; so as the true meaning of men that live therein, is meer gain, and how to heap up moneys; and in fine, the World is so ugly, as it is hateful to me to keep these Spectacles on my Nose; for, certainly Mankind might be truly termed Miserable, if our present Age, which I have deservedly praised in my Oration, were in any the least degree like this which I behold.

Truly, said *Apollo*, the World which you now have seen with these Politick Spectacles, is the very same which you glory so much in having praised, where those who will pass their judgement without making use of these penetrating Spectacles, are like those unfortunate Wretches, who putting their hands into a hole to find a Creasish, pluck out a Toad.



THE XC. ADVERTISEMENT.

Christopher Columbus, and other famous discoverers of the new world, desire Apollo that Immortality may be decreed them for their noble daring; but are denyed it.

CHRISTOPHANO Columbo, Ferrante Cartese, Magelin Pizzaro, Gama, Americo Vesputchi, and many other famous discoverers of the new World, appeared two dayes since in this Court: Never was there seen a more signal pleasing spectacle in Parnassus, nor fuller of curiosity, than the *Entrata* made by these Gentlemen, who were met, accompanied, visited, welcomed, and lodg'd by the Princely Poets, with as much affection and honour as men deserve, who by their incessant labour, and numberless hazards, have enriched the Universe with a new world. Nor is it to be believ'd what consolation the *Virtuosi* received, for having at last come to the clear and distinct knowledge of the quantity and quality of that great Machin of the earth, which immortal God hath created to be an habitation for men: Inasmuch as Ptolomy, Varro, and other Cosmographers did very often visit these Gentlemens houses; not being able to satishe their curiosity of seeing those parts of Asia, Africa, and whole America, together with the Cape of good Hope, and the Straits of Magellen, which for so many thousand years were unknown to Antiquity. Astrologers have hardly satisfised their desires by the purchast knowledge which they had of the Stars of the other Pole. Aristotle was greatly amazed when these Gentlemen told him, that the *Torrid Zone* did not onely not burn through the heat of the Sun, as all Philosophy-Schools did hold affirmatively; but that it is rather too humid, and that it is inhabited by an infinite number of people: and it was a novelty which appeared to surpass all humane miracles, to hear that the Winters were there too cold and rainy, when the Sun was perpendicular over the peoples heads: By which he clearly found how many falsehoods he and other Philosophers had published of the *Torrid Zone*, and how fallacious it was to give positive judgment, out of meer conjectures upon the wonders of the all-powerful God, miraculously fabricated; and he was very much pleased to arrive at last at the knowledge of the true cause of the flowing of the River Nile, whereof, together with many other Philosophers, he remembred he had said many foolish things. Seneca the Tragedian made use of so great a novelty, arrived in Parnassus to his immortal glory, boasting every where, that being inspired by Divine Poetical fury, he had by his famous Verses foretold for above 1400 years ago so great a discoverie: And some *Literati*, who laughed at him, said that Seneca in that his Tragedy spoke but by guess, tasted of his Majesties displeasure; who thinking that the honour of the Muses was much concern'd by that incredulity, made them inhabit for many daies amongst the ignorant. Dantiz Aligieri won more glory, who had affirmatively held in his Verses, that the Antartick Pole, which had never been seen by any in his daies, was *un Grand Crofiero*.

These famous Hero's had audience on Tuesday last in the Royal Hall, where Apollo was assisted by the Muses, who were come there out of a curiosity to see the faces of those men who had courage enough not to dread the incensed Seas, and to plough them up (though they were unknown unto them, and full of shelves and rocks) even in the darkest and most tempestuous night. Columbus, after having kist the last step of the Royal Throne, and the nethermost hem of the Muses garment, and made low reverence to the Collidge of *Literati*, said in a stately Oration for him and his Companions, that the two glorious Princes, Ferdinand of Aragon and Isabella of Castile having extirp'd the

the wicked Mahometan Sect from out the Catholick Kingdoms of *Spain*, at the expence of much gold and blood, God was resolv'd to gratifie them with a gift worthy of so great piety: And that therefore his divine Majesty having debarred the courage and curiosity of men in former times, from discovery of the new world, had reserv'd it to remunerate the zeal which he had discovered in those two famous and powerful Princes, to his service; who being born to propagate the holy Christian Religion amongst Infidels, had piously caus'd it to be planted amongst those Idolaters; and that the ever-living God having at last permitted men to make discovery of the new world, he himself first, and then those other famous Pilots that were there with him, had so succesfully sail'd over all the vast Ocean, as after having discovered new and large Provinces, and very rich Kingdoms, they following the same source which his Majesty had laboured so much in, from the East to the West, had compass'd the whole world about. By which their fortunate fate, not only Cosmography, Astronomy, and the Meteors, but even Physick, and the other praise-worthy Sciences had receiv'd singular advantage; and that to boot with the curiosity of infinite diversity of Customs and Rites, newly discovered by them amongst incredible numbers of people, they had also enrich'd the old world with spices, and medicines excellently good for the life of man, and with such riches, as they had caus'd Rivers of Gold and Silver to run thorough-out *Europe*; and great store of pretious stones; and that in reward for so great labours, they only desired that that eternal fame might be granted to them and to their memory, for the purchase whereof they had freely undertaken, and happily finish'd that which appear'd so dreadful to men of former times. *Columbus's* speech was attentively list'n'd unto; and it was immediately decreed by his Majesty, that these so famous Heroes should be preferred before the Argonauts, and that the glorious Ship-Victory, with which *Magelene* had first compass'd the world, should be plac'd in heaven amongst the fixt stars, and that the names of such illustrious men should be ingraven with such indelible Characters in the Tables of Eternity, in the *Foro Massimo*. And whilst *Nicholas Perinotto* the Delphick chief Chancellor, held forth the Decree that it might be the more binding, *Mario Molza* appear'd in the Royal Hall, a cry'd up Poet, but very deformed, as not having any hair either on his head or face, who was yet rendred more monstrous by his having no nose, his face full of gum and scabs, who pointing with his finger to his wounds, said with a loud voice, These which you see, Sir, in my face, are the new Worlds, the new Customs and rites of the Indians; these are the Jewels, Pearls, Drugs, Astrology, Meteors, Cosmography; these are the Rivers of Gold wherewith these new and unfortunate Argonauts of the French Pox, who are come into *Parnassus* only to add scorn and derision to our mischiefs, have enrich'd and fill'd the world; these are the new receipts which they have brought with them to infect mankind with a disease so contagious, so cruel and shameful, as it is greatly disputed amongst the Learned, whether it do more pollute the body, or shame the reputation: These hairbrain'd men have enrich'd and beatified the world with these Jewels wherewith you see my face blister'd, and my body wounded; these implacable enemies of mankind have corrupted the very generation of Man. Then turning towards *Columbo*, *Molza* began to untie his breeches; but the Muses, to keep their eyes from being contaminated with the sight of any obscenity, commanded the under-Officers to hinder him from so doing: which *Molza* perceiving; I, said he, most Divine Deities, will shew no dishonesty in this August place, but the woful calamities, and miserable wounds brought by these men from their stately new worlds, which are unknown to all former Physick and Chirurgery. And now, *Signor Christophano*, would you have men taste the odoriferousness of those Aromaticks which you so much glory to have brought from the *Indies*, if the French Pox, wherewith you have so perfum'd the world, be a capital enemy to the nose?

I know

I know not with what face you can say, that God, to reward the merits of your Potent Princes, hath bestowed upon them the world which you have discovered; when it is much more true, that his divine Majesty hath made use of you to transplant the pestiferous French Pox, which is so sore a scourge to the libidinous, into *Europe*. And how dare you say that you have enrich'd the world with Drugs, if Pepper, Cinnamon, and Cloves cost thrice as much now, as they did before you did imbitter those *Dolci Fichi*, which I have so highly praised in my Verses, with the Arsnick, and Nux Vomica of those torturing plasters, and shameful incisions which I dare not name in this place? And do you think that your having brought such quantity of Gold and Silver as you speak of, from the new world, into the old, can be term'd our felicity, when our greatest happiness would have been, never to have been acquainted with any of those damn'd metals which are the chief cause of all our evils? But you and your companions may doubly glory; first for having put the old world into such confusion, with the great store of Gold which you say you brought with you; and then for having brought the new world to a final ruine, by introducing the sword! But what need hath *Europe* of so much Gold, since all things necessary for humane life grow daily dearer, and the peoples poverty increaseth every day? And not to conceal that which ought to make you odious to his Majesty, and to all his *Vernissi*, It is not any thirst after honour, nor (as you have falsely affirmed) the desire of that glory which eternizeth mens memories, which hath egg'd you on to so dangerous and damnable an enterprize; but incited by avarice, spur'd on by ambition, and driven on by the thirsting after that gold which your Countrey doth value so highly, is that which made you rashly pass those *Hercules* his Pillars, which wise Antiquity set for bounds to the insatiable curiosity of man. And for proof of what I say, did not you, *Signor Christophano*, compel your Kings of *Spain* to pay your good deserts, by making you be brought prisoner from your Judges, and fettered as a publick thief of the Regal Treasure? And you, *Marquis Pizzaro*, did not you play the trick of a special Gentleman to *Antabalipa* King of *Peru*, in robbing him of the great store of Gold which you found he had? And fully to compleat your infamy, Did not you rebel against the Emperour your Master? An action so much the more shameful, for that such brutishness is seldom seen to fall out amongst the Spanish Nobility. For these reasons, Sir, and for the evil behaviour which these famous Argonauts of Tortures have used to the Indians, wrought off their legs in the Forges of Gold, are so far from receiving any favour from your Majesty, as they ought to be cudgel'd out of *Parnassus*, as pernicious people, and fatal to mankind. *Molza's* discourse appeared to *Apollo*, and to the reverend Colledge of *Literati*, to deserve better consideration than did appear at the first; wherefore *Columbo* was answered in his Majesties Name, that he should take back the French Pox, the Gold and Silver which he found in his Judges, and that he and his companions should with all speed quit *Parnassus*; for that he had gained enough; and because mans happiness consisted in living in a little world well inhabited by men, and not in being Master of many great worlds, for the most part uninhabited by men, and only fraught with wild beasts.



## The XCI. ADVERTISEMENT.

*Sigismond King of Polonia, prefers a Paladine to the prime dignities of his Kingdom; who proving perfidious, the Polack Nobility, thinking the publick reputation was concerned in this private Paladines Misdemeanour, revenge themselves severely upon him.*

**S**igismund Augustus, that famous King of Poland, being strangely affectionate to one of the chief of his Nobility, raised him to be the greatest, richest, and most powerful Paladine of his Kingdom; but with bad success to his Family: For this great Personage, were it either through his particular vice of ingratitude, or for that the fatal destiny of Princes will have it so, and that humane mischief requires it, that benefits which for their immensity cannot be rewarded, should be paid with the wicked coyn of ingratitude; or else that it be the particular defect of great men, to love (like generous Animals) Liberty above all things, and to hate being fettered by the Chain of obligation; when this Paladine found that he could expect nothing more from the King, nor that the King could confer no more upon him; he did not only not stick to shew himself manifestly ingrateful, but had the audacity to discover himself upon some important occasions, his deadly enemy. This man being stained with so enormous a fault, was found the night preceding the 14 of this present moneth, dead in his bed, stab'd through with many daggers: and a Note was left upon his head, which advised the Judge not to trouble any body concerning that fault, which the Paladines of *Warsavia*, of *Uraislavia*, and of *Pozna*, confessed to have committed with their own hands, out of justifiable reasons. This accident, very hainous, as well in consideration of him that was slain, as of those that slew him, was of so much greater wonder in *Parnassus*, in that the Authors of so great a Riot, were held to be the dearest and most intimate friends that the slain Paladine had; wherefore the aforesaid Note was held to be fictitious; but it was afterwards believed to be true by those Paladines being retired into their own Palatinates, who were that very day seen in *Parnassus*.

*Apollo*, who much loves the peace of *Polonia*, fearing lest it might be disturbed by so sad an accident, which had made the chief Lords of that Kingdom take up Arms, caused peace immediately to be treated of between the murderers, and the sons of him that was slain; who out of such reverence as became them, signified unto his Majesty, that to give him satisfaction, they would readily forget the injury which they had received by their Fathers death; but that to wipe the tears from off their eyes, and to cure their wounded hearts, they desired onely so much satisfaction, as that their enemies might declare whether their miserable father had so much distasted those his friends, as did deserve so cruel a resentment; this request seemed very reasonable to *Apollo*, who immediately gave order that the Delinquents should have notice given them thereof. They returned answer, That having long before observed the great ingratitude of that Paladine towards the King his Benefactor, they had often severely admonished him to forbear those actions, which did so much misbecome such a one as he was, but that all being in vain, the interest of the publick reputation of the Polack Nobilitie, had forced them with their daggers to revenge the injury which was thereunto done by this ingrateful person.

When *Apollo* had read this Justification, 'tis said he confest, that since many riotous excesses were committed out of good intentions, and meer punctilio's  
of

of honour; Judges and Princes must sometimes not only bear with Delinquents, but punish the offended, and afterwards sent the Note of Justification to the sons of the slain Paladines, who being more vertuously minded than was their father, came to *Apollo*, and told him, that having considerately reflected upon their fathers demeanour towards his so well deserving King, and upon the occasion which had forced those Paladines to bereave him of his life, they saw they were compelled to pardon the publick revenge which they had taken, for the so great offence done to the Polack Nobility; and that they very well knew, that a Noble man who had received great advantages by his Princes munificence, if he should afterwards prove ungrateful, did so cut up even by the very roots, all hopes of greatness and honour, which the Nobility of a great Kingdom might deserve, as that any whatsoever cruel revenge was taken in that behalf, deserved to be excused, if not justified: For that, Princes terrified by the shameful example of the ingratitude of Noble Personages, ought not to be blamed, when in the bestowing of their most eminent dignities, they sought for that gratitude amongst the meaner sort of people, which they feared they should not find in the haughty Nobility.

## THE XCII. ADVERTISEMENT.

*Apollo having a notorious hypocrite in his hands, punisheth him severely.*

SO implacable is the hatred which *Apollo* bears to hypocrisie, as till he published that severe Edict against them, of which you were fully informed by our late dispatches, he promised great rewards to those who would discover such divels to his Judges. And having had certain notice of one of them some six daies ago, his Majesty made him suddenly be laid hands on; and causing him to be brought before him, at the very first sight he knew him to be a compleat hypocrite; wherefore having stript him of all appearance, fictions and, a number of falshoods, and lastly pluckt from off his back his glittering cloak of feigned honesty, wherewith he was wholly covered, and shewed him to his *Vernissi* who were there about him in his naked tearms of devillish hypocrisie, and then to the terror of others who trade in such wickedness, gave order that he should be close tyed to the Gate of the Delphick Temple, which was suddainly done. Never was there any monster seen, any wild beast, or any infernal hag, more horrid and dreadful than he, who made use of counterteit goodness to cover real vice. For then in this lewd companions eyes, who had formerly a commiserating countenance, an incredible intense malignity was discovered, a tyrannous pride in his speech, which was formerly all humility; and in all his actions, wherein he first seemed to be content with a litle, and to be scandalized with having much, such a voracity of possessing the whole world, as he publickly affected that all humane kind should be reduced to beg bread of him. Besides, so envious a genius was discovered in him, as he desired nothing more, than that the Sun should shine upon none but himself and his affairs; which was so apparent a truth, as that his monstrous leanness was seen to proceed more from other mens prosperity, than from his own misery. In fine, he was so horrid and frightful a spectacle, as the people durst not come into the Temple for fear of coming near him. The chief *Literati* of this State did then much wonder how it was possible that these fraudulent hypocrites, with one only grain of musk of appearing sanctity, could make the noisom jakes of their stinking & most abominable wickedness appear so odoriferous to blockish men, as with a litle Orpine of

affected goodness, they can cover over such wicked vices. And the wonder was greater, to consider where the eyes and judgment of wise men were; when bewitch'd with the cunning of such raskals, they flock like fools after them, whom they should fly from, as from the Plague.

### THE XCH. ADVERTISEMENT.

*Apuleius his As having given his Master two kicks in the breast, is severely punished by him.*

IT is sufficiently known to all the professors of Learning, that next to the famous Pegasean Horse, *Apuleius* his golden As is the beast of highest esteem in all *Parnassus*. *Beroaldo* the Bolognian, who by *Apollon's* own self is chosen to have care of this highly prized Steed, for which he hath three crowns a month Salary allotted him, was carrying him the other day before the stable-door, whilst *Apuleius* himself, to make his As the more sleek, was stroaking down his hair with his hand; and it hapned that the As, without any bad intention to his Master, flung out with his heels, and hit his master on the breast, throwing him backward on the ground half dead: And certainly *Apuleius* was sorely hurt; for the Apothecaries had much ado to recal him to life by many comfortable applications. But as soon as he was come to himself, he laid hold upon the Pitchfork which he found in the Stable, and revenging himself upon his unwary Itted, laid load upon him therewith; and having well basted him, went his waies. Then *Beroaldo* much afflicted for the misfortune which had befallen his beloved beast, taking him about the neck and kissing him, said, My golden As, what dire destiny of thine and mine was it that hath drawn upon thee this misfortune of being so sorely beaten, to the great affliction of thy dear *Beroaldo*? The brotherly love which I bear thee, forceth me to tell thee that thou hast dearly paid for the misfortune which hath hapned unto thee for having foolishly, &c with no advantage to thy self, dealt so hardly with thy Master.

The As, as if the so many blows which he had received from his Master, had been so many special favours, chearfully answered *Beroaldo* thus; Know my *Beroaldo*, that it was neither unadvertency, nor bestiality which made me do that to my Master *Apuleius*, which you saw, and which doth so much displease you, but 'tis a thing which I have long premeditated, and resolved to do; and know, that the bastinadoes which I but now received, though I feel them to be very sore, were notwithstanding very pleasing to me; for these fifty blows which I have now received, will save me, I am assured, above a hundred every month, and a thousand every year. And you shall see *Beroaldo*, that *Apuleius* will deal more circumspectively with me hereafter for my late resentment: I know that it is necessary and useful, suddainly to obey whatsoever is commanded, and with patience to undergo whatsoever hard usage we receive from our Masters; such Masters I mean as suffer themselves to be overcome by the humility of those that serve them, and who will return gratitude and better usage, for the good service that is done them; but, to put on the resolution which I have done, and doth like me, with such indiscreet beasts, such as you know our Master *Apuleius* is, who delights to domineer over such as I am; is the way to make them wiser. And woe unto him who living in all submissness with an humorous Master, hath not heart enough so to resent himself once a year, as may turn injuries into better observances: Nor are we burthen-bearing beasts more beaten than Mules are, for any other reason but that they are excellently well skil'd in kicking, whilst we patiently undergo the lash; and you know much better than I, *Beroaldo*, that in these times with Masters, *Nil profeci patientia, nisi ut graviora, tamquam ex facili tolerantibus imperentur. Tacit. vita Agric.*

The



The CXIV. A D V E R T I S E M E N T.

Paulus Jovius presents Apollo with his most elegant Histories, which give full satisfaction to his Majesty, and the Colledge of Virtuosi, and notwithstanding some opposition that is made, he is admitted with great applause into Parnassus.

**P**aulus Jovius, Bishop of Di Nocera, that Noble and famous Historian, after having been long expected by all the *Literati* of this Court, came some dayes since to the confines of Parnassus, where he was soon visited by an infinite number of Poets, and of the greatest Historians, and welcomed with many Learned Refreshments and Entertainments. Moreover, all those men who are famous for Arms or Learning, and of whom he had made honourable mention in his Eulogies, and other Writings; after having past their Complements with him, accompanied him with a numerous and Noble Attendance unto the Palace-Royal, where the Senate of the *Virtuosi* were met: He there presented Apollo with all his excellent Compositions, which were acceptably received by his Majesty, who assigned them over to the *Censori Bibliothecarii*. These caused Edicts to be posted up the next day in all the publick places of Parnassus, wherein notice was given to every one, That the Histories, and other Writings of the Reverend Paulus Jovius, being to be consecrated to Immortality, they had prefixed five dayes for the first, five for the second, and five more for the last peremptory term, for every one to come in, that had any thing to alledge against him. The day being thus appointed, all the *Literati* met together in the Great Council-Hall, where Jovius appeared before Apollo, where the *Censori Bibliothecarii* made an honourable Relation of the Writings of that famous Prelate, and did infinitely praise the puritie of the Latine Tongue, the loftiness of his Style, his perspicuous Method, the infinite variety of things treated of therein, the exquisite diligence used in the texture of those his Eternal Labours, which they said were such, as that there was not any Latine Historian, who since the declination of the Roman Tongue and Empire, had advanced further in the Latine History. Only some over-curious *Literati* said, They could have wished for some of the Policy, and some of those Sentences, taken from the very bowels of the Reason of State, in the Prelates Writings, which the Latine and Italian *Taciti* are censured to be too full of. Then he was bitterly reprehended for the *Valt Koragini* which were in his Histories; and the Censors, not without discovery of some passion, told him, That if the *Virtuosi* could not with patience see the defaults of such worthy Writers as *Liby*, *Tacitus*, *Dion*, and other famous Historians, whose Labours through the injury of Time, were lost; it was altogether intolerable in his. Nor was his excuse taken for good which he alledged, that the Books which were wanting, were lost in the sackings of Rome: for the Censors freely told him, That if he had spent those precious hours in filling up what was wanting in his Historie, which he had thrown away in entertaining the Cardinals, *Ferrese* and *Carpi*, with his pleasant *genius* in the Winter Evenings, he would have pleased his friends the *Literati* better. The Censors having made their Relation, the Hall-doors were thrown open, and every one had leave to make what objections they pleased against Jovius, for any thing that they found amiss in his Writings. Wherefore he was accused by *Natalis Cometes* for having too much praised *Cosmo de Medici*, the Great Duke of Tuscany, and that being bribed, he had published such prowess in the Marquesses of *Pescara* and *Vasta*, as a Maker of Romances could have said but little more of the ancient *Paladins* of France. The Censors reply'd to this accusation of *Natalis Cometes*, that they had observed that Jovius had used diversitie of Ink

in his praises of the Great Duke *Cosmo*, and the two Marquesses; but that they found that, by Edict from his Majestie, the like License was given to Historians, as was permitted unto Poets, to embroider their *Mecenas's* Garments with Gold and precious Stones, in hatred to certain greedy Curmudgions, who value not the leaving of a good name behind them to posteritie. That therefore it was not only lawful, but very praise-worthy in Bishop *Jovius* to exaggerate the praises of the Princes his Benefactors, and to barter his purest Quill with their Liberalities: And though it be his bounden duty to hold his peace, who is censured, as the Masters of the Pegasean Ceremonies had signified unto *Jovius* at his first entrance into the Hall; yet, overcome with anger, he was not able to contain himself, but turning to *Natalis Comes*, said, What humane praise may, I will not say a Man, but a Demi-god deserve, which ought not fully to be given to my great *Cosmo*, the second Italian *Augustus*? Soon after, *Francisco Berni* objected, That he had pursued the memory of *Lorenzo de Medici* too bitterly. To which the Censors answered, That *Jovius* was so far from deserving blame for that his Action, as those seditious Historians were rather to be punished, who invited ignorant people to Rebellion by their *Encomiums* upon *Brutus* and *Cassius*, and such like; and who provoked fierce Spirits, beastial Wits, and desperate persons to plot Conspiracies against good Princes. Lastly, *Giorolimo Murio Festinopolitano*, said, That *Jovius* his Histories being full of falsehoods, deserved better to be burn'd, than to have Eternity decreed unto them. The Censors wisht *Murio* to instance in the places wherein *Jovius* had lyed: Who answered, That he knew not any thing himselfe; but that he had heard it commonly said so; whence they all found *Murio* to be one of those ignorant fellows, who accuse *Jovius* for a lyar without having read him.

---

### THE XCV. A D V E R T I S E M E N T.

*A very famous Literato, who was imprisoned by the Judges of As-  
sise for being a Prätler, is freed by Apollo, as not guilty of  
such a Crime.*

**T**He *Vertuosi* of this State are bound to speak with as much premeditation and weighing of their words, as other men writ in other parts; for *Apollo's* pleasure is, for the general good; that, to hear his *Literati* discourse upon any whatsoever business, be as profitable as to study Books; wherefore the Speeches of every one be so narrowly watcht, as every least error is sure to receive exemplary punishment. It happened some three daies ago, that a very Learned *Vertuoso* discoursing upon some Poetical Matter, fell into an incidental digression, wherein he so far sexpatiated himself, as when he had finished it, he could not reassume the thread of his former Discourse, which was not only noted for a great error, but the Censors being forthwith acquainted with it, he was imprisoned. And the fault appearing to be true, not only by the testimony of divers, but by his own confession, the Judges proceeded with much rigour against him, and inhibited him the use of Writing or Reading. This miserable *Literato*, to the end that this severe Sentence might either be totally taken off, or at least much mitigated, had recourse to *Apollo*, who, though he much abhorr'd that one of his *Vertuosi* should be esteemed a *Präter*, yet, that he might upon better grounds judge this *Literato*, he would know from the affected parties own mouth, what the matter was; which is certainly an excellent way of proceeding, and which, if it were imitated by Princes; who govern the World, they would not be so much troubled with other mens faults.

The

The *Vertuoso* acquainted *Apollo* with all that had been laid to his charge; who having heard his confession, did immediately revoke the Sentence (so far doth the Justice differ which God infuseth into the hearts of Princes, from what Judges learn in their Decrees;) for, finding that the Digression into which that *Literato* had fallen, and wherein he had so enlarged himself, was much more delicate than his first Discourse, his Majesty thought he had no waies misdemerited by that his forgetfulness, since the error committed was not occasioned through his desire to prate, but out of ambition to purchase honour to himself, by making that digression. And therefore he commanded the Judges to set him at liberty, for he was not to be blained for much discourse, who discoursed well.

## THE XCVI. ADVERTISEMENT.

*Philip the Second, King of Spain, being offended at what the Duke of Alva had told Apollo, concerning his Government of Flanders; Whilest he seeks to revenge himself upon that his Minister of State, is sent for by Apollo, who was acquainted with what had past, and is by him pacified.*

There was never any Court wherein there were not of those maliciously-minded men, who reporting what ought to be concealed, are very desirous to raise scandals, and to kindle enmity amongst their Neighbours. This is said, for that Duke *Alva*, formerly Prince of the *Achaïans*, had no sooner told *Apollo*, that (though he foresaw, it would be occasion of great scandal) he had caused the heads of Prince *Egmont* and Count *Horn* to be publicly shewed upon the Scaffolds in *Brussels*, only because men are of another opinion when they govern another mans State, than when their own peculiar Estate is concerned. But the news thereof was forthwith brought to the wise King of Spain, *Philip the Second*, who being highly offended with that his Minister of State, resolved to revenge so great an injury by Arms; and therefore he commanded some of the Gentlemen of his Chamber, to Arm themselves suddenly, and evil entreat the Duke of *Alva*, wheresoever they should meet him. This resolution of the Kings was discovered, and being forthwith made known to *Apollo*, his Majesty sent for the King of Spain, and the Duke of *Alva* to come to him; who, when they appeared, the King being highly incensed, complained bitterly upon the Duke, that, merely out of ambition of perpetuating himself in the Government of *Flanders*, he had put his Patrimony into the present inextricable Troubles; a thing the more worthy of punishment, in that he himself had confessed his dealing so badly with his King, with the same freedom as others glory in honourable Actions. The Duke answered in his own defence, to this complaint made against him by the King, That he had fought for his King, in *Africa*, in *Germany*, in *France*, in *Flanders*, and in *Italy*, and still with Victory; and that his faithful and honourable Actions had been so ill rewarded in Peace, that not only men of the Long Robe, who were unfit for War, had been preferred before him in those Provinces from whence he had driven out the enemy, but even women: whereby he was either entertained idly afterwards in the Court, or else in employments misbecoming such a one as he, only that he might abate the power of *Ruy Gomez di Selva*, and other Subjects who were mean in comparison of him, and yet were in greater esteem than he, in his Kings Court, a thing which misbecoming him to suffer, and which he could in no waies digest, as being altogether contrary to his genius,

and



and he one that could not suffer indignities, was not only interpreted by his malevolents, but even by his King, to be an intolerable pride in him, in not being willing to tolerate an Equal, much less a Superiour to himself in Court; that it was true, that, to preserve his reputation, and to keep such a one as he from being numbred amongst the rank of ordinary Courtiers in the Court of *Spain*, he had endeavoured to eternize himself in the Government of *Flanders*, which he would intently have endeavoured to have reduced into a peaceful condition, if he had thought he could have governed it in peace. The King of *Spain* was much incensed at this so resolute answer, and said, that his State-Minister having confessed his fault twice over, nothing remained but condemnation. Nay, rather (said *Apollo* to the King of *Spain*) I must, by absolving the Duke from all that you lay to his charge, admonish such great Kings as you, to deal well with those Commanders, who having purchased the glory of true Military Valour at the expence of their blood, deserve their Kings full favour; for it is just and reasonable, that Kingdoms, and great Provinces, should be governed by those in times of Peace, who had the courage to acquire them in War, or who by their Arms have defended them against the publick enemy; but, because many of you care not to do what is just, nor what out of gratitude ought to be done, since I find you slow in Learning by the advantageous reading of History, how you ought to satisfy and content those Commanders, who, with their weapons in their hands, have deserved to be largely rewarded; be not at least ashamed to take example in a business of such importance, from the Ottoman Emperours, who in the troublesome times of War, give the charge of *Generalissimo* of their Armies, and therein all useful and advised Liberty, to none but to their chief Vissers; a so sublime Dignity, as he who possesseth it, governs the vast Ottoman Empire in Supreme Authority, as sole Arbitrator of Peace and War. Wherefore the chief Vissers, knowing that their places are much more advantageous and honourable in Peace than in War, behave themselves very faithfully in their Warlike Expeditions, to the end that through their worth, they may maintain the Dignity which they possess. Moreover, they hasten to get the Victory, that they may discharge so great an Employment, by the acquisition of new States, and by subduing the Enemy. *Philip*, 'tis neither in my power, nor yet in the power of any other Prince, to make men love the advantage of other men, more than their own: And the true art of making Commanders eternally Loyal, is (as I have said) to shew them honourable and gainful Peace at home, amidst the troubles of War.

### THE XCVII. ADVERTISEMENT.

*Pompey the Great having invited many Noble Lords of Rome to be present at the dedication of the Magnificent Theater which he had built in Parnassus, they refuse to come.*

**P**ompey the Great having finished his stately Fabrick of a Theater in *Parnassus*, which was no whit inferiour to that which he erected in *Rome*, when he was to dedicate it, resolved to celebrate the Show of Gladiators; and amongst many other Princes, invited some modern Roman Lords to the entertainment, who did not only excuse themselves, alledging they had not heart enough to behold so bloody a spectacle, but confessed that they were much scandalized to think that their fore-fathers did not only not detest that

that cruel pastime, to see men become so mercilefs one to another, but that even women delighted in so horrid barbarism; and that they would be bold to say, that such like Spectacles were a shame to those that saw them, and did but little honour to those that caused them to be represented. It is known that Pompey readily reply'd, That he should very much admire and love the civility and humanity of the present Romans, in abhorring the shedding of humane blood; if they had not stained this their worthinels with the shameful curiosity of flocking with the basest sort of people, to see men put to death by the Hangman.

# THE XCIII. ADVERTISEMENT.

*Peter Aretine being again assaulted, Apollo, in respect of the low conditions of that Satyricall witty Poet; commanded, that no process should be made upon that Riot.*

**T**His last night past, *Peter Aretine*, as he returned from visiting his beloved *Tinin*, was assaulted by one who gave him a foul slash over the face; which may be said to be the twentieth blow that he hath received, either by Pugniard or Cudgel, wherewith people as quick of hand as he was of tongue, have so cut his face, hands, and breast, as they look like a Sea-Card. *Apollo* was much displeased at this Riot, and commanded the Attorney-General to be diligent in finding out the delinquent. *Aretine* was strictly examined, who swore that he neither knew, nor could he imagin who it was that had hurt him. 'Tis said, that *Apollo* having heard *Aretine's* examination, his Majestie commanded that no further Process should be made thereupon; for, since *Aretine* could not so much as imagine who it was that had dealt so ill with him, he must of necessity be guilty of one of those two defects which deserve no compassion, either of having offended so many, as he could not number his Enemies, or of forgetting those that had done him injuries worthy resentment.

The

## The XCIX. ADVERTISEMENT.

**Apollo having received news by an expresse Poet, whereat he was much rejoiced, communicates it to his Literati with great jubilee.**

SO greatly is *Apollo* pleased with mens vertuous proceedings, as he doth maintain an infinite number of men, not only in *Italy*, and the other parts of *Europe*, but in all parts of the World where Learning flourisheth; to whom he gives large Sallaries, to give him speedy notice by Expresses, of all the Honourable Actions, and worthy Works, that either any Prince, or private Man doth perform in any whatsoever Kingdom. Which being after freely communicated by his Majestie to his beloved *Literati*, serves them for a Learned and useful Lecture. This was the cause why the Royal Hall of Audience was filled betimes the next morning with an infinite number of the *Literati* of *Parnassus*, who had heard, that on Tuesday about eight of the clock at night, a Poet was come unto his Majestie; that they might partake of the news he brought from *Italy*, which being the Sovereign Queen of all Provinces, the Supreme Monarch of all the most famous Kingdoms of the World, and the particular Seat of all the most reputed Sciences, is not only looked upon by *Apollo*, and all the other favourable Planets, but by all the fixt Stars, with those benign Aspects which beget in men the vivacity of a sprightly *genius*, born to new Inventions of the quaintest and rarest things, and the knowledge how to talk well, and do better, together with the delightful vain of writing learnedly, and the easie apprehension of all the Liberal Sciences. *Apollo* appearing then in the Hall, drew first the Letters from out his bosom, which were brought to him by the Post from *Italy*, and shewing them to all the lookers on, said, My beloved *Literati*, the World, which never ceased in producing Princes of eminent Vertue, and private men of excellent Learning, will likewise for ever hereafter produce great store of the like; for, by Gods particular goodness, Learning, which by the inundation of barbarous people, hath some time been seen to grow less, cannot notwithstanding perish. Rejoyce then all of you together with me, be blithe and chearful; for, so the acceptable and happy news requires you to be, which I have now received from *Italy* where my most vertuous *Francisco Maria della Rovere*, Duke of *Urbino*, and the Prince of all the Modern *Literati*, perceiving that that Sacred Justice, which Eternal God hath pleased should inhabit upon Earth, to the end that there should no difference arise amongst men touching *Meum* and *Tuum*, and that it be not suddenly huld asleep by the unfortunate labours of an infinite number of Lawyers, who by their Writings have buried the wholsom Laws in the ditches of cautions and confusions, so as it is now become prejudicial to that height, as Suits at Law, may now be added as a fourth Plague to the former three, wherewith the Living God is wont to scourge mankind; a punishment which afflicting the mind, and consuming the wealth of whatsoever rich Patrimony, is more cruel than their War, Plague, or Famine: A disorder, which, my Beloved, is the more harmful to humane kind, for that though it be known, and complained of by every one, yet hath it been given over as an incurable Disease, nor was there ever any Phylitian found yet, who durst undertake the amendment thereof; but that God who by his inscrutable Judgements hath suffered such a disorder to reign thus long amongst men, now at last hath out of his innate goodness, which suffers not mischiefs nor errors to reign long upon Earth, raised up a new *Justinian*, who hath drawn Sacred Justice out of that obscurity and confusion, wherein the unwary Lawyers by their embroyled writing had thrown her: For, the Illustrious *Francisco Mario della Rovere*, hath set forth a holy Ediſt, which commands, That



no Advocate in pleading for his Clyent before any Judge of his State, shall be suffered to alledge any thing but the very Laws themselves, *Accusatus* his Gloss, the Comment of *Bartolo*, *Baldo*, *Pablo de Castro*, *Giusone*; and in criminal affairs, *Angelo de Maleficiis*, and some few others. This is so excellent a Decree, my Beloved, as I cannot but with tears call to mind, that Law-Suits have been so inhumanely immortal in all Tribunals, as that more disputes have been raised, than have been able to be decided in any one mans life-time. And yet every one knows, that even amongst the Turks (who are wise in this point, though ignorant and without Books) they have been known to be resolved and decided at one only Audience. Add to this, my Beloved, that the most pernicious disease of everlasting Pleadings, which ought to have been banished out of the Territories of all Princes who fear God, and covet their peoples welfare, is for the final infelicity of man, become a dreadful and mortal Merchandise of unprofitable men, who, whilst they suck the vital bloud out of Artificers, Husbandmen, Merchants, and others that are of service for Commerce, and waste all their Wealth; nothing is so much magnified in the World, as the great incomes left by Advocates, Notaries, Serjeants, Proctors and Judges. His Majestie having said this, he went accompanied by an infinite company of *Vernosi* who had heard him, to the chief Temple of *Parnassus*; whither being come, he beseeched God that he would grant many years of long life to *Francisco Mario*, for the universal good; that he would fill the World with Princes of like conditions, and that he would awake the like honourable and holy thoughts in other earthly Potentates, as so wise a Prince had put in execution in his happy Patrimony; for it was a misery and affliction not to be endured by the best composed minds, to see the administration of Justice reduced to that confusion, as the common, more common, nay, most common opinions of private Doctors being more alledged at the Bar, than the Authority of the Law it self; Suits were grown so chargeable, and so eternal, as it were better for men to part with their Patrimonie, than to defend it with much anguish of mind before such cruel Harpyes.

## The C. ADVERTISEMENT.

*A more than usual sweet Odour issuing from the Delphick Library,  
Apollo goes himself in person thither to discover the Miracle;  
and soon finds the occasion of so great a novelty.*

Some six dayes since, an extraordinary and miraculous sweet Odour proceeded from the Delphick Library, which encreasing every day more and more, did very much astonish the *Vernosi* of this State. And not being able to guess at the reason of so strange an Accident, they earnestly requested *Apollo* that he would discover it unto them. His Majestie being likewise moved at the novelty, went the next morning early to the Library; and though the perfume of that Odour came so generally dispers'd from all parts of the Library, as the *Literati* could not discern any particular place from which it proceeded; yet *Apollo* immediately found out the very Fountains head from whence such Frangencie did flow. And going directly to the place, where, in an Urn of purest Oriental Crystal, beset with Pearls and Rubies, the little less than Divine Writings of *Seneca* the Moralist

T t

are

are kept, he first honoured those happy Writings, took up the Urn with both his hands; and then turning towards his *Virtuosi*, who thinking themselves unworthy to behold Writing so exquisitely excellent, were on their knees with head bowed towards the ground; My dearest *Literati* (said he) learn from this strange Fragrance, which you find doth proceed from the Immortal Labours of my beloved *Annæus Seneca*, that if by your late watchings you will make your sanctified Precepts favour well in the World, and will perfume your persons with glorious Fame, you must, as *Seneca* did at last, live answerable to your Writings, and do as you say.

---

*The End of the Second Century.*

---

THE

---



## THE Politick Touchstone.

*Why the Neapolitans are so strangely oppress'd, and hardly treated by the Spaniard.*



Ever since it pleased Almighty God to give the *Neapolitans* into the power of *Pharaoh*, as a severe punishment for their great Treachery used to their former Kings; the wary Kings of *Spain* did ordain by a Law, which hath been ever punctually observed since, That that unbridled Horse which the State bears for her Ensign, boasting that he can endure neither Saddle nor Bridle, should be brought once every six months into the publick Market-place; and that exact diligence should be used in chusing a formal Colledge of Politick Farriers, who should order whatsoever was thought necessary to tame so fierce, so inconstant, and so seditious an Animal, which hath often chosen rather to be ridden by two Kings at one and the same time, than by one. This unfortunate Steed was yesterday led out of the Stable by the Spaniards, who had the looking to him; and because he was so consumed, as he could not well stand upon his legs, he was drawn with Ropes into the Market-place. It was a sad spectacle to see that Steed which was formerly so glorious, become now so lean, as you might count his Bones; he was cruelly crest-fallen, and broken-winded, by reason of the many blows he had given him, his Nose was slit; yet the jealous Spaniards keep Shackles day and night upon his Feet, a Cavefon upon his Nose, a Bitt in his Mouth, a Spectacle on his eyes, as if they were afraid of him, and certain to receive quickly some great damage by him. These wise Farriers did diligently consider this Horses condition; and after, having advised long about him, not without much dispute, at last they concluded unanimously, that his Rack should be raised up a handful higher than ordinary, and that the third part of his allowance of Corn should be taken from him: Some Moral Philosophers, and therefore good men, hapned to be present when this severe resolution was taken; who being greatly moved to pity, to see him so extenuated, they asked the Farriers why they were so cruel, as to diminish the food of that macerated Horse, which was reduced to such weakness, as he had nothing left but skin and bone, and a little spirit, which could only keep him alive for some few weeks. The wisest of these Farriers turning towards the Philosophers, told them in a shameful manner, that they might have done much better in attending their Disputations about *Entiy* and *Quiddity*, than to reason of those Politick Affairs whereof they were so very ignorant: That if it had



fallen to their share to have the government of this capricious Beast, they would have found their Charity rewarded with kicking and biting, wherewith he had oft-times very unthankfully rewarded some of his most bountiful Masters; and would have been thrown all broken and braised into Ditches: For, it was the custom of that fickle and seditious Beast, to vex his Masters with all sorts of unruliness, yea, though they were never so good unto him, unless he were hardly used by them, and brought by fasting, to that weak condition which they saw he was in: And that to make right Judgement of that Horse, and how he ought to be governed, they must not consider his lean sides, and weak legs, but the lewdness of his *genius*, which was more fantastical, seditious, and capricious now, and more given to love novelty than ever. And they further said, Wo to the Spaniards, if the fierce Neapolitan Horse had power and means to do that mischief which he did fancy both night and day in that his paltry pate, which was always naturally an enemy to the present Government.

All which things did make it appear clearly to the World, that the present Neapolitan oppressions proceed not from the cruelty of the Spanish Nations, nor from the avarice of the Kings Officers, nor yet from the King of *Spain*s neglect; but from advised Counsel, it being great Charity to bereave him by all severe wayes, of the means of doing ill, who could never be taught to do well, by any good usage or courtesie. That they must therefore all confesse, that the detestable Cancer of the seditious Neapolitan dispositions could not be cured by any better appropriated Medicine, than by the Corrosive Oyntment of the Spanish Severity.

---

*Genoa excuses her Freedom in Parnassus.*

**F**OR these many years last past, the Illustrious Liberty of *Genoa* hath not been admitted to visit, nor to have domestical conversation with the renowned Venetian Commonwealth, and other chaste Italian and Forraign Liberties: For though she hath formerly lived in *Parnassus* with a great repute of chastity, yet she hath much lost her Reputation of late years by her too domestick conversation with the peridious Spanish Nation; the which, (to the great loss of her honour) she hath not only accommodated with the best Lodgings of her House, but hath permitted her prime Nobility to serve her. For which disorders, which in such a Lady are held to be very heinous, many have spoken freely of her, That she hath not only contracted too great a familiarity, with people who seek to insnare her chastity; but it is publicly said, That she hath granted things to be the Spaniards, which are exceeding prejudicial to her honour; and her thirsting after the Spanish Gold is much talked of: An avarice which is as proper to a base dishonest Whore, as it is altogether misbecoming a chaste Madam. By which disorders it plainly appears, that so noble a Princess, who before she lived so lewdly, was numbred amongst the loveliest and most beautiful Commonwealths, is now become deformed in her members: For, the *Dorri*s Nose is grown four Inches longer, and the *Spinola*s right Leg half a handful. To this great inequality of members, the infinite shame is added, which is cast upon her by mens publick discourse, That her Citizens serve Spaniards for Bawds; and things are so far proceeded, as there are some who do freely affirm that the Kings of *Spain* would have been dishonest with this Lady; and that they may know in what terms they stand with her, and what they may hope for from her, they have some few days since, sent her a Love-Letter in form of a Citation, by an Officer of theirs which they have in *Italy*, named *Enriques Gusman*, Count de *Fuentes*, which they say, did contain very exorbitant things, and which touched much upon her honour. By which all men perceive that the care and affection which the Spaniards seem to bear to this Noble Lady, hath nothing in it of the Platonick, but is a meer lust to domineer over her.

Where-

Whereupon the renowned Liberty of *Genna*, as soon as she got so presumptuous a Letter into her hands, first broke his nose that brought it with a pantoffe which she took from off her foot; and then shewed such a resentment to the impudent fellow that sent it, by way of words, and such willingneſs and reſoluteneſs, if need ſhould require to come to action, as ſhe hath fully regained that reputation amongſt men, which without any fault of hers, ſhe had formerly loſt. Whereupon ſo honourable a Lady, to give the world a more particular account of her worthy actions, and chaste thoughts, hath made it plainly appear to all men, by her Ambaſſadors which ſhe hath ſent to all the Princes of *Europe*, that the domeſtick converſation which ſhe holds with the Spaniards, is not only for her own honour, and the advantage of her Citizens, but very uſeful for *Italy*, wherewith her intereſt is as nearly joyned, as is that of any other of her Potentates. For in former times, and now more than ever, ſhe hath held, and doth ſtill hold the adverſe Nation of *Spain* ſo oppreſſed by change, and change upon exchange; and by exorbitant Uſe, as ſhe doth thereby make more cruel war upon the Spaniards, than do the Hollanders and Zealanders by their Fleets and Forces.

*The Spaniſh Monarchy complains that her falſhoods are diſcovered.*

IT is not known whether it were occaſioned through the malice of any of the French, or by chance, or as ſome have very much ſuſpected, through the plotting of that Nation which is ſo implacable an enemy to the French for theſe many years, that the Royal Palace of the French Monarchy fell on fire, and ſo great and fearful were the flames, as the neighbouring Monarchies began to fear leſt that fire might end with the ruine of their States. So as every one for their own concern, ran to quench the fire of their neighbours houſe. The Engliſh (though naturally enemies to the French) brought with all ſpeed the water of their Thames; the Germans, thoſe of the Maſe and Rhene; the Venetians did almoſt drain all their Mariſh grounds; and the moſt wiſe Dukes of *Tuſcany* haſted to quench that fire with their Arno, which wiſe men thought was to end with an univerſal combuſtion. And truly it was ſtrange to ſee, that the very Monarchy of *Spain* her ſelf, which was held to be ſo great an enemy to the French, did beſtir herſelf amongſt other friends, to quench that fire, at which it was generally believed ſhe did rather deſire to warm her ſelf. In ſo much as every one wondred to ſee how ſollicitous and charitable ſhe was in bringing thither not only the waters of her *Tagus* and *Heber*, but the very Ocean it ſelf, of which ſhe is abſolute Miſtreſs, when the Engliſh and Hollanders permit her to be ſo. For Politicians giving a ſiniſter interpretation to the Spaniards charity, would needs have it pernicious for the French, to admit in their neceſſities, of aid from the Spaniards, who having been alwaies mortal enemies to the French, were rather to be eſteemed the contrivers of the ruine of that Kingdom, than zealous of its good; as being men who meaſuring the actions of all that Reign, only with the Compaſs of ſelf-concernment, do ofttn not admit of piety towards God, in what belongs unto the actions of Princes, much leſs of charity towards men. And ſuch Politicians became the more abominable, for that it was plainly ſeen; that the Spaniards in their diligence and charity of bringing water to that fire, did not only equal, but out-do the beſt friends that the French had. And that which was yet more miraculous, and which won much honour to the Spaniſh Nation amongſt ſimple men, was, that when *Flanders* and *Auſtria*, her ancient Patrimonyes, were cruelly peſtered with the fire of War, ſhe had preferred the welfare

welfare of the French before charity to her self. But no humane help, no water whatsoever was able to quench any sparkle of so terrible a fire: for all the diligence and remedies that could be had, the flames of that bloody civil War did daily more and more increase. Wherefore the best and most devout of the sillier sort of people began to listen to Politick Records, and to suspect that the Spanish Monarchies Charity was wholly Interest; which is indeed the Spaniards proper charity: Wherefore they resolved to believe appearances no longer, but to look into the Barrels which the Spaniards brought; and see what was in them. Wherein, instead of water to quench the fire, they found them filled with Pitch, Oyl, Turpentine, and devillish dissention, to increase it.

Some French Barons were found to use the like treachery; who appearing more charitable than the rest, applied the self-same Barrels and materials which were lent them by the Spaniards. Wherefore they were immediately put to death by the justly offended French Monarchy, and were burnt within the same fire which they had with such sedition and treachery fomented in their own Country. And the Spaniards were not only forbidden further assistance, but were proclaimed to be hypocrites by sound of Trumpet; and it was made known to all men by a particular Edict of the French Monarchy, that if any one, at any time hereafter should be induced to believe that it were possible for the Spaniards to have any charity for the French, they should be held to be great Coxcombs: And that if he should persist in his error after the first admonition, he should be tost in a blanket as a seditious malignant. 'Twas a wonder to see, that when the Spaniards and aforesaid French forbore their said assistance, the French combustion, which was held by judicious men, to be unquenchable by humane means, ceased of it self; so as the famous golden Flowre-de-Luces, formerly so trodden under foot, sprung up more resplendent and glorious than before; and France, which through many mens too much ambition, laboured for above forty years under intestine combustion, became peaceful and quiet in the twinkling of an eye. Which made it appear clearly to all men, that the Spaniards were the first Authors of that fire in France, which under specious pretences of Religion and Charity, they would have made the world believe their intentions were to quench. 'Tis said by all men, that the Spanish Monarchy retired her self into her Royal Palace, and did not suffer her self for many daies to be seen by any one, giving her self over to a deep melancholy, and that not without shedding abundance of tears, she freely confessed she would rather have lost two of her best Kingdoms, than to see those her holy pretences, whereby she had often-times, much to her advantage, vented stinking Assfetida, for Musk and Ambergreece, so quell'd and derided. She thought she had lost her richest Treasure, and unexhaustible veins of gold and silver in Peru and the new World, by being deprived of being ever able to paint white for black to the common sort of people.

She thought it very hard for her to be reduced to that pass which she had alwaies seen the French to be, of winning Kingdoms barely by the sword: whereas formerly she knew she had set the whole world on fire, only by her appearing holy pretences, in lieu of a formidable Army. She was very much grieved to have lost so much credit amongst men, as she ran danger of not being believed in the future, though she spake truth, whereas formerly her false pretences, and her hypocrisie, were taken for sacred Truths, and perfect Devotion.



*The Spanish Monarchy comes to Parnassus, and desires Apollo to be cured of an Issue; but is dismiss'd by the Politick Physicians.*

Though *Apollo* did not onely give suddain order for the solemn entry of the Spanish Monarchy, who came four months ago to this Court, but also for a publick Consistory of the *Literati* in the Royal Hall of Audience, where the Muses were all to be present; yet was not the Ceremony performed till some two days ago; for she spent four months time in agreeing with the Prince-Poets touching the Titles that she should give to, and receive from every man; and in what manner she should receive them, and be received by them in visits. Which made the *Vertuosi* wonder, and bitterly bewail the condition of the present times, which were infected with so much vanity: But the *Vertuosi* were more afflicted when they heard that many learned Princes did openly forbid that great Queen to visit them; affirming that they feared to receive some affront from her; for they had received fresh Letters from *Italy*, wherein they were advised by their friends, to be aware what they did in that point, for it was the usual custom of Spaniards to visit people more to injure them, than honour them; and that therefore they thought it a great piece of folly, instead of shunning affronts, to wait for them at home; and receive them with cap in hand. And though so potent a Monarchy, to the great wonder of all men, seemed more close-handed in giving satisfaction to others in Titles than in giving them gold, she hath notwithstanding received what greatest contentment she could desire in point of Title from the Prince-Poets; and from all the potent *Vertuosi* who mind realities more than vain-glory. 'Tis true, that it hath much detracted from the reputation of so great a Queen, in this Court, to see, that though she hath great need of friends, she appears so indifferent in alienating those who desire nothing of her but good words. Every one noted it for a great singularity, that when the Master of the Ceremonies told her that that nice punctilio which she stood upon was hateful, fit for a barbarous King, but far unworthy so great a Queen as she, she should in a rage reply; That she wondered at him, and at all Masters of Ceremonies; since he seemed not to know that a Prince without gravity, was like a Peacock without a tail.

It is impossible to write with what curiosity of desire, so great a Princess was expected and looked upon by these *Literati*: For people flockt from all the parts of *Parnassus*, to behold that powerful Queen, who with such strange success, had in so short a time united great Kingdoms under her, and made so formidable an Empire of them, as there is not any one Prince in the world, who hath not for fear of her put on a Coat of Mail, and an Iron Breast-plate. This Queen attended by a numerous Navie, arriv'd happily some months ago in the Island *Lesbor*, and the Lady Republick of *Genoa* lent her her, famous Haven *gratis*, though by a certain ancient prerogative, the Family of the *Dorri* received a great Rent for it. The Spanish Monarchy is young in respect of that of *France*, *England*, and the other ancient Monarchies of *Europe*, but of a much larger body than any of them, and disproportionably great for her years. whence it is believed, that if she should continue to grow as long as humane bodies use to do, she would become so great a Gyantess, as she would arrive at that immeasurable height of Universal Monarchy, at which the Roman Monarchy arriv'd. But the accidents which attend State-Affairs, say for certain, that she will grow no greater; and that she is grown in her tenderest years to the utmost height that ever she will be at. Which is clearly proved by this undeniable Argument, That she hath more ado to  
grow

grow an inch in these present times, than two handfals heretofore. This powerful Lady is of so fallow a complexion, that she shadows upon the Moor: And therefore she is rather proud in her behaviour than grave; and all her actions relish much more of cruelty than of severity: Wherefore having never been able to learn the so necessary Art for Princes, of pardoning; it is that which in the opinion of many, doth most impede her growth: For boasting her self of nothing more than in being called Doctor of the Science of knowing how to cut off the heads of those detested Poppies, which in her State-Gardens over-top the rest, she joyes it should be said, That in this Art she hath exceeded that great *Tarquin*, who was the first inventor of such a Secret. Being then so bold and resolute in her severities, she is very covetous in conferring favours, which proceed but very seldom from her: and she is so arrogant in those few which she confers, as they are not very acceptable: yet in outward shew she is wholly composed of civility and complement; but who so can prie into her heart with Politick Spectacles, will find nothing therein but pride, avarice, and cruelty; insomuch as they who have convers'd longest with her, tell us that no Princess gives better words, and worse acts. Whence it is, that taken as a Mistress, men like her very well, but as a Sovereign very ill. Her hands are extraordinary long, which she turns whither she lists, and where it makes most for her advantage, without distinguishing between friend and foe, kindred or strangers; she hath *Harpie's* nails, and so hard and tenacious fingers, as they never let go what once they grasp. Her eyes are black but very sharp sighted; a squint-ey'd look, wherewith while she seems to look fixedly upon one, she is very intent in observing another (a very dangerous thing for Princes) for having of late years her face turned towards *Algiers*, she fixt her eyes upon *Marsellies*: And much greediness is seen in her eyes, for she sees nothing with them, which she doth not in her heart desire, So as those who are most speculative say, that this Queen doth thirst immoderately after what's; another mans, and that she never had friend, whom she did not soon make her slave.

All which things witness to the world, that she is fitter to command slaves, than free-men: For, she expects more than any other Princess, to be served not only by her Subjects, but even by her Friends. She stands so much upon her punctilio, as she will not be civil even on good occasions which have oftentimes come home unto her. She exceeds all the past and present Princes, in knowing how to cover all her diabolical Interests with a cloak of bouble Brocato: And though she be every day seen to do unhand-some things, yet she boasts of nothing more than of her conscience: Wherefore the French, who have been so often deceived under the colour of holy pretences; have at their own cost learnt at last; then to take up arms and get on horseback, when with her Beads in her hand, they see her treat of business full of Religious pretences, and charity towards her beloved neighbour; she is so skilful in riding, as she hath not only succesfully tamed the Noble Neopolitan Curreer, but the very untoward Spanish Mules, who are so naturally given to lay about them with their heels. She is of so much more suspicious a genius than all other Queens, as setting her own nation aside, she hath declared her distrust of all others that are subject unto her, though she hath found them upon all occasions to be very faithful: Which makes so much for her prejudice, as those who mind the worlds affairs, say, that were it onely out of this respect, it is impossible for her to grow greater. And this is occasioned, because no Queen loves less to be loved, and more to be feared by her Subjects than she: And theretore Politicians think it a great piece of folly in her, to believe so firmly that she can make people adore her, by ill usage: yet she allures people to serve her by these hateful customs; for her great store of wealth is that Loadstone which violently draws the souls, even of such unto her, whose duty it being to abhor her, ought to seek her lessening. She is very accurate in petty affairs: but

but in matters of great importance, no Princess suffers her self to be more easily deceived. She shews a great deal of wisdom and understanding in arguing and resolving upon matters of weight; but be it either out of her innate slowness, or by the cunning of her State-Officers (who are greedy Merchants of great affairs) or for that she thinks nothing is done with decorum, which is not long looked for, she is so slow in putting her resolves into execution, as the face of affairs altering with the times, resolutions which are at first wisely taken, prove unfortunate. She is therefore held by all men, to be better at ordering of plots and business, than in the managing of Arms, wherein she is very hearty, greatly constant, and doth strangely undergo all hardships, but is so little resolute, as her too great circumspection hath many times the face of fear: So as she appears fitter to keep States, than to acquire them; and many singular men laugh at her, for that she will regulate all her actions by certain sound and mature advice, not leaving anything to the hands of that Fortune or Fate, which hath so favoured the French, and made them so glorious, when they have shewed much boldness, but little advisedness in their actions. And some think, that this happens because she is as sparing of her own blood, as greedy of that of other people; which makes the most understanding Warriours laugh at her, for aspiring at Universal Monarchy, without fighting: Tied which she doth, because being used to make great acquisitions by alliances, she abhors the fearful French fashion, of purchasing other peoples Patrimonies at the price of her own blood. Being therefore more advised than adventurous, she is more prejudicial to her enemies in peace, than in War: Wherefore the French who have hitherto lived with her in a supine carelessness, have after their many calamities, learned at last, to double-bolt their doors when they have made peace with the Spaniards. She is very careless of her own riches, but so greedy of what is anothers, as she cares not to desert her own patrimonial estate, so she may come by those of others. She is of so deep thoughts, and of so concealed a soul, as it lies not in the skill of men to find out her ends: Nay *Lincoln* himself with his acute eye-fight cannot so much as penetrate the utmost film thereof: Whereas short-sighted men can see even into the bowels of the French, and of the men of other Nations.

But he who will judge of this great Ladies genius and customs, must believe her to be in all her negotiations clean contrary to what she appears to be outwardly. And although amongst the virtues that have been named, she hath many enormous vices, yet she hath the good fortune to have all things in her, held virtues, and admired for such; wherefore many wise Princes think it an honour to them to imitate her even in her vices. She is of a strong constitution, which makes many men think her to be long-liv'd: She suffers only in having her members so far distant, a thing which doth infinitely weaken so great a body: And though by the assistance of the Genoweses, and her alliance with the Duke of Savoy, she endeavours to unite them; yet does she but little good therein, by reason of the diversity of Interest of these two Potentates. But so great a Princess is prejudiced by nothing more, than by her own Spanish State-Ministers, which she makes use of in all great employments, wherein they carry themselves so proudly, and with such hateful haughtiness, as they will not only be honoured as men, but adored as Gods. An impertinency which hath made the Spanish Government tedious and nauseous, not only to the Italians and Flemish, but even to the very Spaniards themselves. All that behold so powerful a Queen, wonder to see that she should all her life-time be troubled with Lecches, and those for the most part of *Genoa*; And some of them are so great as good big Eels. And it is not known whether her not shaking them off proceeds from impotency, from negligence, or from the destiny of great Princes, to whom it is alwaies fatal to have these ugly animals suck out their very life-blood.

This potent Prince, being come into the Royal Hall before *Apollo*, made her left arm be untied by some of her servants, and shewing it naked to *Apollo*, and the whole Colledge of *Literati*, spake thus: Lord and Father of Learning!



this which you see, is that stinking issue of *Flanders*, which the French, Germans, and some Italian Princes who seem to be my Friends, and that unbowed beyond-Sea *Renegado* made in me so many years ago, for the jealousies they had of me. I confess that the before-named Princes had reason to be jealous of me, when after the death of *Henry* the Second, they saw *France* fallen into the calamity of Infant-Kings, and that I, in their minority, sought to sow discord in that Kingdom: Now, that there is no more cause for these suspicions, and that (I do not blush to say it) I have been sentenced to pay charges in the great contention which I had with the French, and particularly with that mad Prince of *Bearne*, I desire your Majesty that so troublesome an issue may be closed up, since every one sees that it is become so enraged a Canker, by reason of the abundance of humours that have confluence thither, as I wish to God it may not prove my ruine. I did not pass into *Italy* meerly out of mine own ambition; nor had I so immoderate a thirst (as my enemies affirm) to command it all. Every one knows that I was called in, and healed by meer force, by the Italian Princes own selves, to free them from the fear of being Lorded over by the French: And there is none in *Europe* that does not know, that I lose so much of my principal, every year in the States which I hold in *Italy*, as they serve but to weaken and oppress me. Happy had it been for my Spanish Palace, which I would have tyed over with Silver and Massie Gold, if I had never medled with the Italians, a double-dealing people, full of fallacies and interests, and who are only good to imbarque people in dangerous busineses without Bisket, and then to abandon them in their greatest necessities; professing nothing more openly, than to take Crafish out of their holes with other mens hands. And I strangely wonder, why *Italy*, which (as every one knows) hath suffered her self to be overrun by all Forraign Nations, should now make such profession of chastity to me, as she cannot see me move never so little, but she is afraid I should bereave her of the honour of her Liberty: And though the greatness which the Kingdom of *France* is at present in, does secure *Italy*, and all the aforesaid Princes from the fear they have of my power; yet, if your Majesty shall be so pleased, I am ready to give security to every one *de non offendendo*; provided this my so troublefom issue may be closed up.

The Issue was forthwith by order from his Majesty, very diligently considered by the Politick Physitians, and having held a careful Council thereupon, they said, That it being clearly seen that the Spanish Monarchy was affected with a continual ardent thirst of Rule, she had need of that Issue, by which those gross humours might be purged away, which fell upon her Stomach at *Peru*, and occasioned that unquenchable thirst. And these able Physitians considered, that if the aforesaid Monarchy had not had that Issue, it was apparently dangerous, that the pernicious humours of *Peru* might mount to the head of *Italy*, to the manifest ruine of her so principal Members, which remain as yet unviolated; And that the Monarchy of *Spain* might fall into a Dropsie of Universal Monarchy: For which inconveniences, they said, excellent provision was had by this Issue of *Flanders*; which ought to be kept open, whilest *Peru* did subminister such pernicious humours to the Kingdom of *Spain*.

She was much displeased with this resolution, wherefore, greatly incensed, she said, Sir, If by the malignity of others I must so shamefully consume away by administering oyntment to this Canker, which my enemies term a diversive Issue; others who least believe it, may perchance bring clouts to it. The means of this was soon understood by the French, English, and Italians, who reply'd, That they feared nothing less: For they sent but the scum of States to *Flanders*, whereas the Spaniards spent their Gold, and very life-blood therein. For, to secure themselves from the formidable power of *Spain*, and from the Spaniards ambition, which they found had no Orison; the English, French, Germans, and Italians, were forced answerable to *Tacitus* his Aphorism, *Consilium Astutes externas moliri, arma procul habere.*

*A Secretary*

*A Secretary of Monsieur de Guise is punished for having spoken amiss.*

**M**onsieur de Guise his Secretary, speaking yesterday with some French Barons of the late Tumults in France, as he mentioned his Masters party, called it the holy League; which, when *Apollo* heard, he caused him to have the Strappado given him thrice in publick, and made him be told, He might learn to put a difference between a Holy League, and a devilish Rebellion.

*The Spaniards endeavour the getting of Savoyeda, but in vain.*

**S**ince the ill-advised Princes of Italy made use of the Spanish Pick-ax, to take the French nail out, which was fixt in the Table of Milan, which Ax entered so far into the Table it self, as it was never able to be got out by any whatsoever Pincers; and the Potentates of Europe, and more particularly the Princes of Italy, who were aware, that the Spaniards, after having enslaved Milan, did openly aspire to get the absolute Dominion of all Italy; to the end that they might secure the remaining Liberty that was left them; they made an agreement amongst themselves, that once every five and twenty year, The Chain which the Spaniards forged for the Italian slavery, should be exactly measured by people purposely deputed thereunto. And coming not many daies ago to the act of measuring, the Italian Princes found, much to their amazement, that the so hateful Chain was increased by five prejudicial Links: The politick Smiths were immediately sent for, who very diligently took test, or say, of the Iron which was added to the Chain, and they found that the first Link was made at *Piombino*, the second at *Finale*, the third at *Correggio*, the fourth at *Portofungone*, and the last at *Monaco*. The Princes wondered exceedingly hereat, and many of them were ashamed of themselves, to find that by their supine blockheadishness, the Spaniards had encreased the Chain of the Italian slavery much more in time of Peace, than they would have done with four Armies in time of War. They were therefore so incensed against the Spaniards for these exorbitant novelties, as they freely told them, that if they would not keep themselves within the bounds of honesty and modesty, in case the Italian Tiles were not sufficient to reduce that woful Chain to its due measure, they would make use of those of France, and if they could not thereby compass their ends, they would bring enough from Germany and England; and that if put to despair, they would provide themselves of those excellent Damask Blades which are made in Turkey.

Whilst the Italian Princes were in this dispute, a Post came to them to dispatch in all haste from Italy, advertising them, that the Spaniards were hammering another Link in *Savoyeda*, to add unto the Chain of their slavery. At the news whereof, the State of Venice straightwaies threw open her Arsenal, and all the Princes of Italy hastened to take up Arms: The Warlike French Nation commanded her Nobility to get on horseback; the Germans put themselves in order to pass over the Mountains; numerous Fleets of English, Hollanders, and Zealanders, hastened towards the Straits of Gibraltar; when, just as the whole World was up in arms, a new Post came with the joyful and certain news, that the Spaniards had done their utmost endeavour to make the important Link of *Savoyeda*; but that they had lost their labour; for, as they were soddering it, it knapt in two.

*Sir Thomas Moore, an Englishman, asks Apollo when Heresies will cease.*

**S**ir Thomas Moore, that Englishman, who the very first day that he was received into *Parnassus*, was honoured with the Title of *Singular and Holy Literato*, and who lives much afflicted in this Court, being perpetually cruciated by reason of the wicked Heresies which proceed from his Country, and from elsewhere; and, which having chased true Christian Piety from-out the hearts of men, hath put both Holy and Profane things into a horrid confusion; this singular man's affliction grew so really great, as he was perpetually seen to bemoan the Heresies of the seduced people, and the seducers open Atheism. This so famous Personage came yesterday before *Apollo*, and earnestly desired his Majesty, that he would let him know when the present disorders and Heresies which were crept into the Christian Religion, and which were invented and sown by wicked men, either out of ambition of getting, fear of loss, or desire of revenge, should have an end.

To this *Apollo* suddenly answered; You shall see (my beloved *Moore*) the mischiefs of the present Heresies cease, when the Spaniards contenting themselves with their own *Spain*, will cause no further jealousies in other Princes: And when the house of *Austria*, resting content with her antient Patrimony of *Ausburg* in *Germany*, shall bound her ambition of domineering over the whole world. For, the present Heresies being nothing else but a League of Potentates, against the greatness of the House of *Austria*, the evils will not cease before the true occasion thereof be taken away.

*The French desire Apollo that he will teach them the true Spanish Perfume for Gloves.*

**G**reat and Eternal is the emulation between the two Warlike and Potent Nations of *France* and *Spain*. There is no singularity in *France*, which is not ambitiously coveted by the Spaniards; nor are the French ever quiet till they have made themselves Masters of those Rarities, which they see *Spain* endued with. And because the perfuming of Gloves with *Ambergreece*, is a particular Invention and gift of the Spaniards, the French have left nothing untry'd, how to come to the like perfection. They have been at great cost in providing themselves of Musk, *Ambergreece*, Civet, and of all the odoriferous drugs which come from the East; but all in vain: For, neither hath their expence, nor their diligence been able to make them obtain their desired end. Yet before they would give over their business as desperate, the Noble French Nation had recourse to *Apollo's* Majesty, who is the bringer forth of all *Aromaticks*, whom they earnestly desired; that he would vouchsafe to teach the French the true Spanish Perfume, wherewith to dress Amber-gloves. 'Tis very certain, that *Apollo* was not seen to laugh so heartily at the down-fall of unfortunate *Icarus*, as he did at the request of these Frenchmen. He commanded the Priests that were by him, to smell to their hands, and tell him of what they smelt. The Priests obeyed, and told his Majesty, they smelt very well. Then said *Apollo* to the French, Nature alwayes helps mens defects, with somewhat of rare vertue; and, that therefore she had given the Monopoly of making sweet Gloves to that Nation, whose hands did stink insufferably.



*The Spanish Monarchy goes to the Oracle of Delphos, to know whether she shall ever obtain the Universal Monarchy of the whole world; and receives a negative answer.*

**T**He Spanish Monarchy parted very privately from Parnassus yesterday morning two hours before day, in a coach with six horses; carrying along with her only some of her chief Court-Confidants, which caused great jealousies. And the French Monarchy was particularly so moved hereat, as she presently took Post, and followed after the Spanish Monarchy, to know the reason of this Voyage; and overtook her just as she arrived at Delphos, at Apollo's Oracle. Before which the Spanish Monarchy presenting her self, those who were then present, say, that she made this Supplication unto it:

O Eternal and resplendent Lamp of the world, Heavens right Eye, which art not only the producer of day, but of all good that befalls mankind! Thou knowst that all my thoughts have for this long time been set upon the Universal Monarchy, which only the Romans arrived unto: Thou knowst what effusion of blood and treasure it hath cost me to compass my intent. The watchings, sweat and cunning industrie which I have used to achieve so important a design, are only known to thee; and thou likewise knowst, that by the valour of my Nation, the dexterity of mine own wit, and my moities efficacy, it is not long since I sowed such troubles and civil Wars in France, and whereupon I had chiefly grounded my hopes, as that I was near compassing my desire; nothing remained to overcome all difficulties, but to joyn Naples to Millain; which if I shall at any time be able to do, I may safely say, I have done the deed. But since, were it either through my fatal misfortune, through the impossibility of the business, or through the power of my cruel enemies who appeared against me, the scandalous revolutions which I have been so long a plotting, and sowing amongst the French, are in despite of me turned on a sudden into that peace and tranquillity which it breaks my very heart to think on: That I may not utterly ruine those my people, whom I have almost brought to utter desolation, by this undertaking which I propounded unto my self, and that I may be no longer the discourse of people; I now present my self before your Majesty, humbly beseeching you to give me a clear answer, whether that Universal Monarchy which I have so much set my heart upon, and which is the only scope of all my actions, be by the will of heaven destin'd to me and to my Nation. And this I desire to know, to the end that if the business prove impossible, I may appease my self, and set my mind in quiet; or if it be feasible, I may encourage my Spaniards in the possibility thereof, for to tell thee truth, who seest the hidden thoughts of men, by the so many hardships & sufferings which I have undergone by sea and land, by the so many conspiracies and counter-plots, which have been framed against me by my implacable enemies, and which are framing faster now than ever, I begin to be totally discouraged.

After this request the Temple shook, and a great Earthquake followed immediately after; when these words proceeded from the mouth of Apollo's Minister.

*The Universal Monarchy shall again return to the Noble Italian Nation, when she shall have banished all those intestine discords which have made her a slave to other Nations.*

This sad answer being given, the Spanish Monarchy went much afflicted out of the Temple, and was very much astonished; and when she saw the French Monarchy present her self before her, she first paid usual complements with her, then taking her by the hand, drew her aside; and having acquainted her with what answer she had received from the Oracle, she told her, That since the Uni-  
versal

verfal Monarchy was by the will of heaven to return again to the Italian Nation, *France* would as soon make tryal of new *Julius Cæsars*, as *Spain* should do of second *Scipios*: ~~Then therefore to secure themselves, she thought the best course would be to divide Italy between them.~~ She offered to teach her the same Receipt which (as she affirms) she had made happy tryal of in the *Indies*, by which they would so secure themselves from the Italian Nation, as nothing should remain in the world, of that wicked generation of men, but the bare name.

Suffer me (reply'd the French Monarchy) to forget that unfortunate division that my King, *Lodowick* the twelfth, made lately with you; and we will then speak further of this business: For the French are not deceived the second time so easily, as I perceive you fancy they are. Then for the receipt which you propose unto me to secure our selves from the Italians, keep it I beseech you for your self: For, to root out men from our the world, to enjoy the naked earth without inhabitants (as it hath been your practice to do in the *Indies*) is a politick precept which is not found in the French Reason of State. I have at my cost, learn'd to content my self with a little, provided it be good. And therefore I ground my greatness more upon the multitude of my Subjects, than upon the largeness of my Dominion: And provided that my Frenchmen enjoy some satisfaction in this world, I am content that others may do the like. The business of agreement concerning *Italy*, will require time; and you know by experience, that purgations taken to preserve ones self from apprehended maladies, do often bring them faster on. I will be bold to tell you, with that liberty which is proper to my nature, that the business of subjugating whole *Italy*, is not so easie a thing as I perceive you perswade your self it is. For when I had the same caprichio, it proved pernicious to me; wherefore I believe it will prove little better to you: For to my great loss, I have learn'd, that the Italians are a sort of people who watch alwaies how to escape out of our hands, and which are never tam'd under foreign slavery. And though like crafty Apes, they transform themselves into the customs of those Nations which rule over them, yet they preserve their ancient hatred concealed inwardly in their heart. And they are expert Merchants of their slavery: for they make you believe they are become good Spaniards, by only putting on a pair of Sicilian slops; and us that they are become Frenchmen, by putting on a Cambrick band: but when they come to the point of business, they shew more teeth than a thousand saws. They are very like those greedy dames, who by their alluring smiles, soundly fleece their Sweet-hearts, without ever coming to the conclusive point which they would be at. Believe me therefore, who have paid dearly for my learning of it, that you shall reap nothing but loss and shame in going about to subdue *Italy*.

*Philip the second King of Spain, after some dispute concerning his Title, enters in great State into Parnassus.*

**P**hilip the second, that potent King of *Spain*, who came two months ago to this Court, was not permitted to make his publick entry till yesterday: The reason why, was, because in some Triumphant Arches which were built for him with great magnificence, by the Spanish Nation, these words were written.

*Philippo secunda, Hispaniarum, utriusque Sicilia, & Indiarum Regi Catholico, Italiae Pacis Auctori felicissimo.*

At

At which words the greatest part of the Italian Princes being displeased, they desired they might be concealed, saying, They would by no means acknowledge that Peace from the Spaniards, which they bought with ready moneys from the Hollanders and Zealanders.

This Aromatick business suffered a long dispute; and, though the Italian Princes did sufficiently prove, that the present Peace of *Italy* ought not to be owned from any good intention in the Spaniards, who would have wholly over-run it, had it not been for that great diversion; yet in the greatest heat of this contention, the Queen of *Italy*, with her wonted wisdom quenched the Fire. For, having summoned all her Princes together, she bade them leave ostentation and boasting to the Spaniards; and that, minding realities, they should not stick to feed them with smoke. The *Cavalcata* was the stateliest that was ever seen in *Parnassus*, both for the number and quality of Princes, who came thither to favour and honour that great King, who was placed amongst those Monarchs who have been held famous in the World, more for their wisdom and sagacity in Peace, than for their valour shewen in War. And therefore the *Impressa* which he bore in his chief Standard, which was a Writing Pen, afforded much wonder to the *Literati*; with which Pen, as is fully witnessed by all Historians, he had caused greater ruine and hurley-burleys in *France*, and wheresoever else he had occasion to use it, than his Father *Charles* the Fifth could have done with all the Cannons of *Europe*. This *Impressa* was much commended by all the Colledge of the *Vertuosi*; Writers having attributed it to great Honour, that a Pen in the hand of one that knew how to use it, had done such remarkable things. So great a King is always treated in *Parnassus*, *alla Grande*, for even the chiefest Monarchs of *Europe* have thought it an honour to serve him: Inasmuch, as he was under the Barbers hands the next day after his entry, the Queen of *England* held the Basin to his neck; and the Warlike King of *France*, *Henry* the Fourth, thought it great glory that he was able to wash his head; which he did with such dexterity, as if he had been bred up to that exercise; though some Malignants say it was without Soap, and with very strong Lye. This Great Monarch was presented by all the *Vertuosi* of *Parnassus*, with many pieces of Poetry, and other elaborate Writings, which he rewarded very liberally. He gave twenty Crowns in Gold to a *Literato*, who presented him with a solid Discourse, wherein he shewed how the Noble *Parthenope*, and the whole flourishing Kingdom of *Naples*, which is now brought to utter desolation, by the plundring of Souldiers, Judges lewdness, by the Barons pilling and polling, and by the general ransacking of the Vice-Roys, who are sent from *Spain* to grow rich there, might be brought to its ancient glory and splendor, and gave the Discourse to his Confessor, and willed him to have a care of it, as of that which was written very highly: But he gave twelve thousand Crowns a year Rent to an excellent Politician, who gave him a long Treaty, but clean contrary to the other; wherein was discus'd, What way might be taken to afflict that Kingdom of *Naples* much more than it is now; and how it might be reduckd to such calamity and misery, as that generous Steed without or Saddle or Bridle, which the City of *Naples* makes for her *Impress*, might be brought to bear a pack-saddle, and a heavy burthen patiently, nay, even to draw in a Cart; and moreover he made him a Grandee of *Spain*, affirming, That it was discreetly written according to the true terms of good Policy.



*All Princes, Commonwealths, and States, are justly weighed in the Scales, by Lorenzo de Medici.*

Since it is clearly seen, that the Commonwealth of *Rome*, after the acquisition which she made of whole *Italy*, could in a short space arrive at that Universal Monarchy, which was, and is so famous, and to which many ambitious Princes have since in vain aspired: The Empire and Kingdoms which were afterwards built out of the ruins of so great a Monarchy, came to a great contest, Whether it were possible to hinder that Potentate who should be suffered to grow to such a greatness of stature and strength, as that he was not to be counterpoised by any one single other Prince, as the Commonwealth of *Rome* could never be, after she had got once to be Mistress of *Italy*, from arriving in a short time at Universal Monarchy.

Since it is evidently known by many occasions which have happened, that peoples aid and succour are but vain hopes, and woful remedies, by reason of the diversity of Interests, and infinite Jealousies, which use to reign amongst Collegues, and the Empires and Kingdoms which arose in the World after the ruine of the Roman Empire, to the end that they might shun those calamities and dissolutions which those Potentates underwent, who were oppressed by the Roman Power; did wisely make an agreement, That all the Princes of *Europe* should meet together every fifteenth year, and that their Forces should be weighed, and a due counterpoise and allay should be given to him who should be found to be grown to such a greatness, as might prove dangerous to his Neighbours.

Many great Wits were propounded for the honourable Employment of this poysing; but, for above these hundred last years, it hath alwaies been discharged by the Princely House of *Medici*, and particularly by the great *Lorenzo*. At which Prerogative, though many thought the Pope was highly offended, and the Venetian Senate, who have been always as watchful at least, if not more, to maintain the power of Potentates equal, as well in *Italy*, as elsewhere, as *Lorenzo*, or any of the Florentines; yet all Historians do agree, that the weight of this business was bequeathed to *Lorenzo*.

The first day of *August* then, all the Princes and Potentates of *Europe* met at *Phocides*, to be present at the important affair of having perfect knowledge of their own Actions, and (that which imports more by much in matters of State) of those of others. By ancient and just Prerogative, the Aristocratical Monarchy of the Apostolick See, was put first into the Scales; and because the weight thereof did not exceed six Millions of pounds the last fifteen years, and now it was found to weigh seven Millions and a half, every one knew that the addition of the Dukedom of *Ferrara* was the occasion thereof: And then a vail being taken off, the Sacred sharp-edged Sword appeared, shining as clear as the Sun amidst Spiritual and Temporal Authority. And because a thing of so great esteem cannot be weighed by the Scales of humane Judgement; it was honoured, adored, and admired only by the minds of all men. Next to this, the Roman Empire was brought to the Scales by the Seven Princes Electors, which was found in the old Books to have weighed seventy Millions of pounds. But her healthful complexion being spoiled by the irregular living of many of her Emperours, which made her be dreaded by every one, she is fallen into such dangerous sicknesses, as, after a long Quartane Ague, hath terminated in a Hectick Feaver, which hath so macerated her, as nothing is seen to remain in her in this our age, but skin and bones. Yet, though she be so much lessened in Revenue, she makes a fair appearance by the stately motion of her Body. Moreover, to the end that her intrinsical imperfections may not be known, good people have much imbellished her outwardly, and honested her with the ancient

Title

Title of *August*, and the Majestical name of *Cæsar*. But when she came to the Scales, she was found to be altogether empty within; no Feather being so light as the name of a Prince without Authority, is idle. The weight therefore of the Roman Empire did not exceed 480 pound; and this redounded certainly to the infinite shame of the Lay Electors, who were thought to be those that by their cunning had brought her to that unfortunate condition: For, the common opinion was, that they had wrought it so, as those Cities, and States which they themselves could not enjoy, should by rebelling against the Empire, vindicate their Liberty; to the end that those Emperours might not have power to regain those States by force of Arms, which they had possessed themselves of, with so much perfidiousness: So as to the miserable example of the vicissitude of humane affairs, the formerly-dreaded Roman Empire, hath wickedly wasted her ancient Dominions, by her Subjects avarice and ambition, and is now reduced into a Lodging, with the miserable Salary of seven Duckets a moneth; which is given her rather by way of Recognition and Alms, than as any due Tribute: Insomuch as the House of *Austria*, is forced to maintain the Imperial Dignity (which is now brought to so low a condition) out of her own Patrimonial Estate.

And though this so great misery moved commiseration in many Princes; yet those who did remember the *Henries* insolences, the cruelty of the *Fredericks*, the seditions, impieties, and plunderings used by many other Emperours in *Italy*, affirmed freely, that it was not the rapacity of the Electors, nor the *German* infidelity; but that it was the great wisdom of all the Princes of *Europe*, who for the good of the publick Peace, cut the Talons, and plucked the chief Feathers of the Eagle, which had always made profession to live by rapine; and which made her self believe, that all the people of *Europe*, like so many tame Pigeons were her prey. And it was observed by many, that the Princes of *Italy* did very much rejoyce to see the Roman Empire reduced to so great ruine; as those who remembered what hard usage they had often received from thence in *Italy*.

Then was the flourishing and Warlike Nation of *France* brought to the Scales by her famous Peers; a four-square Edifice, of five hundred and fifty miles extent on every side, full of an infinite well-armed Nobility on Horseback, who do not only maintain Peace at home, but make so great a King formidable to all Nations; where are seen great abundance of Sacred Personages, which render her Religious; of Learned Men, who do beautify her; of Merchants and Artificers, who enrich her; and of Husbandmen, who do make her abound in all good things. But, nothing makes the beholders wonder more, than to see that the Kingdom *France* is a Sea which is sailed upon, and a Land which is sowed by all Wines. The ancient weight of this famous Kingdom, was twenty Millions of pounds; but, when she was weighed the last fifteen years, by reason of the great calamities she was put into by some of her disloyal Barons, she reached not to twelve Millions. And at this present she doth not only equal, but exceed her weight in the best of her former times; for she weighs five and twenty Millions; a thing which all men have much wondered at; insomuch, as the Spaniards put their Spectacles upon their Noses, and did observe very punctually, whether the weights were just or no. Since *Brescia* is added to the ancient Kingdom of *France*, given unto her by the Duke of *Savoy*; which, because it flanks the City of *Lyon*, hath increased her weight above one Million.

Next, the many Kingdoms of *Spain* were put into the Scale by the Spanish Grandees. And, to the great amazement of those old men that remembered, that some six score years before, those Kingdoms were but meanly esteemed of; the weight came to twenty Millions: And they assured themselves, that by the addition of so many other States which were yet to be put into the Scales,

she would not only equal, but exceed the greatest weight of the French Monarchy.

They did then forthwith put into the Scales, the flourishing Kingdom of *Naples*, which was believed would add two Millions to the weight; but did take a Million and a half from the weight thereof. At which the Spaniards being much astonished, said, That *Lorenzo* had either used some cosenage, or else the Scales must of necessity not be just; since it was not to be believed, that the weight should grow lesser by addition. And growing into great choler, the Spaniard said, That the *Medici* should do well to be once quiet, and not add new offences, and things hateful to the Spaniards, to the insufferable distastes of *Flanders*, *Marselles*, and *Aldighiera*. *Lorenzo*, without any the least alteration, reply'd to these resentful words, That his Scales were just; but, that the Neapolitans and Millanefes did not add any weight thereunto, being so far distant from the strength of *Spain*, and full of people who did so unwillingly undergo the Dominion of Forreigners; and that the *Indies* were void of Inhabitants; that the love and multitude of Subjects, the fertility and conjunction of States, was that which weighed down his Scales. Then answering with some more shew of anger to the particular of *Flanders*, *Marselles*, and *Aldighiera*, *Lorenzo* said, That as long as the Spaniards would keep themselves within the bounds of honesty, they should always be beloved, honoured, and served by his Great Dukes of *Tuscany*; but, that they were very much deceived, if they thought they should ever be able to draw the *Medici* out of *Florence*, as they had done the unfortunate *Sforz* out of *Millan*: That, States could not be deposited into the hands of Princes, as moneys were, with a mind to recal them in a fitting time: And that the merit of any gift, how great soever, was lost when one went about to reassume it. Then the Princes, who heard words begin to multiply, interposed themselves between *Lorenzo* and the Spaniards, and breaking off that hot discourse, bade them proceed on to the Scales.

The Spaniards put then therinto the Dukedom of *Millan*, which withdrew likewise a Million from the weight; whereat the Spaniards were so astonished, as they would not put *Flanders* into the Scales, tearing to receive some further affront. 'Tis said, that if they would have put in the *Indies*, they might have done some good, but not such miracles as some wide mouths speak of, who speak of Millions of Crowns with as much ease as Pigeons eat Pease.

The English were next called in, who put their Kingdom into the Scales, formidable for the strength of its miraculous situation; for, the mountains wherewith she is invironed, serve for Walls, made like Bulwarks by Gods own hand; and the Sea, supplying the place of a deep Ditch, makes her a redoubted Kingdom, by reason of the Commodity she hath to assail others, and the insufferable difficulties which they meet with, who will assault her. This Kingdom the last fifteen years, weighed fifteen Millions, but at the present comes short of nine; the occasion of this decrease, to boot with the Apostasie of that Kingdom, was said to be, Because the King is of a forraign Nation, a stranger to the Kingdom, and therefore must require some time to sit fast in the Saddle, and to get his Foot into the Stirrup of that his new Kingdom: The English, to add to the weight of their Nation, would put the Kingdom of *Scotland* into the Scales; when all the Scotch Nobility appeared with their Swords drawn, and boldly said, They would never suffer that their Kingdom should be joyned to the Kingdom of *England*. 'Tis very certain, that the King of *England* seemed not to be any whit offended with these men who had spoken so boldly in his presence, and in the presence of all the Princes of Christendom who were there present; But told them in very mild words, That this Union of the Scots would be of infinite commodity. To which the Scots answered, That the sad example of the miseries of *Flanders* was fresh in memory, which when she saw her Counts become Kings of *Spain*,  
did



did foolishly believe that she should matter the Spaniards; but it was not long ere *Flanders* was sackt by the Spaniards, nor *Spain* by the Flemmish. And to fill their miseries up to the brim, the Emperor *Charles* the fifth, and King *Philip* his son, who were formerly Flemmish, being become Spaniards, the unfortunate Flemmish, for having lost their Prince, from being natural subjects, began to be accounted strangers, and have their loyalty suspected. And therefore *Flanders* which was the native Countrey of *Charles* the fifth, and *Philip* the second's Patrimony, in terms of modern Policy, was become a conquered State; and was therefore begun to be governed by forreiners, with such jealousies, hard dealings, such grievousness of new gabels, aids, contributions, and donatives, which ingendred those ill humours, and gave that bad satisfaction, which was the rise of the civil war that ensued; which after an unspeakable profusion of Gold, an infinite effusion of blood, and an incredible loss of honour to the Flemmish, is turned by the Spaniards into a Merchandize. That the Scots had learn'd by these deplorable miseries, not to suffer their King to leave their Countrey, and Royal abode of their Ancient Kingdom, and carry it to a greater Kingdom wherunto he was lately called: which should they do, the Scots were to expect all the calamities from their cruel enemies the English, when *Scotland* should be united to *England*, and the Scottish Kings were become Englishmen, which inferiour Nations are forced to suffer by superiours who rule over them. That *Scotland* for misfortune would be like *Flanders*; and the English for their pride, cruelty, and avarice, like the Spaniards.

Those that were present at this dispute, say, that the Spaniards told the King of *England*, that those Scots who had spoken with such arrogance in his Majesty's presence, ought to be punished. To whom the King of *England* answered, That the Spaniards should not give that advice to others, which had proved so very pernicious to themselves; but commanding that they should forbear the business of the scales; assured the Scots, that ere long he would give them full satisfaction.

The vast Ottoman Empire was next put into the scales, which the last fifteen years arrived at the weight of 32 millions; but was found to weigh less than 16 millions now. A novelty whereat those Princes were much amazed, and particularly the Venetians, who could not believe so great an abatement: wherefore they desired that it might be again weighed, and more exactly: And it was found, that in the little interim of time betwixt the first and second weighing, it weighed less by 822 pounds; a thing which made it appear evidently to all men, that the Ottoman Empire, formerly the terror of the world, hastened towards its ruine; which all the Princes were very glad to see: 'Tis true that the wiser sort of men observed that the Spaniards jollity was altered, fearing lest the Turks depression might turn to the exaltation of the Venetian Commonwealth.

The Senators of *Poland* brought their Kingdom next unto the scales, which by reason of the seditious heresies which they have suffered to creep in amongst them, by reason of the little authority which their King hath over them, and the over-great power, which their Paladines have arrogated to themselves, did not now weigh full out six millions, whereas formerly it weighed above twelve.

After this the wise Grandees of the *Terra ferma*, and the dreadful Magistracy of the Council of Ten, brought the flourishing State of *Venice*, to the scales, miraculous for her greatness, and for her situation: she proved of good weight, for she weighed eight millions; which was said to be, by reason of the mass of Gold gotten in so long a time of peace, into her Treasury by her wise Senators.

Then the Swissers, Grisons, and other free people of *Germany*, brought their

a Republick to the scales, which the princes desired might be weighed severally part; which the Germans were contented with, if the poyser were able to do it. But when *Lorenzo* had put the Commonwealth of *Basil* into the scales, he found that the greatest part of the other free States of *Germany* were so link'd together, as it was impossible to separate them one from another. Which made sweat appear upon the brows of many ambitious Princes; wherefore *Lorenzo*, being necessitated to put them altogether into the scales at once, was not able to raise up the heavier scale.

The Duke of *Savoy* was brought next unto the scales by Knights of the *Annuntiation*, who weighed as much as he had done the last fifteen years: But when *Lorenzo* put into the scales the noble Prerogative which the same Duke *Charles Emanuel* enjoys, of being stiled *Il primo guerriero Italiano*, it added a million and 420 pounds to his former weight.

Then with equal pomp and Majesty to that of Kings, did the Duke of *Lorraine* appear; whose State, though it were but small, equalled the weight of great Kingdoms; which hapned through his good fortune of having his Territories so seated, as he can put great difficulties upon the Low countries, by impeding the passage of succours which the Spaniards bring from *Italy*; which raised him to such a height of reputation, as he sold that his adhearence at the weight of Gold, to him that would give most for it; in such sort, as after having assisted the Spaniards as much as any of the devoutest French Barons of the holy League, turning to the French who won the field, he faced about so fairly, as so great a King as was *Harry* the fourth of *France*, the great Duke of *Tuscany*, and the Duke of *Mantua* were glad to have alliance with him. And to add to the Spaniards jealousy, the very immortal state of *Venice* did so affectionately take one of those Princes into pay, as had not that illustrious Lady vowed perpetual chastity, and had not her privy parts been sown up on the very first day of her birth, by Venetian Gentlemen who are very jealous of her chastity, many men thought she would have married him. The Duke of *Savoy* was known to envy this Prince his felicity very much; for he being likewise placed as a bar between the French and the Spaniards of *Millan*, as was the Duke of *Lorraine* between the French and the Spaniards of *Flanders*, yet had he received hard usage, both from the French when they were his enemies, and from the Spaniards when his friends; instead of so many good turns and advantages which he found in the Dukes of *Lorraine*: so as every one thought the Duke of *Savoy* did now clearly perceive that the Spaniards had practised perniciously against him.

Next, the most flourishing State of the great Dukes of *Tuscany* was brought to the scales by the *Otto di Balia*, very admirable for the excellent conditions of her inhabitants, all of them being fructiferous, and who have alwaies taken pains both with their brains and bodies, for the exact government, perpetual plenty, peace and quiet which she enjoys. So as she being altogether substance, weighed as much as any whatsoever famous Monarchy. And *Lorenzo* was observed to rejoice very much, when he saw that his successors, according to the model which the great *Cosmo* had left them, had known how to build strong Cittadels upon the foundations of Churches and Hospitals, which he and his Ancestors had laid in their Countrey, in the time of the Florentine Liberty. Wherefore *Lorenzo*, the more to shew the worth and wisdom of the Princes of his Family, put the sound head-peice of *Ferdinand* the great into the scales, which weighed so very much, as the scales fell over and over, and broke the great chain which governed them, and all things went topsy turvey.

All the Princes were then aware of the Prerogative which the Court of *Rome* hath in producing men of singular wisdom; for that all knew so great a Scholar came

came out of that School. The breaking of the scales was the cause why some Italian Princes, who were yet to the fore, could not be weighed. Wherefore it was agreed upon, that the Monarchy of *Spain* being according to ancient custom to be weighed against all the Princes and Potentates of *Italy*, the particular weight of every Italian Prince should be calculated by the general weight of them altogether. A large and just balance was therefore brought into the midst of the greater Hall, into which on the one side were put all the Kingdoms belonging to the Monarchy of *Spain*; and on the other all the Italian Princes: and the scales were found to stand in equal balance. A thing which the Italian Princes were much troubled at; who whilst they were in that agony, it was observed by all that looked on, that the powerful Monarchy of *France*, by one only loving smile which she cast upon the scale wherein the Italian Princes were placed, made it, to the great joy of all men, suddenly weigh down on their side.

It must not be forgotten, that the Spaniards, when they saw the Duke of *Savoy* (who refused the last fifteenth year to be put into the same scale with the rest of the Italian forces) put himself into the scale, to counterpoise the Spanish Forces, in a threatening manner bit their fingers at him; the which when he saw, he with great generosity said unto them, You Gentlemen of *Spain*, it is now no longer time to feed men with hopes, I have at last clearly discovered all your tricks; and do so call to mind your past actions, as for the future, I will score up my accounts with another scale; for yours, which till now I have only made use of, hath stained and scorched my hands too much. Your baits of hope have not brought me yet to be such a fool, as to make me forgo the little bit of bread which I have yet in my mouth, to snatch at the shadow of the great Spanish Inheritance which I see in the bottom of the water.

And the Spaniards further complaining that the Dukes of *Parma*, *Modena*, and *Urbine*, the Lord of *Mirandola*, and the famous Roman Barons, *Gaxetani*, *Colonesi*, and *Orsini*, who have all of them the golden Fleece, and are their Pensioners, were weighed together with the Italian Forces; whereas by the Orders of that Knighthood, and by the Pensions which they received, they were bound to adhere to the Spanish Interest, and to contribute to the Spaniards greatness: They were by them answered, that the Lords and Princes of *Italy* received the honour of the Golden Fleece, and rich Pensions from the Spanish Monarchy, just as do those honourable Ladies, who receive presents from their sweethearts by way of Courtship; not out of any intention to do the foul thing you wot of.

### *Why the monarchy of Spain withdrew her self into her Pallace:*

**B**ECAUSE for many daies past the Monarchy of *Spain* had not been seen to come abroad, nay that not only she had been all this while retired into her own house, but had continually kept the gates of her Palace shut; the Italian Princes, and especially the Venetians, who are not only the diligent observers of the actions, but the most subtle pryers into the very thoughts of that great Queen, began to grow exceeding jealous of such a novelty: And because it was still impossible for them to know what might be the meaning of so much solitariness, they all concluded that there must needs be some great mystery in it.

The Venetians out of a jealousy for their States becoming impatient of any delay, with ladders set against the Palace of the said Monarchy, got in at the windows;



windows, and saw her hard at work; and with a State-Minister of hers, called the *Comte di Fuentes*, and some other sturdy fellows, very busie in stopping up all the holes in her house: Whereupon the witty Venetians very well foreseeing to what end all this pains was taken, advised their friends to arm themselves; for the Spaniards, as soon as ever they had stopped up the holes of supplies, would be sure to fall a hunting of the Rats, to make a great massacre of them.

*The Duke of Alva being arrived at Parnassus, in complementing with Prospero Colonna, he falls to cuffs with him about Titles; whereof he had defrauded the Colonnelli.*

**D**On Fernando di Toledo Duke of Alva, some few daies ago came to Parnassus, and according to an express Order from Apollo, diligent examination having been made of his actions, was, by the Military men, found worthy to be admitted into Parnassus amongst those famous Captains; who fighting with patience and art, knew rather how to overcome their enemies without bloodshed, than with open force and desperateness; to hazard the fortune of Kingdoms in the doubtful chance of a set battel. But because Lodovick Guicchiardin, a very judicious Writer of the Affairs of Flanders gave in a complaint, that for some distasteful things which he had written of the Duke, he had been evil intreated by him, he was faine to wait yet a good while to clear himself of that foul imputation: For in Parnassus there is yet in force an Edict very strictly observed by Apollo; wherein that Prince or private man is declared to be fallen into a premunire, and liable to the penalty of reproach, that should dare to affront any Historian, or other Writer, for things written, though little for his honour, yet (how soever) true: But so potent were the Dukes friends, that Guicchiardin was content to withdraw the suite; whereupon he was admitted into Parnassus with all the greatest solemnities possible, and had a place among his Majesties *Gens d'armes*, commanded by the famous *Quintus Fabius maximus*, who for his singular wariness was surnamed *Cunctator*. And it hapned, that among other Princes and great Commanders whom this Duke visited, that one was the most excellent Signior Prospero Colonna, of whom he was received with all sorts of honour, and so much the more, because he understood that the Duke made publick profession of being a Disciple, a follower, and imitator of that slow, but sure way of waging War, used by this Signior Prospero. But in this visit, there fell out a strange accident, and in truth a very troublesome chance: for at the first meeting, the Duke having given to Signior Prospero the Title of *Vostre Merce*, he grew into such a rage, that taking to base a Title for a great affront, he said with an angry voice; Duke, I thought thou hadst come into my house to reverence one that is greater than thy self, not to undervalue him: But because the men of the House of Colonna answer injuries done by words, with deeds, Get thee out of this house: for in the streets, with weapons in hand, I will make it good upon thee, that they which proceed with such as I am, in base uncivil tearms, deserve not to be admitted into any commerce with men of honour. The Duke was amazed at this so resolute resentment which he observed in that great Commander, and resisting the violence that Signior Prospero used to thrust him out of the Chamber, he fell to fistcuffs with him. And because the Spaniards that were in the Dukes company, seeing him struggle with Colonna, came in to help him, the Italians that waited upon Signior Prospero, did

did the same too : So that a great many men being gotten into a very narrow place, there ensued a very cruel scuffle ; the noise whereof being heard into the Street, was the occasion that the news of so dangerous an accident was suddenly carried to *Apollo* : who in great haste dispatch'd away thither the Lord Lieutenant of that place, with a Guard, which took the Duke out of *Signior Prospero's* hands ; and having quieted the uproar, commanded the Spaniards, who had been already shrewdly handled, to get them home again. Then *Signior Prospero*, before any body could give in sinister information against him, presented himself before *Apollo*, to whom it is reported, that with great haughtiness of mind, he spake these words : Sir, It is well known to every one, that those of the house of *Colonna*, which have been men of my quality, have always enjoyed the Title of Excellency, *am equum Abraham fuerit*, and ere the Spaniards were in *rerum natura*.

Now, that this Nation should undertake to misuse such a one as I am, as at this very instant the Duke of *Alva* hath had the audaciousness to do in mine own house, is a thing by no means to be endured. For, if the abjectness of him that makes the trespass, doth infinitely aggravate the injury to him against whom it is made, how is it possible that an Italian Baron of my quality, should contain himself within the bounds of modesty, when he sees he is so much undervalued by that Spanish Nation, whose miseries within these four days, the whole world did so pity, that the Christians were ~~in~~ to have gatherings for them in their Churches, to free them from that wretched slavery, wherein they were so unfortunately oppressed by the Moors of *Granada*. The Spaniards enjoy the Dominion over the greatest part of *Italy*, where, by such as I am, (though every day they threaten us with cruel and universal slavery) they are lov'd, honour'd, yea, and serv'd. And they with their portentous Avarice have deprived us of our Estates ; and in the deplorable sack of *Rome*, with their unexpressible sensuality, have bereft our chaste Matrons of their honours : Yet, that now in return of so prostrated a patience, they would fain take from us this little vapour of honour that we have left, and these poor Titles, the unhappy Remainders, and lamentable Reliques of the Italian Reputation, is a thing so hard to be digested, that by every honourable Baron of *Italy* it ought to be revenged ; not with verbal complaints as I do, but with the Daggers point.

They that were present at this passage, say, That all the while *Signior Prospero* was speaking, *Apollo* look't something smiling : And still the angrier *Colonna* grew, the more did the mirth of his Majesties Divine and resplendent Face appear ; inasmuch, that when *Signior Prospero* had broken forth into those over-daring words, that the gross abuses which the Spaniards offer to the Italians, ought to be revenged with the Daggers point, he burst out into a downright laughter, and said ; *Prospero*, Thou hast been, and always wilt be, too cholerick. And I must needs tell thee, I am infinitely scandalized, that such a one as thou, who hast always made particular profession of a sound Judgement, should wonder that slaves, which for twenty years together have been fed in a Galley with black and musty Bisket, when they light upon a batch of Manchester, use to fill themselves, till their guts be ready to crack : Yet that their outrageous greediness, and every indecent action with which they use to gorge themselves, is so far from being odious to these good honest men which look on, that it rather moves them to pity. Do you Italians therefore give way too, that the Spaniards (men so newly come into the World, and but lately gotten out of the slavery under the Moors of *Granada*) may glut themselves with Diet so delicious to their taste, and with the honoured Titles they have met with in *Italy*. For, I assure you, that as soon as ever they shall be satiated with these vanities, they too, as well as the French, will be so fair conditioned, that, not only to such as you, but to the very Grooms of their Stables, they will very gladly give the Title

Title of *Excellency*. And let me tell thee, that if thou hadst that discretion, and that perfect knowledge of worldly things, as I could wish thee, thou wouldst very well know, that these exorbitances, and this so odious manner of behaviour which the Spaniards use in *Italy*, whereat thou art so extreemly vexed, is as so much of the best Sugar for you Italians, and as so much of the bitterest Poyson for the Spanish Nation : Which, if to her valour, to her subtilty, and to that inexplicable ambition of hers, she had added amiable conditions, by absolutely casting out that remainder of Liberty which is not yet quite gone ; she would soon have made her self entire Mistress of the Universe. All whose insolencies would be revenged, not with the Daggers point by you Italians, but with all manner of cruelty by the Monarchy of *Spain* her self, upon her own Spanish Officers, who with their vapouring, distaste the good servants of so great a Queen, and make her Sovereignty unpleasing to all her Subjects. Disorders, against which, some course of necessity must be taken, since they greatly hinder the main subsistence of that universal Monarchy, to which with the publick hate of all *Italy*, it will not ever be possible for her to attain.

And with this answer, *Apollo* sent home again *Signior Prospero*, very well satisfied.

After which, appeared before *Apollo*, the Duke of *Alva*, with all his Retinue, so melancholick, that the great store of *Unguentum Album*, then on their Faces, made that those Spaniards did not look so black as the Moors come from *Grana-da*, ordinarily use to be.

Then *Apollo*, interrupting the Duke in the Complaints which he was about to make against *Colonna*, said ; Duke, I like not that disorder which I understand hath lately fallen out ; and so much the less, as the cause of such a tumult hath been unjust, and no less dishonourable on your part. And upon this occasion I am pleased to put you Italians in mind, that your not only being covetous (as by every one you are known to be) but your not using to be prodigal in giving others those Titles which are desired, is a manifest sign of a malign nature. Since ingenuous Nobleness is known by shewing little greediness after Titles, in receiving them ; and much liberality in giving them : For, not to speak of such as are due, even by those honours as are superfluous, he acquires more reputation to him self that gives them, than he that receives them. And for you Spaniards, that would so rigorously engross great Titles to your selves alone, you are so far from encreasing your good estimation by it, that you are rather grown so odious, and ridiculous to people, that the Italians (born to scoff at every one) when in their Comedies they would represent to the World a perfect Braggadochio, instead of a Neapolitan, do not undeservedly personate it by a Spaniard : A thing whereof you Spaniards should be much ashamed : And I wonder you perceive not, that your intent of attaining to universal Dominion, by means of affronting all men, is a going the clean contrary way to work. The hearts of men, Duke, are taken with that bait of courtesie, with the whistle of gratitude, of civilities, and of being courteous ; for very ignorant doth that Fowler shew himself, that (as I see you Spaniards foolishly do) goes into a Dove-house to catch Pigeons with a Drum. And, I tell you moreover, That if ever any Nation had reason to bait the Italians with Honours and Dignities to bring them into their Nets, and take them with their Bird-lime, 'tis you Spaniards, because of the ends which you have upon *Italy*. And besides, you should consider, that with those States of *Naples* and *Millan*, you are fastned there but with Wax : For so long shall you govern those two Members which you have there, as till the Italians shall resolve to drive you out : Who, if after your ruine, they could be sure to keep themselves from falling into the hands of the French, you know very well, that with only a little trouble, which they might give you in the Port of *Genoa*, they could put you into a thousand inextricable distresses. All which are things that admonish you to give satisfaction



at least in words, to those, to whom by the Dominion which you have in *Italy*, you will be forced to give so many bitter distastes by your deeds.

As for the affront which you say you have received from *Signior Prospero*, I tell you plainly, that whatsoever mischief may be done you, upon such a titular occasion as this, I shall not only not express any resentment against it, but imagin that you have paid your self for it before-hand. Then the Duke would have excused himself, by saying, that he had instructions from his King, how he was to carry himself towards the Barons of *Italy* in point of Titles; when *Apollo* told him, that the Spanish insolence over the Italians, reached not but to the Neapolitans, and the Milanese; and his Majesty added, that if much passion had not blinded the Spaniards, they might very well know, that their Grandees, whom *Spain* it self cannot contain, and which in *Italy*, will needs be playing the Giants; when they come to be compared with the Barons of *Rome*, and those too but of the middle size, prove meer Dwarfs. With that, a cloud white as snow, beginning by little and little to cover the person of *Apollo*, the Priests that were about him, perceived that his Majesty would prophesie. Whereupon all of them being faln prostrate upon the Earth, the Duke, and the rest that were with him did the same. Then was his Majesties Divine voice perceived to come out of that hollow cloud, and with a most delightful accent, thus it spake;

*I prognosticate to you, Spaniards, that with your troublesome and odious behaviour, you will enforce the Nobility of Italy, Mistress of the cruel Sicilian Even-song, to plot against you some bloody Neapolitan night-service.*

It being a custom most proper to the Italians, with greater fury to revenge the insolencies of words, than the injuries of blows: As those who having short patience, and long hands, are not only born with hearts much inclined to great Resolutions, but so, that they use not to revenge their wrongs (which when they do, they do to purpose) till those which have done them, have quite forgotten them. And you, to your infinite ruine shall then find them, with Arms in their hands, to be doughty *Orlando's*: When you shall be fully perswaded that they are grown to be but so many over-jaded and dry-basted Asses.

---

*Boccace is assassinated by Salviati.*

**L**eonardo Salviati, a man (as far as the present times, and the condition of the modern Tuscans allow it) of singular Learning, did an action two days ago, which hath been infinitely blamed by all the *Virtuosi*. For, about two a clock at night, at the entrance of *Forum maximum*, having affronted *Signior Giovanni Boccacio*, Profe-Master Major to his Majesty, he gave him many wounds, with which he so disfigured and maim'd him, that his most intimate acquaintance, which have seen him since this mischance, affirm that it is not possible to know him for that same bonny *Boccace* which formerly he was. And that which infinitely aggravated so foul a fault, was, that *Salviati* did not these inhumane trespasses for any particular distaste given him by *Boccace*; but at the request of the *Giunti*, Printers at *Florence*, for greediness after 25 Crowns, which they gave him by way of reward for so impious an Act. Infomuch, that this morning, Cavalier *Leonardo Salviati*, a man born of so Noble a Family, was, out of the publick Pulpit, standing in the *Rostre*, proclaimed a publick and notorious Assassin.

*The Sicilian Ambassadors cannot obtain Audience from Apollo; but are disgracefully driven away by his Majesty.*

IN the Port of *Pindus*, about two dayes ago there arrived a Ship, which set on shore some Ambassadors from *Sicily*, sent by those of that Island to *Apollo*, about matters of great importance, who having given his Majestie notice of their arrival, demanded Audience. No sooner did *Apollo* hear Sicilians named, but he shewed open signs of extream indignation against them, and commanded *Luigi Pulci*, Provost Marshall of *Campania*, to tell them he would not so much as see them, much less hear them; and that therefore they should get them aboard again: For, because of that insupportable wrong which he had received from the Sicilians, he had of a long time firmly resolved never to have any Commerce more with that Nation.

The Ambassadors returning to their Ships, obeyed his Majesties commands: To whom they sent an humble Petition, wherein they declared, That they were sent to give his Majesty an account of the new Drudgeries, the unheard-of Oppressions, the miserable Impositions which they suffer from the Spaniards. And that so calamitous were the afflictions wherein the miserable Sicilians found themselves involved, that they not only deserved to be graciously listened to by his Majestie, but were worthy to be pitied and bewailed by the most barbarous Scythians that ever the earth bore.

The Petition was presented to *Apollo* by the Reverend Father *Tomaso Fazzello*, a very Elegant Writer of the Affairs of *Sicily*, who assured his Majestie, that at this present, the miserable condition of the Sicilians surpassed the utmost of all humane afflictions. *Apollo* told *Fazzello* again, that the Sicilians demerits were such, as that they had thereby made themselves most worthy of the hard usages whereof they complained so much: That therefore as soon as may be, he should give the Ambassadors to understand, That if within two hours they did not pack out of the Haven of *Pindus*, he would have, without more ado, their Ship sunk with his Cannon: For, he was absolutely resolved not to see the Face of any that was of that most unadvised Nation, which was the first Author of those horrid scandals, that had brought excessive miseries upon her self, and other people of *Europe*: For, having attracted that inhumane and ambitious Spanish Nation, before utterly unknown to *Italy*, and the other Provinces of *Europe*, when with fatal resolution, they made themselves Subjects to the Kings of *Aragon*. They then likewise gave the beginning to that fatal and cruel Tragedy; whereof did the Italian Princes know what the conclusion of the last Scene of the first Act is likely to be, they would keep, a perpetual Fast, and upon their naked knees continually pray for the obtaining of Divine aid, to free themselves from those mischiefs, against which it is apparent that humane Remedies are not able to do any more good.

*Fazzello* then reply'd, That his Majestie was not to be offended with the Sicilians; but that Queen *Joan* the Second, by her ever-to-be-deplored adoption of *Peter* of *Aragon*, had occasioned the present evils of the Spanish Government in *Italy*; and that with very good reason, he might vent his discontents against that discreet and unchaste Lady.

To this *Apollo* answered, That indeed, those who had not an exact insight into Princes secret thoughts (as he for his part had) laid the blame of the present slavery of *Italy*, upon that Queen; but, the Truth was otherwise: For, it was a clear case, that she would never, to defend her self from the French Kings, have fallen into that error, of adopting a Spaniard for her King, had she not first seen him a powerful one, by his rule over the Kingdom of *Sicily*: and, that

that the Kings of *Aragon* were no sooner called to the Government of that Island, but they began those designs upon *Italy*, which, for the Italians exceeding great torment, have had but too good success: and that they were all so unquestionably deserv'd by the Sicilians, that to seek to lessen the calamities in which they did penance for the sins of their indiscretion, was as heinous a kind of impiety, as it were an act of highest charity, to make them yet more severe, that they may serve for a manifest example to all Nations, what bitter fruits the Plant of wicked and cruel resolution doth in time bring forth, when out of a desperate rage, people run headlong into that abyss of subjecting themselves to the Dominion of a forraign Nation.

*Fazzello* reply'd, That all this had been very true, had the Sicilians altered the Rule of an Italian King, to make themselves slaves to Barbarians: But, that having by their *Vesper* changed the indiscreet and hair-brain'd French, into considerate and grave Spaniards, it seemed that the intention of the Sicilians having been good, deserved not such an *odium* from his Majesty.

At that *Apollo* grew extremely incens'd against *Fazzello* too; and full of indignation, he said to him; And dost thou think, that was not a very lewd ignorance of the Sicilians to remove from the insolence, the prodigality, the carelessness of the French Government, to the cruelty, to the avarice, and to the insupportable strictness of the Spanish? Were the Sicilians only ignorant of that which is known to every man, that the Dominion of the Spanish over Countries, is eternal? And therefore out of all question, deadly? Whereas the Government of the French is just like a violent Feaver, though it may be very dangerous, yet it yields one some hope of life, and there are many Medicines with which it may be cured: as indeed you cured it with your Sicilian *Vespers*. A glorious *Vesper* certainly, had you not by that Physick brought your health into an infinitely worse condition? For, *Fazzello*, those people that are wise, never take up the Arms of Rebellion, but when they are sure to gain very well by it, and to change Bondage into Liberty: For the Fish which perceives he cannot make his passage out of the boyling Oyl into cold Water, thinks it less hurtful for him, to stay in the Frying-pan, than to make an escape, and leap into the glowing Fire.

---

*Sigismondo Battori hath learned the Latine Tongue.*

Yesterday, late in the evening, arrived at this Court, the ordinary Post of Germany, who made every one joyful with the welcom tidings he brought, that the most Illustrious *Sigismondo Battori*, late Prince of *Transylvania*, was grown so much in love with the Latine Tongue, that, to his exceeding great glory, he spake and wrote it, with the purity and sincerity of *Cæsars* style. Whereupon all the *Vernosi* earnestly besought *Apollo*, that, for so joyful news, there might be made all those demonstrations of gladness, which when any Prince is become Learned, were usually made to encourage great men to love Learning. But because his Majestie sees into the inside of all things, he denied those *Vernosi* their request, and told them, That *Parnassus* then only feasted, when Princes took their Learning, out of the free choice of a noble mind, and meer love to their Books, not contrained by any necessity at all. And that they must all know that Prince *Battori* had attained to this elegancy of the Latine Tongue, not out of any ambition to shew himself Learned, nor out of a vertuous curiosity to know many things, but out of the necessity he was put to, of correcting, for his credits sake, that simple boyish misconstruction which he committed in *Gender*, *Number*, and *Case*, then, when in the Hungarian War, he



made that fatal resolution of taking up Arms against the Turks, that he might adhere to the Emperour of *Germany*; of whom, having so strong and lively pre-  
tences upon the Principality of *Transylvania*, he should have stood in more fear,  
than of threescore and ten Ottoman Emperours.

---

*The French are freed out of the Mad-mans Hospital by the Spaniards.*

SOME two days ago, did *Apollo* now at last cause to be released out of the Mad-mens Hospital, a great number of French, that had lain there many years: During which time, in their raging fits, they had committed both against themselves and their friends, many lamentable trespasses, and had given cause sufficient for tears to all *Europe*.

Now because by *Affidavit* formerly given in to the Court of the most Illustrious Physicians (or *Medici*) of *Florence*, who have always been assisting in the cure of the dangerous malady of that Nation, it was made fully to appear, that they were recovered; they have been dismissed. But before their departure out of *Parnassus*, his Majesty sent for them, and told them, That for the future they should understand how to enjoy so flourishing and potent a Kingdom with more discretion than formerly they had; and that above all things, they should remember that for the recovery of their healths, they had been wholly obliged to the Spaniards, who with only appearing armed in *France*, and particularly in *Paris*, had returned some Brains into the Beetle-heads of those Frenchmen, that formerly had played such mad pranks in *France*.

Many and hearty thanks did then these Frenchmen return to his Majesty, and said, they should be so far mindful of the wholesome counsel he gave them, that in measuring the distances of places, they would hereafter accustom themselves to make use of the Italian Mile, that so they might avoid that woful name of League: But, as for the recovery of their Brains, they were altogether beholding for that, to their most generous, and ever-victorious King, *Henry* the Fourth, who with the splendor of his valour, had opened the eyes of the French, that had been foully blinded with Spanish Hypocrisie: Besides, that the Spaniards, which had been the first Authors of that lamentable French Tragedy, had so cunningly got a trick to make way for themselves in *France*, with their glittering and most beloved double Pistolets, that they had made both the foolish and the wise too, to run out of their Wits.

---

*Some for example sake are made a spectacle to the people.*

*Apollo*, to his singular discontent, was informed that the greater part of Modern Princes do not for the subduing of their enemies, make use, according to the custom of the ancient Heroes, of open force, but sometimes of fraud: In the exercise of which, they so much prevail, that only by the powerful means thereof, they have made shift to bring their most important enterprises to pass. Whence it is, that the first weapon which these draw against their enemies, is, that so shameful one of corrupting the Loyalty of their discontented Subjects, and of stirring up the Nobility to Rebellion. Wherefore to remedy such grievous disorders, about thirty years ago his Majesty gave command that the  
most

most unfortunate, the Count Saint Paul, the Prince of Orange, and the Duke of Guise, should be brought in a Wheel-barrow by John Francis Lotini, privy Register of Moral Precepts in this Court, and set under the Porch of the Delphick Temple.

Whereupon these three great Princes, with their hands fingerless, and all pitifully mangled, looking as if the Dogs had gnawn them, were shewn by Lotini, to the people that went in and out of the Temple: To whom with a loud voice thus he spake; Ye faithful *Vernish*, devoted to Learning, and Sacred Morality, take example by the so wretched calamity of these unfortunate Princes, deprived of the use of their hands (which God send you ever to enjoy) and learn to know what comes of it, when men will be perswaded to be so simple, as to draw Crabs out of their holes with their own hands, for the benefit of others.

---

*A discovery made, that the Spanish Officers are wholly concern'd in their own profits.*

Three days ago, about one a clock at night, forty Carts of Hay were seen to enter the Royal Palace of the Spanish Monarchy: and because the unseasonableness of the time filled with jealousy, the French, the Venetians, and other Potentates, that live in perpetual jealousy of so formidable a Princesses greatness; with exact diligence inquiry was made, Whether the Carts carried any thing prejudicial under the Hay? And the Spies brought in word, that under the Hay were hidden Chests full of Mattocks, Spades, and Pick-axes. And because these are Tools that belong to Pioneers, the French were resolved to stand to their Arms, and the Venetians would needs lanch out those Gallies that were in their Arsenal; when it was resolved, That before they would discover themselves, they should do well to be informed whether the Spaniards had brought any other quantity of those instruments, or whether they expected any from some other place. And they were assured, that neither formerly had they received any, nor for the future did they expect any. And the Spies added, That as soon as those Chests were taken down, they were not carried into the Royal Magazine, but all the Grandees of Spain, and the Prime Officers of that mighty Monarchy, suddenly divided amongst them, those Mattocks, those Spades, and those Pick-axes, with which the next morning, very early, with all speed, they fell to digging of Ditches, to drawing of Channels, to making of Banks, and to loading the earth with a thousand Aqueducts; every one with so much labour and diligence drawing the Water to his own Mill, as they had brought the publick Affairs to such a sad condition, that the Mills of the Commonalty of Spain could grinde no longer for want of Water.

---

Max-

Maximilian the Emperor is advertised of the tumults sprung up amongst his Sons.

His last night there came in three Posts to the Emperor Maximilian the second; and instantly it was divulged that they brought news how Matthias the Arch-Duke had taken up arms against his brother Rodolphus the Emperor, with which he seditiously claimed the Kingdoms of Hungary, of Bohemia, of Austria, and the absolute Sovereignty over other Provinces.

These unhappy tidings infinitely troubled the Emperors mind; for he very well knew, that the discord arisen amongst his Sons, afforded to the enemies of the House of Austria, that contentment, which they so much desired to see. Whereupon yesterday morning very early, he presented himself before Apollo, and with tears trickling down his cheeks, he desired to know when the disasters of the House of Austria, long since begun by a cruel Conspiracie of all Germany against it, would come to an end, and for what demerit such bitter punishments were inflicted upon his Family? To this demand, Apollo answered after this manner; Great Emperor, the persecutions, and all the troubles of your Family will then cease, when it shall wholly give over those ambitious thoughts of desiring to domineer over Hungary and Transylvania; which thoughts have put Germany into such jealousies, that to secure her ancient Liberty from the power of your House, she studies nothing else but how to keep it down. For the Germans fearing much greater mischiefs from your acquisitions, than from the Turks Victories, are absolutely resolved rather to lose Vienna, than to take in Buda: And then will the potent Conspiracie begun against you be dissolved, and all Germany heartily affect your Arch-Dukes; when laying aside their present ambition, they shall make it ap- to all men, that they desire to be the other German Princes equals, not their Superiours.

#### The Doggs in the Indies are grown Wolves.

Upon the twelfth of this month, about mid-night, came to Apollo, a Post sent from Lisbon in all haste, and told him, that he had brought news of very great concernment from the West-Indies.

Very early next morning, all the Literati ran to the Palace-Royal, to know what was the news: And the Spaniards were the first, who with much carefulness, demanded if there were discovered in the Indies some second Monte di Potosi, or some new Lio della Plata, whither they would fain go, and there sow the Holy Word of God? The French were very inquisitive to know whether there were any new World found, that by making the Spaniards so very potent, might perfect the ruine of the old. But it was taken for a very bad sign, to see Apollo, after he had read the Letters, grow exceeding sad; and that muffled up in a thick cloud, he fell a weeping bitterly. For which novelty, every one conceived that the Post had brought very unhappy news. Whilst then the place was full of Literati, and every sort of Vertuosi, which much afflicted were there waiting to know the cause of his Majesties so evident sadness; after many claps of Thunder, and infinite store of Lightning, they heard a dread-



dreadful voice, which spake thus; Fast, be mortified, cloath your selves in sack-cloth, sprinkle your selves with ashes, eat your bread mingled with tears, O ye that inhabit the earth, and with prayers appease the wrath of God; with a contrite heart, and a pure spirit, beseech him that of his infinite mercy he would vouchsafe to free that part of mankind that dwells in the old World, from those portentous Novelties, which for certain have hapned in the new. At such terrible news, the *Virtuosi* fell a swooning; and believing that the *West-Indies* had either been consumed by fire, or drowned by water, were much afraid of the same disasters. For which all the People of *Parnassus* being in a terrible fright, with abundance of tears, sighs, and howlings, whose like was never heard, cryed out, Mercy! mercy! and humbly intreated his Majesty, that he would reveal to his devoted Subjects, what those mischiefs were, from which they were to beseech Almighty God that they might be freed, Then from the same Royal Seat was heard a second voice, giving them all to understand, that the Dogs which the Spaniards had transported into the *Indies*, to preserve the Flocks from Wolves were grown Wolves themselves; and that so ravenous ones, as, in devouring sheep, they surpassed in greediness and cruelty, the very Tigers.

After so unhappy tidings, there was heard a publick lamentation of all the *Literati*, every one bitterly complaining, that the Dogs which had charge of the Sheep, should become such greedy Wolves, that they devoured the Flocks. To what Guardians shall the Shepherd here-after trust their Flocks, the Guardianship of Dogs, which have been so faithful to their Shepherds, being no longer secure? And Why came there into the World the species of Sheep, the most unfortunate of all Animals, since they must be a prey, both to Wolves their enemies, and to Dogs their friends?

Whilst all the Nations in *Parnassus*, for the great affright they were in, look'd as if they would sink into the ground, only the Flemmings, and the rest of the Low-countrey-men were observed to go up and down *Parnassus* undaunted, encouraging every one to cheer up, and not to be out of heart, saying, There was no calamity threatned to any man, which may not be happily avoided by stout resolutions proceeding from spirits unmoved. Whereupon the Flemmings cry'd aloud to every one, that likewise in their Countrey, the Dogs whom the Spanish Shepherds had set to keep the Flemmish Flock, were grown to be such ravenous Wolves, that with savage cruelty they devoured the sheep, and had consumed all the Flemmish Flock, if by the resentment of that couragious resolution, which is known to all the world, they had not taken a course for it. That therefore if those mischiefs which are reported to have fallen out in the new world, should happen in the old, every one ought to know that the true way for chastising of those dogs which have a scurvy quality of worrying sheep, was to give them some Low-Countrey *Nuxvomica*, and make them burst, as they deserved.

Maximilian the Emperor is advertised of the tumults sprung up amongst his Sons.

**T**His last night there came in three Posts to the Emperor Maximilian the second; and instantly it was divulged that they brought news how Matthias the Arch-Duke had taken up arms against his brother Rodolphus the Emperor, with which he seditionously claimed the Kingdoms of Hungary, of Bohemia, of Austria, and the absolute Sovereignty over other Provinces.

These unhappy tidings infinitely troubled the Emperors mind; for he very well knew, that the discord arisen amongst his Sons, afforded to the enemies of the House of Austria, that contentment, which they so much desired to see. Whereupon yesterday morning very early, he presented himself before Apollo, and with tears trickling down his cheeks, he desired to know when the disasters of the House of Austria, long since begun by a cruel Conspiracie of all Germany against it, would come to an end, and for what demerit such bitter punishments were inflicted upon his Family? To this demand, Apollo answered after this manner; Great Emperor, the persecutions, and all the troubles of your Family will then cease, when it shall wholly give over those ambitious thoughts of desiring to domineer over Hungary and Transylvania; which thoughts have put Germany into such jealousies, that to secure her ancient Liberty from the power of your House, she studies nothing else but how to keep it down. For the Germans fearing much greater mischiefs from your acquisitions, than from the Turks Victories, are absolutely resolved rather to lose Vienna, than to take in Buda: And then will the potent Conspiracie begun against you be dissolved, and all Germany heartily affect your Arch-Dukes; when laying aside their present ambition, they shall make it ap- to all men, that they desire to be the other German Princes equals, not their Superiours.

*The Doggs in the Indies are grown Wolves.*

**V**pon the twelfth of this month, about mid-night, came to Apollo, a Post sent from Lisbon in all haste, and told him, that he had brought news of very great concernment from the West-Indies.

Very early next morning, all the Literati ran to the Palace-Royal, to know what was the news: And the Spaniards were the first, who with much carefulness, demanded if there were discovered in the Indies some second Monte di Potosi, or some new Lio della Plata, whither they would fain go; and there sow the Holy Word of God? The French were very inquisitive to know whether there were any new World found, that by making the Spaniards so very potent, might perfect the ruine of the old. But it was taken for a very bad sign, to see Apollo, after he had read the Letters, grow exceeding sad; and that muffled up in a thick cloud, he fell a weeping bitterly. For which novelty, every one conceived that the Post had brought very unhappy news. Whilst then the place was full of Literati, and every sort of Vertuosi, which much afflicted were there waiting to know the cause of his Majesties so evident sadness; after many claps of Thunder, and infinite store of Lightning, they heard a dread-

dreadful voice, which spake thus; Fast, be mortified, cloath your selves in sack-cloth, sprinkle your selves with ashes, eat your bread mingled with tears, O ye that inhabit the earth, and with prayers appease the wrath of God; with a contrite heart, and a pure spirit, beseech him that of his infinite mercy he would vouchsafe to free that part of mankind that dwells in the old World, from those portentous Novelties, which for certain have hapned in the new. At such terrible news, the *Vermosi* fell a swooning; and believing that the *West-Indies* had either been consumed by fire, or drowned by water, were much afraid of the same disasters. For which all the People of *Parnassus* being in a terrible fright, with abundance of tears, sighs, and howlings, whose like was never heard, cryed out, Mercy! mercy! and humbly intreated his Majesty, that he would reveal to his devoted Subjects, what those mischiefs were, from which they were to beseech Almighty God that they might be freed, Then from the same Royal Seat was heard a second voice, giving them all to understand, that the Dogs which the Spaniards had transported into the *Indies*, to preserve the Flocks from Wolves were grown Wolves themselves; and that so ravenous ones, as, in devouring sheep, they surpassed in greediness and cruelty, the very Tigers.

After so unhappy tidings, there was heard a publick lamentation of all the *Literati*, every one bitterly complaining, that the Dogs which had charge of the Sheep, should become such greedy Wolves, that they devoured the Flocks. To what Guardians shall the Shepherd here-after trust their Flocks, the Guardianship of Dogs, which have been so faithful to their Shepherds, being no longer secure? And Why came there into the World the species of Sheep, the most unfortunate of all Animals, since they must be a prey, both to Wolves their enemies, and to Dogs their friends?

Whilst all the Nations in *Parnassus*, for the great affright they were in, look'd as if they would sink into the ground, only the Flemmings, and the rest of the Low-countrey-men were observed to go up and down *Parnassus* undaunted, encouraging every one to cheer up, and not to be out of heart, saying, There was no calamity threatned to any man, which may not be happily avoided by stout resolutions proceeding from spirits unmoved. Whereupon the Flemmings cry'd aloud to every one, that likewise in their Countrey, the Dogs whom the Spanish Shepherds had set to keep the Flemmish Flock, were grown to be such ravenous Wolves, that with savage cruelty they devoured the sheep, and had consumed all the Flemmish Flock, if by the resentment of that couragious resolution, which is known to all the world, they had not taken a course for it. That therefore if those mischiefs which are reported to have fallen out in the new world, should happen in the old, every one ought to know that the true way for chastising of those dogs which have a scurvy quality of worrying sheep, was to give them some Low-Countrey *Nuxvomica*, and make them burll, as they deserved.



*The Spanish Monarchy visits the Queen of Italy, and there pass between them Complements full of kindness.*

SO great was the affright which the most illustrious Queen of *Italy* was in, when she perceived that the most puissant Kings of *France*, at that time become Lords of the Kingdom of *Naples*, pretended to the sovereignty over the Dutchy of *Millain*: And though they made a shew of continuing in their ancient amity, yet did they very cruelly lay snares, both against her life and reputation; and all this with such bitterness of minds enraged, that what with the machinations of money, what with the crafty wiles of the pen, they held up, even in peace, a cruel war for many years.

Now whilst the heart-burnings and jealousies betwixt these two Queens were at the fiercest, and their minds were observed to be poyled with the most deadly feud; the Monarchy of *Spain*, beyond all expectation, went with a Train worthy her greatness, to give the Queen of *Italy* a visit; who entertained her with such demonstrations of honour, and of intimate affection, that all the *Literati*, who in the face both of the one and the other Princess, took more notice of the motions and dispositions of the mind, than of their fine verbal Complements, knew for certain, that there was grown between them a perfect and real reconciliation. Nay, never since the memory of man, did there happen in *Parnassus* any peace or concord; which did more astonish the *Vernosi* there, and make them more curious to know the true cause of so strange a thing.

And because the Philosophers, the Poets, and other *Literati*, of whatsoever Science, are but dim-sighted in the art of discovering the true ends of those wary resolutions which great Princes take, they made their recourse to the University of Politicians, whose peculiar profession it is, by the light of that knowledge which they have of all Potentates interests to know how to penetrate into the *abditos Principum recessus, & quicquid oculis habent*. From whom they received this answer; that the Queen of *Italy*, to secure her Liberty from the Arms of so potent a Nation, was enforced to joyn with the Spanish Monarchy; but that perceiving how she also having gotten into her hands the Kingdom of *Naples* and the Dutchy of *Millain*, did with more earnest ambition, with more profound artifices, and with more fraudulent machinations, than the French themselves, put in for the sovereignty of all *Italy*, and that to compass this end in the minority of *Henry* the second's Sons, she endeavoured to embroil *France*; and how for the base Panders of her vast ambition, and for agents for the common bondage of *Italy*, she made use of some principal (but indiscreet) Italian Princes, she began to hate her so extremely, that by every sort of sleight, the one sought the ruine of the other: but that since, by the unfortunate end which at last the business of *Savigneda* came to, the Monarchy of *Spain* plainly perceived that the purchase of all *Italy* was not feasible, and a business utterly to be despaired of, she gave over that ambition of being Mistress of it all, to which she was before wholly addicted; and observing that the greater part of her troubles in *Flanders*, and elsewhere, had sprung from those ambitious thoughts, she perceived that there was no better way for the settling of her own affairs, than to let others live in quiet: And because she palpably found, that without the friendship, the favour and aid of the Italian Princes, it was not possible for her quietly to possess the Kingdom of *Naples*, and the Dutchy of *Millain*, she was desirous with that visit, to pacify the troubled mind of that Queen. A Policy, which the Politicians called a very good one: For what manner of men would begin to rouse up themselves, if the Spaniards

Spaniards should but make as if they would fall upon *Brescia*, *Bergamo*, *Turino*, and *Genova*, when for offering to take in that poor petty Town of *Savioneda*, there were contrived against them (and that by those from whom it was least expected) such machinations, that the Quail had been caught in the Trammell, and could not have avoided falling into the Spaniards mouth, had she not courageously resolved to make a breach in the net, and so to save her life by getting out at a torn mesh.

---

*The Monarchy of Spain throws her Physician out of the window.*

THIS morning the Monarchy of *Spain* having sent for her Physician in ordinary, presently after she herself with her own hands, threw him out of the window of her Royal Palace: So that the poor wretch having all his bones broken to fitters, dyed immediately. An accident which seemed so much the stranger, in that the Physician was held by all the Court to be a very honest man, and in the exercise of his profession, admirable. Diverse were the discourses made upon so notorious a novelty.

But *Apollo* desiring to know the true cause of this hideous resentment, from the Spanish Monarchy herself; she told him, how about forty years ago, by some fits that she had, and by other signs which were discovered, she was afraid that in process of time, she should catch some dangerous French disease or other, of the Royal house of *Bourbon*; and to provide against the mischief she foresaw, she ask'd counsel of her Physician; who prescribed her a tedious, fulsome, and chargeable Purge, of divers Oyls of holy Leagues, of Insurrections of people, of Rebellions of Nobles, of Cauteries, and other very painful Medicines, in which she had wasted her stomach, weakened her strength, and quite lost her appetite: And that the infinite store of Syrops, and the many Medicines taken with so much anguish, had procured nothing but the acceleration of the malady; which had it not been for that unlucky and unseasonable Purge, would perhaps never have come: Besides, that the continual and ravenous leeches which were applyed to many parts of her body, had so suck'd out the best vital blood of her Spanish Gold, that by reason of her weakness of constitution, she was not able to evacuate those bad humours of *Flanders* which have so much oppressed her: For which disorders, all occasioned by the exceeding bad counsel of that indiscreet Doctor, she was so vex'd at him, that she seriously swore to him, that if to free her from future infirmities, he ever prescribed her a purge again, she would throw him out of the window. And that perceiving the Low-Country Ache, which at this present she feels in her shoulders, to be an absolute French Pox, she had asked counsel of the same Doctor, how she might be rid of it: Who unmindful of his former errors, very simply prescribed her the other purge, for all the world just like the first: and that hereupon, overcome with passion, throwing him out of the window, she was desirous to punish him for his first fault in his second. And she conceived that he had deserved the misfortune, because he had not learn'd by that case which had proved so unlucky to her Spaniards, to know, that Purges made before the time, for evils that are but feared, work not those good effects which the Physician believes, and the Patient desires.

*The Cardinal of Toledo's Summa is not admitted into the Library of Parnassus.*

**T**He most illustrious and right reverend *Francisco Cordouese* Cardinal of *Toledo*, a Personage of exemplary life, an exquisite Divine, and a prime Philosopher, one, that while he lived, did more honour to Gods word in the Pulpit, than any other Preacher whatsoever; appeared some few dayes agoe in *Parnassus*, being met at the borders of this State, by *Alexander de Hales*, and by *Monsignor Cornelio Musso*, Bishop of *Bitonto*, and entertained all the way at his Majesties charge. This honoured *Literato* presented his writings to the reverend Colledge of the *Vertuosi*; and those which treated of Philosophy were not only praised, but admired, as likewise the Commentaries which he had made upon the Subjects of Divinity, were received by all the sacred Writers with extraordinary applause; and presently they were carried in a sumptuous Urn under a Canopy, into the Delphick Library, and with the name of so great an Author consecrated to Eternity. Only his *Summa*, though very learned, was not received by those *Vertuosi*; who plainly said; there was such a multitude of these kinds of Summaries and Collections in his Majesties Library, that some of them seemed superfluous: For an infinite number of the greatest Divines had with such diligence handled matters appertaining to private mens Consciences, that they had put to arbitrament the salvation of mens souls upon a three-farthing business; and that the world did very much desire to see a compleat Collection made of Cases touching the Consciences of great Princes: A Subject nery necessary for the universal tranquillity, and yet wholly omitted by Divines. In which Collection men, should exactly discourse upon those actions of Princes, wherewith they so often put the world in confusion; filling it with Pillages, Plunders, and so many Murthers, that many of them blinded with an ambition of reigning upon the earth, have made it flow with rivers of humane blood. And the most judicious Colledge of the *Literati* hearing these particulars, desired that they should dispute and resolve upon these present questions, *viz.* Whether Christian Piety doth admit of that pretence of Right, which the violence of the sword hath usurp'd upon other mens Estates? Whether a Principality taken either by force or fraud, from another Prince, may be held by one that hath the true fear of God in him? Whether the determination of Governing a Kingdom that is conquered, with a purpose only to impoverish and waste it, that he may raign over it without jealousy, may be put in practice by him that hath been bred up in the Christian Faith? And whether to set and cry up meer damn'd Policy, called *Ragione di Stato*, so high, that at this instant she tramples upon all Laws, Humane and Divine, be not a more detestable and accursed Idolatry, than to adore *Nebuchadnezzars* Image and the Golden Calf? Lastly, the Colledge declared, That then their desires should be fully satisfied; when there should be found one Divine so truly fearing God, that with his Writings he had affrighted Princes from doing amiss, as ('tis confess'd) many of them have with a great deal of pains terrified private men. For it seemed to them unreasonably strange, that such a multitude of learned Divines should so trouble themselves to dispute of the strict account which Shop-keepers were to give to the Divine Majesty, even for idle words; and yet should forbear to make any mention of those horrid offences which great Princes commit, when with armed Troops plundering mens States, they bring all things, both sacred and prophane, to utter destruction. And that their ministers should, with far greater benefit to mankind, and eternal rewards to themselves, have discoursed upon the actions of

*Lewis*



*Lewis* the twelfth, and *Francis* the first, both Kings of *France*; of *Ferdinand* King of *Aragon*, and of the Emperor *Charles* the fifth, whose souls departed this world charg'd with the heavy load of half a million of Homicides (all of them committed out of an ambition to Reign) for which they were to give a very strict account to God; than to stuff up volumes with the venial sins of private persons.

All which would be things very necessary, to the end that mankind, so much afflicted by the ambition of Princes, may one day receive that consolation, which with so much anxiety it longeth for, that those which reign may be frighted from evil-doing; and be brought to know, that Hell was made as well for mighty persons as for mean.

*Almanzor, that was King of the Moors, meeting with the Kingdom of Naples; they two fall a weeping, and rehearse their miseries brought upon them by the oppression of the Spaniards.*

THE most famous King of the *Moors*, *Almanzor*, he that for many years governed the Noble Kingdom of *Granada* in *Spain*, met yesterday with the Kingdom of *Naples*, and walking to and again, began to discourse with him: And after he had for a good while viewed well the chain which this Kingdom of *Naples* wore about his leg, he told him, that being of *Morisco*-work, he thought he had often seen and handled it: And a little while after, with gestures of much amazement, he assured him that he knew it very well, and that it was the very same with which he and the *Mauritanian* Kings, his predecessors, had for seven hundred years, kept many Kingdoms of *Spain* in bondage: And that therefore he earnestly intreated him, that he would discover to him, how, by whom, and when he was enchained.

A good eye, and a very excellent memory hast thou *Almanzor* (answered then the Kingdom of *Naples*): for this unhappy chain which thou seest upon my legg, was brought from *Spain* by *Consalvo Cordona*, called *il Gran Capirano*: And therefore I think it very likely to be the same you speak of: And 'tis now a hundred years that I have been in that miserable slavery which you see me in. From which I know not whether ever I shall be able to free my self: because, by reason of the excessive power to which I see the *Spanish* forces are risen, having utterly lost all hope of aid that I can expect from men, I know my ancient liberty lyes all in the powerful hand of God, who must renew upon me the miracles of the *Red-Sea*, if ever I recover.

The years (reply'd *Almanzor*) do agree very well; for it was but a little before thy bondage that the *Spaniards* loosed from off the Kingdom of *Granada*'s legg, this chain, with which they have bound thee. But do me the singular favour, good *Neapolitan* Kingdom, to tell me how it was possible for the *Spaniards* to make themselves Masters of such a Kingdom as thou art, so potent, and so far distant from their Forces.

By fraud, *Almanzor* (said the Kingdom of *Naples*) did the *Spaniards* get footing in *Italy*; for with open force they would never have been able to have made such notable achievements, and (as you say very well) so infinitely surpassing their forces, and those too lying so far off.

But listen, and you will be amazed at the exceeding large conscience which in matters of State, a King of *Spain* had, though he used incomparable

artificies to be taken amongst fools for a Saint *Macarius* painted upon a Wall: For you will hear a Tragedy, according to the rules of my Christian Religion, cruel and impious; but according to the terms of Modern Policy, the most witty, as ever any Nation represented upon the Stage of the World.

*Alphonso* my King, to his final, and my principal ruine, gave his Grandchild *Isabella* (for from that unhappy marriage, had my ruine its beginning) for wife to *Giovanni Galeazzo* Duke of *Millan*. At first the unfortunate Princes childhood, afterwards his unspeakable sottisanes, encouraged *Ludovico Sforza* to seise upon his Nephews Estate. *Alphonso* (as it behooved him) sought to hinder this usurpation. Of which intent *Ludovico* being aware, and knowing, that without the ruine of my Kings, 'twas impossible for him to compass the end of his unjust desire, he threw himself headlong upon that resolution, which since proved so fatal to him, to me, and all the Italian Princes, of calling the French into *Italy*, for the gaining of me.

My Kings, to defend themselves from so puissant enemies, called in to their aid, that good soul, *Ferdinand* King of *Aragon*, their Cousin; who shewed himself such a loving Kinsman, and so faithful a friend, that in stead of driving out the French, he shared me out betwixt himself and them; and to perfect the Tragedy in all points, a little after this unhappy Dividend, he made War upon the French, whom having overcome, he forced to return into *France*, with abundance of shame and loss. Whereupon the good King *Ferdinand*, without any scruple of conscience, became my absolute Sovereign: And then it was that he clapt on my leg this Chain, which you have taken notice of for your Countrey-making and workmanship. And I make a question, whether in the Chronicles of the Saracens, of the Moors, or of the Turks (which you must needs have read) there be found registred a more treacherous act, committed by a King, who would needs be esteemed a man of a most Saint-like conscience, and one that bare a very good mind, and who but a little before had received from the Apostolick Sea, the glorious Title of the Catholick King.

Certainly (reply'd *Almansor*) in the Chronicles which you have named, one may read of very foul actions done by divers Princes, out of an ambition after Sovereignty; but this which you have related of *Ferdinand*, goes beyond them all. But (said the Kingdom of *Naples*) if you, *Almansor*, and your Nation have held the Kingdom of *Granada* enchain'd so many hundreds of years, what course did the Spaniards take to set it at liberty? That fatal Union (reply'd *Almansor*) of the Kingdoms of *Castile*, with those of *Aragon*, which ensued upon the marriage of *Ferdinand* and *Isabella*, was it that occasioned the Kingdom of *Granada*'s Liberty, and most unhappy Union! which the greatest Potentates of *Europe* have bewailed, do bewail, and with true tears everlastingly shall bewail, no less than I have done, and do; as that which hath been the true and only root from which have sprung all those mighty subversions of States that at this day are seen in many parts of *Europe*; and more notoriously in *Italy*. And believe me (Neapolitan Kingdom) I had reigned happily in *Spain* till this very day, had not that pestilent Union broke the neck of my greatness. For those so fierce jealousies that were between these Castilians and the Aragonians, were my impregnable Cittadels, which would have made me Reign in *Spain* eternally. Yet take it upon my word, the assistances, that the Popes gave to *Ferdinando* and *Isabella*, did greatly hasten on my suppression. Peace good *Almansor* (quoth the Kingdom of *Naples*) no more of that, if you love me: For after that you were driven out of *Spain*, the Popes suffered so great miseries from that ambitious Nation, that it may be very truly said, they then purchased with ready money, those infinite calamities which they have met withall. For, although the Sea Apostolick was very

very well contented to see the Mauritanian Kings driven out of *Spain*; yet did that great pleasure prove extremely painful, by my servitude which followed soon upon it: The Popes having never dreaded any thing more, than that I should fall into the hands of some potent Prince, who might make them live in those perpetual jealousies, wherein finding themselves at this instant plunged up to the very eyes, many of them, and specially those that have most insight in the affairs of the world, take but little rest in their beds. A clear testimony of the truth of what I tell you, was that lamentable and most villainous sack of *Rome*, committed by the Spaniards a little after my bondage; with which ingratitude they paid the Apostolical See all they were in her debt, both for the release of the Tribute of *Naples*, and those succours besides, that they had from her in the War of *Granada*. A calamity which passing the bound of any the dolefullest miseries, hath so opened the eyes even of the most drowlie witted men, that every one begins to perceive what it is, out of a zeal towards Piety, to unchain Lyons. For no sooner did the Spaniards perceive themselves freed from that encombrance, which the Moors of *Granada* were to them; but by reason of that ambition which they openly declared, of desiring to sway the Universe, there were discovered not only in *Italy*, but all *Europe* over, most important jealousies of State, most troublesome differences in points of Religion: insomuch, as I have heard it maintained by men of very good understanding in the affairs of the world, that perhaps it would have been better for the Princes of *Europe*, that you had still Reigned in *Granada*, than that the Spaniards should have come over into *Italy*, to get from us such important Estates as now they possess there.

Which disorder hath caused such an alteration even in matters of Religion, that they which know how to discourse of the true causes of the weighty resolution of Princes, stick not to say, that the fear which *Germany* was in of the monstrous power of the Emperour *Charles* the fifth, was the occasion that the Moors which were in *Granada*, are changed into those many Hereticks which our age beholds in *Germany*, and elsewhere. (A race of men so execrable, that with their hainous impiety they have defiled a great part of *Europe*!) To this very sad disorder of sacred things, are added the prejudices both publick and private, which my ruine hath both brought, and continually doth bring to the Italian Princes; and more particularly to the Popes. For no sooner had the King of *Spain* clapt his Chain about my legg, but they began to aspire to the Sovereignty of all *Italy*: And to come quickly to it, they had a very excellent way of intercessing themselves in the differences that were in agitation between the Italian and French Princes, touching the possession of the Duchy of *Milan*; in which, that Man of Men, *Charles* the fifth, carried his matters so, that he made himself to be known for a Grandchild worthy of his Grand-father by the Mothers side. For having with the Forces of the Italian Princes, driven the French out of *Italy*, instead of re-investing the *Sforzi* into the State, as had been agreed upon between him and the other Confederate Princes, by the deceitfulness of a thousand Turkish cavils which he made a shift to invent against those poor Dukes, he made himself absolute Master of that so important Dukedom.

Hold! good Neapolitan Kingdom (saith *Almánsor*) and make a stop here.

Well; If that disorder hath likewise ensued, that the Noble State of *Milan* is fallen into the Spaniards hands; what hinders them, that they do not suddenly take in all *Italy*? And if your slavery hath made it apparent to the world, that the aids and succours of Princes, serve rather  
for



for the benefit of him that gives them, than for the profit of him that receives them; why did not the Italian Princes, rather suffer the French to rule over *Millan*, than by receiving aid from the Spaniards, run the hazard that so important a member of *Italy*, as that Dutchy, should fall, as indeed you say it did fall, into the power of the Kings of *Spain*.

What hinders? (reply'd the Kingdom of *Naples*) why the power of the Kings of *France*, defending from the Spanish ambition, that remainder of Libertie which is yet left in *Italy*: For those glorious Kings, for the interest of their own greatness, will not endure it, that the Sovereignty of all *Italy* should fall into the power of the ambitious Spaniard, who hath not been able to quench his vehement thirst of Reigning with the Purchase of all the new World which he hath discovered, and so much of the old as he doth possess.

Besides, that the Italian Princes, who know in how shrewd danger of a mischievous and most wretched slavery, they stand, are so united together, that although they be many in number, yet make they up but one body; and the Spaniards which have used, and still do use all possible artifices to disunite them, perceive that they were as good let it alone.

But as for the State of *Millan*, you must know it was judged safer for the publick Libertie of *Italy*, that the said Dutchie should fall into the power of the Spaniards, than if it had remained in the hands of the French; who bordering upon *Italy*, if once they had possession of never so little a part in it, 'tis a thousand to one but they would make themselves absolute Masters of all. But in the Spaniards the case was clean contrary: For their forces, though very great, yet lie so far off, that with a great deal of difficulty, can any be transported such a long way by Sea, out of *Spain* into *Italy*, for the making good of what they have gotten there already; much less such as would be sufficient for subduing of the whole.

You say true (quoth *Almanzor*;) but go on in your relation to me of the prejudices which your falling into the Spaniards hands hath brought to the Popes.

Know (reply'd the Kingdom of *Naples*) that whereas formerly the Popes were a terror to my Kings; now the case is clean otherwise: for they live in extream torment, lest one day there should happen to be an union of *Naples* with *Millan*; which they perceive to be the scope of all the Spaniards intentions; Whereupon the Spaniards (whose proper nature it is, to reap singular profit from the fear in which they perceive they have put their neighbouring Princes) have arrogated to themselves such high Authoritie in the Court of *Rome*, that they boastingly give themselves out for the true Arbitrators of all important matters that are handled therein. Besides what I have told you, there is this more; When the Kings of *Naples* were not Kings of *Spain*, the Popes with every slight, threatening to deny the Investiture, got from my Kings, Principalities, Dukedoms, Marquissates, and other great Estates, by way of present; besides, that the Kings bought their friendship with Alliances, and every other sort of Liberality.

But that fear being now over, if the Popes will aggrandize their Kinsmen with the Titles of Important States, they must pay for them with readie money. And the subtil Kings of *Spain*, over and above the precious gold of Intreaties, which they will have howsoever for the first payment, sell afterwards at dear rates.

Impor-

Important Interests, and grievous disorders (quoth *Almanzor*) are these you have told me; but how comes it to pass that you, Kingdom of *Naples*, who are the Magazine of Silks, the Granary of *Italy*, go so ragged, and are so lean? As long as the Spaniards (answered the Kingdom of *Naples*) that come naked out of *Spain*, will within four daies after they are arrived at my house, be covered all over with Gold; needs must I strip my self to cloath so many, and such pitiful tatter-de-Mallions. Moreover, did you but behold the greediness of the Vice-Roys; that are sent to my house to repair their fortunes; and did you know the rapines of the Secretaries, of a thousand Officers, and of other Courtiers, whom every Viceroy brings with him, all thirsting after my blood; you would extreemly wonder how it were possible for me to satisfie the ravenous and dog-like unsatiableness of such a company of starvelings. As for that small store of flesh you see about me; the Spaniards say they find it written in a certain Book of a Florentine, which hath given out rules of the cruel and desperate modern Policy, That being a conquer'd Kingdom, I must (like those *Barbary*-horses which are employed onlie in running of Races) be kept low.

And how (added then *Almanzor*) are the Millanois handled?

Why they too (reply'd the Kingdom of *Naples*) are bathed in the same water wherewith you see me so wet. Onelie this difference there is betwixt us, that at *Millan* it drops in, and in my house it pours in a-main. The true causes of this diversity of usage, are the qualities of the Lombards inclinations, very much unlike to those of my Neapolitans: For the Nobilitie of the State of *Millan* is naturallie humorous, free, resolute, and far from those vices that are most proper to my Neapolitans, of flattery and affectation: But so readie to lay about them, and of that wavering disposition, as I dare say, were there but one head-piece of *Cremona* amongst my Barons, it would be sufficient to obstruct that on-forced Donative, that hath brought me to live upon bread and onions: Which though it hath been often demanded by the Spaniards in *Millan*, and that in very high tearms, they were told again, that they should mind their own livelihoods. Besides that, the neighbourhood of the Grisons, of the Duke of *Savoy*, and of the Venetians, are some cause, why the Kings of *Spain* proceed in *Millan* with more discretion. When the Popes stood to their arms, I was then, for their sakes much respected too. But withdraw good *Almanzor*, for I see my most capital enemy, *Don Pietro di Toledo* coming this way, and I would not by any means he should perceive that I make my moan to you: And certainly even for this may my slavery be tearmed most unhappy, that I am enforced to call this miserable condition which you see hath brought me to the last gasp, a most happy Golden Age.

---

*The Conte di Fuentes is admitted into Parnassus.*

**D**On *Pietro Enriquez Gusman*, Count of *Fuentes*, was admitted the last Consistory into *Parnassus*, but with a very severe censure, because *Apollo* would be exactly resolved whether in the time that for many years he had governed the Dutchy of *Millan*, he had given any distaste to those Italian *Vertuosi*, who for the admirable fruitfulness of their

their wits, born to the invention of elegant things, are deservedly called by his Majestie, the first-born Sons of Learning. And albeit that among other Objections made against that truly famous man, that accusation did him most prejudice, wherein he was taxed for giving his mind to that mischievous husbandrie of sowing jealousies, and planting contentions (by which he had made those Italian Potentates whose friendship he should have procured with all the skill he had, to be suspected by his King) more than to the Government of the people, yet were the difficulties of the heaviest accusations taken off by the conclusive proof of his having been in *Italy* a prodigy of nature, a monster never seen before, a Spanish Officer that hated money. For which things *Fuentes* was declared to be very worthy of a residence in *Parnassus*. And because *Apollo* took him for a singular lover of Justice, and a capital enemy to roaring boyes, of which sort of rascallity he knew that he had purged the State of *Millan*, and that he had laden therewith Gallies of *Spain*, he gave him the superintendencie over the Satyrick Poets, with full authority to punish some Poets that in *Parnassus* playing the Libellers with their defamatory Verses, wounded the honour, and maimed the reputation of persons of qualitie. And the Lord high Chancellor of the Court sent to the Count the Patent of his admission in a very rich Basin of Gold, together with all the Acts of Grace, Prerogatives, honours, and Pensions accustomed: But with a restraint under *Apollo's* own hand, wherein his Majestie strictly commanded him; that he should not by any means presume to stir out of doors in the month of *March*.

Bitterly did *Fuentes* make his moan to *Apollo* of this so strange a restraint not used in the Letters Patents of *Bartolomeo Alviano*, of *Pietro Navarro*, of *Antonio di Leva*, of the Marquess of *Pescara*, and of other Commanders that were his *Camerades* there. And with all subtilty of Rhetorick he besought him that it might be taken off: But all in vain; for *Apollo* bad him plainly be quiet: Since were not he himself in that Month withheld by the important respect of not leaving the world without light, he would have pretermitted his wonted journey, that he might not afflict Mankind with an evil quality he hath, which is, to stir up pernicious humours in men, and not be able to dissolve them. That therefore he would not at that time have a Person seen in *Parnassus*, which had the same defect more than himself.

For all this, the Spanish Nation (liberal in making a great shew of matters that go on their side, and most skilful in concealing such as go against them) did with artificial fires, with squibs, and vollies of Cannon-shot, make signs of extraordinary jollity for the admission of the Count into *Parnassus*. In which it hapned, that an hour within night, while the Court wherein the Royal Pallace of the Monarchy of *Spain* stands was thronged with Princes, who taking delight in beholding those rarities, went up and down disporting themselves; *Fuentes*, whether out of a seditious genius, or the dictate of a mind desirous of novelty, or out of some private distaste, or to disturb the quiet of *Italy*, offered to dismount him in War, who commaunded in Peace. Forth he come; and as he was going to fasten a long squib of wild-fire upon an Italian Prince, it took fire so suddenly, that it went off in his hand, and the flash did so singe his face, having monstrously besmattered him, that immediately he went out of *Parnassus*; some say, to get himself cured in some secret place: others say 'twas for shame, that the damage and affront which he would have done to another, was returned upon himself. But the more common opinion is, that he will come no more into this State,

left



left people should jeer him, for having by such an action, utterly lost all that honour and reputation, which for so many years he had purchased by his upright Government of *Millan*, and by his most important enterprises in *Flanders*.

*All the States of the World are censured in Parnassus for their errors.*

**A**pollo having no business which runs more in his mind, than that the Princes of the Universe should by the upright Government of their States, give that satisfaction to the people as they ought, did many hundreds of years ago, introduce into *Parnassus* an admirable custom: which was, That every year the names of the chiefest Potentates on earth should be written in little Schedules, and the Princes should be drawn out of an Urne, one by one: Whom, in the presence of all the Sacred Colledge of the *Literati*, the publick Cenfor of Politick Affairs, should put in mind of the disorders which he had observed in the Government of their States, withall binding the said Princes, either out of hand with important reasons, to make good the things laid to their charge, or within the space of a moneth to amend them. An Institution certainly most Noble and Religious; seeing that in the progress of so many Ages that it hath been put in practice, it hath been an occasion that many Princes have mended an infinite number of their errors. Besides that, knowing they must be called to such a strict account, they study to live so vertuously, that they may not come to be disgraced in the presence of so many Princes.

On the day appointed them, all the Potentates of the Universe appeared before *Apollo*, and Count *Baldassar Castiglione*, Politick Cenfor, told *Giovanni della Casa*, Nuntio for the Apostolick Sea in this State, and who was first drawn out of the Urne, that it seemed to him a very scandalous thing, and altogether unworthy the Majestie of Popes, that there should be seen in *Rome* some potent Families, to whom it was in stead a rich Patrimony, to make themselves known to forraign Princes, ill-affected to the greatness of the See Apostolick, for such as upon any occasion are ready by the Forces of their Faction, to put the Popes to a great deal of trouble; and that with much truth, he could say, that in all his time, he had not seen a more foul and execrable act, than that which the Emperour *Charles* the Fifth did, when he rewarded the cruel seditions, and shameless treacheries which Cardinal *Pompeo Colonna* used towards Pope *Clement* the Seventh, with the most Noble Charge of the Government of *Naples*.

*Monsignor Giovanni* then ask'd the Count, How long 'twas since he had frequented the Roman Court? And he answering, Threescore and ten years ago: The Nuntio reply'd, He should go thither again, now: for he would find, that the *Pompeii*, the *Fabritii*, the *Prosperi*, and the *Ascanii* of the Family of *Colonna*, the *Virginii*, and other principal Barons of the House of the *Orsini*, had eaten such store of sower Grapes, as their Grand-childrens, and Great-grand-childrens Teeth are so set on edge, that they cannot chew so much as their Pottage. For the Popes, who tied those exorbitances about their fingers, knew so singularly well how to put *Tarquin's* Precept in practice, that they had brought the Poppies formerly as tall as Cypresses, to the low growth of ridiculous Shrubs.

At this answer, the Count held his peace. Then turning to the Roman Empire, which was the next that was drawn, he told him, That the present disorders which were seen, not only in the large Patrimony of the House of *Austria*, but all *Germany* over, were caused by the negligence of the now Emperour *Rodolphus*; and earnestly desired that his Majesty would embrace the Government of his so great States, with more care, remembering, that Princes, Rulers of Mankind, bear a heavier weight upon their Shoulders, and have taken a more laborious work in hand, than any the most toiling Earth-delver whatsoeuer can deal in.

The Roman Empire returned the Censor many thanks for this advice; and then very gravely answered, That it was a mischance common to all Princes, when scandals arose in their States, to be accused of negligence, although it were notoripusly manifest, that since those scandals had been occasioned by the machinations of over-potent Enemies, they could not be avoided by never so wary a Prince. That therefore he left it to every ones consideration, whether the prodigious felicities of the most puissant House of *Austria*, in inheriting by Alliances, the States of *Flanders*, the Kingdoms of *Spain*, *Naples*, *Sicily*, *Bohemia*, *Hungaria*, *Portugal*, and the acquisition of the Dukedom of *Millan*, had not raised up in all the Princes of *Germany*, *Italy*, and *Europe*, such devillish jealousies, as have caused the past and present desolations which are seen in her ancient Patrimony: To which, not all the Emperours that have been since *Maximilian* the first, though they have been accounted very valiant and wise Princes, ever knew how to apply any salve which did not infinitely inflame the Ulcer of the German disorders, to which there flocked so many, and such malignant humours, that a man might truly say, it was incurable.

And that besides this, he desired them to remember the little Authority that the Modern Emperours have in *Germany*; and that it was not only incivility, but open injustice to require, that one which had his hands fast bound, should do with them the feats of *Orlando*. That moreover he left to every ones consideration, the quality of the Empire, which being elective, they that served had more Authority in it, than they that commanded. Besides, he put them in mind of the House of *Austria*'s present weakness in *Germany*; which impious men, having by the sedition of Heresie, robb'd of his Subjects Hearts (a robbery of that consequence, that those States may be given for lost, in which so diabolical a seed is sown) the late Emperour saw himself clean stript of the obedience of the grearer part of his Vassals.

And therefore he intreated every one to reflect upon the quality of those Cousins which the German house of *Austria* hath in *Spain*; for they will find that the Germans being a people born to Liberty, to secure themselves from the monstrous power of so great a Family, take impious and overthwart revenge of even those that would not be secure, from suffering slavery under the Spaniards, if they for mens sins sake, should ever come to get the Government of the Universe: From which, by the meer goodness and mercy of God, they are still kept the farther off, by how much the nearer, by their subtilties, they endeavour to come to it. And that they should all remember, how, the first that both in *Italy*, and out of it, did with all manner of irreverence, and disrespect, disinherit the Empire of his Majesty, were the very same Cousins of his in *Spain*; which all men plainly perceived by the usurpation of *Finale*, and by other Imperial Fee-Farms, which they have seized upon.

All

All which things, stirring up very dangerous humours, without dissolving them, have brought it so to pass, that the House of *Austria* in *Germany*, is cruelly battered by very powerful enemies; while the Spaniards were very busie only with threatnings, in filling the whole world with jealousies and distastes.

Lastly, he earnestly pressed, that the whole Colledge of the *Literati* would well consider how, to the miserable barrenness of Sons, which is seen in the Modern Emperour, was added a lamentable fruitfulness of Brothers, one of which, hurried on by the violent instigation of ambition, made no scruple at the last, to give a push to his house that was tumbling down headlong. All which have been accidents so unluckie, that they would have made the world have taken King *Solomon* himself for a Block-head.

With these Replies, which seemed to every one very weighty, the Censor was pacified. Who turning himself towards the Warlike French Monarchy, told her that all the *Verinosi* of *Parnassus* did earnestly desire her that she would regulate the furious, restless, fantastical, and too too rash Brains of her Frenchmen, reducing them to those terms of discretion, wariness, and calmness of mind, as they see is in the Noble Italian and Spanish Nations: And it took off much from her reputation, that the Kingdom of *France*, which holds the first place amongst the Principal Monarchies of the World, should be inhabited by infinitely hasty, and hair-brain'd men.

To this advice the French Monarchy reply'd, That the Censor, not well informed of the Interests of her Kingdom, had censured the prime Vertues that she most fancied in her Frenchmen (as madness, levitic, heedlessness, and hasty nature, which had made her so dreadful and formidable a Queen) for defects: Since her Frenchmen, at any, though never so slight a beck of hers, did with alacrity and readiness of mind, expose themselves to those dangers, in which they saw that other Princes could not force their wary circumspect people to engage, neither by Halts, Baste-nado's, nor all the cruel tortures they could put them to. And that in those many battels which she hath had with divers valiant Nations, she hath learned to know, that Armies composed of Souldiers, that have but little Wit, and much Courage (so they be directed by a General of Worth) carried the Victory from those that made more profession of being circumspect, and wondrous wise.

So much the more highly was the answer of the Monarchy of *France* extolled by *Castiglione*, by how much the more apparently he knew by the quality of her most puissant Kingdom, that the French possessed all those endowments and vertues of mind, as were necessary in a Nation, for the founding, enlarging, and maintaining of a huge command.

Then the Censor, turning to the High and Mighty Monarchy of *Spain*, he told her, It was generally observed, that nothing did give greater satisfaction to all sorts of people, but more particularly to those which were Subjects to the forraign Nations, than the humanity and courteous behaviour of those that rule over them: And that she sending none to govern *Naples*, *Millan*, and *Sicily*, but her Spanish Dons, these with their usual Castilian strutting, and with unsufferable Spanish Ostentation, incomparably much greater than the Kings of *Spain* themselves, either would or could have used in those States, did so turn the Stomachs even of her good and faithful Subjects, that they made the Spanish Government infinitely odious to men.

And that moreover, he desired, that in all Negotiations, whether of more



or less weight, she would use more expedition: Seeing that by reason of her over-much tediousness, and perplexity in the determining of important Affairs, she had lost very fair occasions, which were presented her for the aggrandizing of her Power.

Very much did the Spanish Monarchy thank the Censor for the warnings he had given her; and to clear her self, she said, That Noble Gentleman, which had a young Wife extremely handsome, but naturally inclin'd to Wantonness, would shew himself circumspect; if he liked it better, that a Household-servant of his which was a spruce Gallant, should rather be infinitely hated, than much beloved of his Wife: And as for that tediousness of coming to a resolution in her affairs, which she knew to be faulty and full of danger, it was not in her power to remedy it: For God Almighty having, not without important reasons, created her Spaniards in all and every thing, of a *genius* differing from that of the French, as long as these were in their determinations, rather hair-brain'd than good at action, she by being slow and unresolv'd, obey'd the will of God, who had appointed that it should be so.

Presently after was drawn the Monarchy of Poland; to whom Count *Baldassare* said, That all the Princes of Europe desired, that the present King *Sigismund* should have used against those seditious Nobles which lately rebelled against him, some severity worthy of so grievous an offence, only that he might thereby terrifie other Nobles from committing the like.

To this the Polack Monarchy answered, That in her Elective Kingdom, those punishments inflicted upon the Nobility had alwaies proved dangerous, which in an Hereditary State were beneficial: And that Kingdom, which one hath received as a Donative from a Nobility that had the election of the King in her own power, could not be governed with that rigour which in Hereditary States was necessary, without running an evident hazzard of tumbling down head-long from his Greatness. For, that Senate whose election of love gave one a Kingdom, if it were thoroughly moved by that most powerful passion of hate, knew as well how to take it away again: For, the wary Senators used to reserve to themselves those necessary Instruments, whereby they might be able, upon every occasion of dissatisfaction, to repent their liberality. And that the present King *Sigismund* being the first of his stock that reigned in Poland, was in all his thoughts to aim at nothing more, than with extraordinary diligence to get the good will of the Nobility of his State, that so by his dearly esteemed memory, he might perpetuate the Succession of so great a Kingdom in his own stock. An advice so much the more necessary for her King *Sigismund*, in that the Polacks, though they had their King by way of Election, yet they never defrauded the Bloud-Royal of the Succession, if he that reigned knew but how by his gentleness to gain the universal good will of the Nobility. For, Poland being a Nation which knew not how to live in an absolute Freedom, yet so much abhorr'd total servitude, as that King (a thing common to all Elective Principalities) was amongst them the most sharp-sighted and vigilant in the Affairs of his State, that most of all made as if he did not see, and made the greatest shew that he desired not to know all things.

Not only the Censor, but the whole Colledge of the *Vertuosi* admitted for Excellent, the Justification of the Polack Monarchy. And because the most famous English Monarchy was drawn out of the Urne, the Censor, with something an angry countenance, yet in gentle words, told

told her, That if humane Wisdom were necessary for any person, it was most necessary for Princes; because of the important business which they had in hand, of governing mankind: And that the chiefest and truest Wisdom of men, being the fear of God, little store of discreet Government could be expected from him who had committed the impious and detestable folly, of falling away from his Divine Majesty. That therefore he required her to let the present *James* the Sixth know, that the Politick Precept which *England* and *Scotland* had impudently put in practice, of conforming Religion to Ambition, and making use of her for a Winch, to turn and wind the people, was a point of Policy that either was unknown to the Ancients, or which they durst not use, for fear of Offending God. That therefore she should put him in mind to have always before his eyes, the deplorable calamities of the Greek Empire, which although for ampleriess of State, for multitude of Subjects, and wealthiness of Treasure, it did vastly surpass the Kingdom of *England*; yet, because to avoid being subject to the Divine Supremacie of the Pope, it disagreed from the Catholick Religion, it so much deserved the Divine Anger, that the world hath beheld it made a slave to the basest and most barbarous Nation as ever, since the memory of men, reigned upon the Earth. That therefore she should give notice to the now-King *James*, that he ought so much the more to reconcile himself to God, in that he being Sovereign over two Kingdoms, so great Enemies to one another, it was not possible for him, without especial assistance from God, to establish the union of those two great Crowns; That therefore he should know, that every day he did more and more provoke him against himself, when spending the greater part of the day in defending the manifest Errors of his Sect, he busied himself in nothing but Disputations of Religion.

At this severe and just censure of *Castiglione*, the English Monrchy was seen to fall a crying.

And after this, the Cenfor turning towards the vast Ottoman Empire, told him, That the cruelty which he used so much, upon slight suspicions, against his most principal Officers, was judged by all the world to be a savage action, every one being of opinion, that men of extraordinary worth and high deserts, should never be questioned, but for grievous delinquencies, and such as had been proved against them: And that if the Ottoman Princes might be justified in taking away their Officers lives; yet the custom of seizing upon their goods, and making them to be carried to the Royal Treasury, or *Casna*, and so utterly to deprive the children of them, had no colour of justice in it; for every one conceived, that by this cruel rigour, mens Estates were rather proceeded against than their Demerits.

With admirable gravity answered the Ottoman Empire to this so open reproof, saying, That he was grown up to that greatness, in which all men saw him, only by those two powerful means, of Reward without measure, and of Punishment without limit: And that the only foundation of the tranquillity of every State being laid in the fidelity of the more important Ministers thereof, Princes were to seek after nothing with greater care, than by immense rewards to allure them to Loyalty, and by infinite chastisements to frighten them from treachery. And that it not being possible for those Officers, which had in their power the Forces of Emperours, and Government of States, to trespass but in matters of greatest moment; it were the course of a simple Prince, in suspicions of highest consequence to draw up Processes, to allow Apologies, and

And to hear the Defendants Justifications; Whereas in such cases as these, the Prince that will not endanger all, must strive to take his Officer unawares, and secure his own Affairs, by making the execution of the punishment, precede even the accusation it self. And that it hath oftentimes fallen out, that by a hasty punishment, he hath prevented the consummation of very foul Treasons: Which resolution, though he must confess it to be very severe, yet he knew it was one cause, that in his State there were seen no Counts of Saint Paul, no Princes of Orange, no Gaspar Collignies, no Dukes of Guise, d' Aumale, du Main, De Mercure, and other odious monsters of disloyalty, as have been seen elsewhere, to the shame of those Princes, that with Halters, Daggers, and Axes, have not known how to prevent so dangerous Offences: It being in matters of State, a Rule as common as 'tis certain; That, that Officer which gives his Prince never so little cause to suspect his fidelity, forfeits his life; since those Commanders that have in their power the charge of Armies, are (no less than the Wives of Honourable Persons) obliged to live with such purity of mind, that they must be without, not onely any fault, but any the least suspicion of an unchaste desire.

That for the taking away of his Bassa's goods after their deaths, he could very truly tell them, That the Pensions, the Donatives, and Wealth wherewith other Princes reward their servants, were in comparison of those unexhausted Riches which he bestows upon his well-deserving Officers, poor pitiful things: as the Royal Treasures which Rusten, Mehemet, Ibrahim, and many others left behind them, have fully and amply testified: And that the greatest fore-cast which a Prince ought to have in rewarding his servants, consisted in taking a course, that it might never be possible for others to employ those immense Riches wherewith he had purchased their infinite fidelity, to the detriment of him that had been so liberal.

That he had learned by the most lamentable disorders which happened in the States of other Potentates, how it was a most pernicious thing for Princes, that the extraordinary Wealth left by a deserving Officer, should pass to his children, whether by that Vertue, by that Valour, and by that same Loyalty which was in their Father, they had first deserved it from the Prince, or not. And that he confiscated the great Inheritances of his Bassa's, not out of avarice, as many wrongfully judged; but that he might not make those Subjects, (who, for being descended from Fathers of noted worth, put the Prince in certain hope, that they would imitate their Progenitors in Vertue) by the convenience of living idle, consequently to grow vicious too. And that he kept the Gates of his Treasury alwaies open to his Officers Heirs, that he might restore to them their paternal Inheritances doubled, whensoever by Loyalty and Valour they should deserve them: And that, how apt great Riches possessed by a vicious man, and an ambitious Subject, were to disturb the peace of any Kingdom, how great soever, was a thing known to every man, by the fresh examples which the world hath seen in France and Flanders.

While the Ottoman Empire spake these things, he observed that the French Monarchy by shaking her head, did shew (as it seem'd) that she by no means approved of these discourses. Whereupon something passionately he said, Most renowned Queen, my custom of seizing upon my Bassa's inheritances, makes well for my Greatness, and the tranquillity of my State; and, for the friendship that is betwixt us, I could wish that the like were observed



observed in your *France*. For, you know well to what use *Henry* Duke of *Guise* did put that vast deal of Wealth, wherewith the liberal King *Francis* the First, and King *Henry* his Son, rewarded the deserts of Duke *Francis* his Father.

For, wo to that Prince, who because he knows not how to be severe to others, is so cruel to himself, as absurdly to breed up Serpents in his bosom.

You, I, and all the rest of Us that bear Rule, know, that the sweetest honey that men can taste, is *Sovereignty*; and there being no man that for never so little of it, would not gladly adventure to lose his life: Princes ought to be still most vigilant in keeping all the Avenues to Government, block'd up, and by all possible severity to hold every one out of the reach of Ambition. Nay, they ought to order their matters so, that every private man whatsoever, may despair of ever being able to taste of so pleasant a liquor.

And, I tell you plainly, had your Duke of *Guise* but offered to think in my State, that which with so much scandal he publicly made bold to put in execution in your Kingdom; that very first day would I have shew'd him the same play which your *Henry* the Third (though urged to it by most of the Italian Princes) knew not how to resolve upon till the last day of his insufferable vexations, and just then when the fore of the French Commotions was grown to be an incurable Canker.

For, where Ambition reigns amongst the Nobles, Princes are enforced to shew themselves totally severe, keeping the Gibbets alwaies in a readiness, for the punishing of the seditious and rebellions; and their Treasury open to reward the peaceable and loyal Subjects; that Prince being unworthy of command, that hath not a *genius* to make himself obeyed: Neither is there any thing more scandalous in a State, than that the Prince should live in jealousy of that Officer, which ought to live in fear of Him.

But, it is proper for you, Princes of *Europe*, that making a profession of Learning; and of living according to Rules of great Policy, who call me Barbarian, and my safe manner of proceeding, Tyrannical, to suffer your selves by your heroical Vertues, of clemency and mildness, to be brought to the shameful condition of suffering most unworthy things.

Impossible it is to say, how much the Ottoman Empire did with his discourse offend all the *Veruosi* of the Sacred Colledge, who standing up in very great Wrath, told him, That with weapons in hand they would make it good to him, that all the particulars which he had spoken, were most wicked conceits, unworthy to be uttered by a person that had a Soul, and as much to be listened to by men that made profession of Honour.

At which the Ottoman Empire smiling, said, That in the Politick conceits, by which others governed Kingdoms, respect was had to the commodioufness of Moral Precepts, which by well-regulated Customs, were serviceable to goodnes. And that yet the tranquillity and peace of States were to be preferred before all other humane interests.

Then the Censor, to cut off so odious a Disputation, turning to the Great Dukedom of *Muscovy*, told him, that amongst the greatnes of a Prince, it was called the second Noblest Prerogative, to have command over people that were Lovers of Learning; and that it was not only little for his credit, but a thing for which he incurr'd much reproach; that  
he

he should so much give his mind to have his Subjects brought up in gross ignorance; for he was scoffed at by every one; that having banished the Liberal Arts, he had given his people leave only to learn how to write and read.

To this Censure the Dukedom of *Muscovy* answered, That the hideous fire, which he had observed that Learning alwayes kindled in those States where it was admitted, had made him resolve, by no means to give way that so scandalous a Cockle should be sown in his Dukedom: For, Men being as much Princes Heard, as Sheep are private persons Flocks, it were the height of madness to arm those humane Sheep (Subjects) which by reason of the much simplicity that God created in them, are, though many, easily governed by one only Shepherd, (the Prince) with that craft and malice, which Learning engrafts into the Brains of those that entertain it: And that it was no more the proper quality of fire to give heat, than of Books to transform the simple Sheep into most corrupted Wolves.

Lastly, that he held it for a thing unquestionable, That if the Germans, the Hollanders, and the Zealanders, had been kept by their Princes, in the simplicity of their ancient Ignorance, and they withall had given charge, that the pure minds of those Nations should not have been contaminated with the Pettilence of Greek and Latine Literature; they would never with such havock of the old Religion, and the casting out of many Princes which formerly governed them, have had the judgement to know how to settle in their Countries, those perfect Forms of Commonwealths, which the Wit of *Solon*, the Wisdom of *Plato*, and all the Philosophy of *Aristotle* to boot, could never attain unto.

This answer so troubled the mind of the Censor, and of the whole Colledge of the *Literati*, that with threatening countenances they said, That the Arguments alledged by the Great Duke of *Muscovy*, were most manifest blasphemies: Nay, it seemed that the *Literati* were minded to do themselves right by Arms; but their courages were cooled when they saw the major part of the most potent Monarchies betake themselves to their weapons, in defence of the Muscovite. Who growing yet bolder by the ready assistance which he perceived he should have from so many Potentates, freely said, That if there were any present who would deny, that Learning did infinitely hinder the tranquillity and good Government of States, and that the Prince might with more ease command a million of Idiots, than a hundred Learned men, born to command, not to obey; he lyed in his Throat.

At this generous defiance, the *Vertuosi* were all in a pelting chafe, and courageously said, That the Muscovite had spoken with insolence worthy of an Idiot; and that they would make it evident to him, That men without Learning were two-legged Beasts.

Already was the scuffle begun, when the Censor cried out, Hold! bear due respect to this place where you are all assembled to amend disorders, and not to commit scandals. And such was the reverence every one bare to the Majesty of the Censor, that the minds of the Princes, and the hearts of the *Vertuosi*, though stark mad for anger, and enraged with disdain, were wholly pacified on a sudden.

Here it is not to be concealed, that the Duke of *Urbino*, who before sat in the Classis of Princes, as soon as he saw the fray begun, went on the other side to help the *Vertuosi*; and placing himself in the first Rank, shewed a mind resolved to lose his State, so he might but defend the Liberal Arts.

All Tumults then being appeased, the Censor told the most renowned Venetian Liberty, who was drawn out of the Urn, That the hardest bone which Aristocracies could never gnaw (as she well knew) was the bridling of the young Nobility, which, when by overmuch licentiousness it had distasteth the better sort of Citizens, had often occasioned the ruine of the most famous Commonwealths; and that, to his great grief, he heard that the young Nobility of Venice did by their proud demeanor give offence to many Honourable Citizens of that State; who loudly complained, that as the insolence of the Nobility encreased, the punishments abated.

That he therefore wished her to remember, it was a dangerous thing in Aristocracies, for those which should glory of being wholly freed from the perils which a State is Subject to, that obeys the Caprichio of one Prince, to be heard complain of being baffled by many Tyrants.

To these things the Venetian Liberty answered, That the disorder recounted by the Censor, was true, and withall dangerous; but that pride and insolence are so annexed to Authority of command, that they seemed to be all of a birth; and that the excessive licentiousness which the Nobility of all Aristocracies exercised over the Citizens, was reputed by all the famous men that have discoursed of Commonwealths, a desperate cure: For though it were necessary that insolences should be restrained by severe punishments; yet on the other side, Aristocracies should forbear openly to chastise Noblemen, though seditious; and this, that they may not, by disgraceful sufferings, bring the people to undervalue that very Nobility, which having in their hands the Government of the State, ought, for the main Interest of the publick conservation of Liberty, to be maintained in highest Reputation.

And that if in her Venice, the more stubborn and insolent Nobles were not openly punished in Saint Marks Place, between the two Columns so often, as, it seemed, many desired; that yet by the *Gran Consiglio*, by the *Pregadi*, by the *Collegio*, and other superiour Magistrates who dispose of publick Offices, there was with the Torments, of disgraceful Repulses, made a terrible Massacre of those seditious Nobles, who in a Free Countrey were discovered to bear tyrannous minds; And that in Venice there were seen many persons of very Noble Families, whose antient Reputation had been shot to fitters, with Harquebuses charged with Bullets made of Raggs; and that being by such odd blows sometimes felled to the ground, they were never able to rise again to Honours and Dignities. And that there could not be invented, no not by *Pasillus* himself, a more torturing Rack for the tearing of ones body limb from limb, than that which a Noble Venetian hath sometimes undergone, when in the Rival Ship about Offices of credit, and much stood for, he hath seen go before him, a person younger than he, only because he was known by the Senate to be more deserving.

Liberty not only admired at the justification of the renowned Venetian Liberty, but indirectly praised both the circumspectness and the severity which she used in punishing and chastising her Nobility, in case either of any demerit, or of any defect.

Presently after the Censor said to the Dukedom of Savoy, That his State being placed between the confines of France and Italy, he was necessitated with all possible diligence to maintain neutrality between those



Princes upon whom he did confine. But that in these last tumults of France having openly discovered himself to be wholly Spanish, he had put not only his own, but the States of all the Italian Princes in great trouble; and that while with the Bellows of his Forces he had puffed in the Fire of the French Commotions, enkindled by Spanish Ambition, he ought to believe, that that flame would burn up Friends and Kindred, before it could come at the other Italian Potentates that were enemies.

The Dukedom of *Savoy* readily answered the Censor, That the adherence of his last Duke to the Spaniard was true. But the fair advantage which he had of three Sevens in hand, had enforced him to set his Rest, hoping to have gotten the famousst Prime as ever any Prince whatsoever had at Cards.

Upon which hazzard he had so much the more willingly put himself, because it seemed a thing appointed by destiny, that those moneys which had been gotten at play, should at the same Game be lost.

That afterwards, if by his ill fortune, in the fourth Card that was dealt him, he should happen to be affronted by an ugly Court-Card, with which he should have the worst Game that could be in the Pack, yet he knew that the honest good Fellows would have confessed, that though the resolution were very full of danger, yet they themselves, not to wrong the Cards, would have play'd it no other-wise.

The Censor understood the Metaphor, and highly praised that Dukes resolution: who, because from a little Feaver, he might have received as a Donative, the command of the greater part of the World, when not only without any note of indiscretion, but to his infinite glory, he threw the Dy of all the greatness of his Fortunes, in the Tables of Chance, he might once more say those famous words; *Aut Cesar, aut Nullus.*

Then the Censor turned to the Great Duke of *Tuscany*, and sharply reprehending him for rousing up the Wasp with those Gallies of his, he put him in mind of the calamities and troubles which the Knights of *St. John* suffered in *Rhodes*, in *Tripoly*, and the great hazzard they ran at last in *Malta*, only because like fools they would needs be fastning of Squibs upon the Bull: And that every discreet Christian Prince should rather favour the Turks present carelessness, than with injuries, that yield but little Benefit, nay, which may bring much danger and damage, to awaken them, and enforce them to set their minds again upon Maritime affairs, which now-a-days they had given over. He likewise recalled to his memory the many complaints, of infinite multitudes which continually cry out, that by his hindring of the Trade between *Italy* and the *Levant*, all the Drugs that came from beyond-Sea, were grown excessive dear.

To this reproof the Grand Dukedom of *Tuscany* answered, That the power of a Prince could not be tearmed perfect, unless with a considerable party of men of War, he had some command upon the Sea: And that his Gallies were very necessary, not only for the Tuscan Greatness, but for the securing of the Liberty of all *Italy*; as those which served for a School to Mariners, and as a Seminary both for Sea-Captains, and Sea-Souldiers. He confessed that the damage they did to Trading, was true; but that withall he desired every one to remember, that the mystery of War, both by Sea and by Land, could not be learned by Souldiers, nor practised by Princes, without bringing some damage along with it.

And

And that, since *Tuscany* did breed a numerous rascallity of turbulent Mad-caps, and extravagant humours, he had yet farther very great need of those Gallies, which were as the Schavengery of his State, by which he kept it cleanly, employing them for Slaves, which had done mischiefs already, and for Souldiers, those heteroclitick dispositions, who by reason of their restless natures, 'twas thought were likely to do worse.

With wonderful applause was the great Dukedom of *Tuscany's* Apology approved of, both by the Censor, and the whole Colledge. Whereupon the Count told the Commonwealth of *Genoa*, which was drawn last, That the use of Exchange which she allowed her Nobility, caused the great disorder of enriching the private, and withall, impoverishing the publick stock: whose in-comes would have yielded a notable summe of Gold, had the King-like Wealth of her Nobles been employed in the Just Traffick of Merchandise. And that together with the prohibition of Exchange, her Nobles should give over that dangerous conversation with the Spaniards, which so much lessened her Reputation.

With a readines that much took all the *Liberati*, the Commonwealth of *Genoa* answered, It was true that the Exchanges wrought that effect which the Censor had intimated, and therefore were most pernicious in any Monarchy; but that yet, without any prejudice to the publick Interests, they might be permitted in a well-ordered Republick; for the most substantial and sure Treasures of a Free State, were the Riches of the Nobility and Gentry, and of all the Body Politick one with another. A thing which happened not in Monarchies, where between the Princes possessions, and private mens good, there was a partition-wall of the largest size, made up of *Meum & Tuum*: Because in Monarchies the change of State happens ordinarily with no great matter of concernment to the people, only changing the name of *Matthæw* to that of *Martine*: But in the subversion of Commonwealths, where Libertie was to be changed into Bondage, the publick Treasure was made out of the peculiar goods of private men, who then would profusely lay out all their Estates, to defend, as long as breath lasted, every mans peculiar Liberty:

As for the dangerous Commerce that her Nobility held with the Spaniards, she desired every one throughly to consider whether the intercourse of her Genoueses were hurtful to the Spaniards, or the familiarity of the Spaniards to the Genoueses: For, certainly they would find, that the Frying-pan stood in no great fear of being smutted by the Kettle.

*The Spanish Monarchy invites the Cardinal of Toledo to be Secretary of State: who refuseth; and why.*

It is given out, up and down this Court, that the high and mighty Monarchy of *Spain*, hath invited the most Illustrious Cardinal of *Toledo* for her chief Secretary of State, with a large Pension, to assist as her Divine in the Council-Royal, that so nothing be determined there, which may be against her conscience. This news hath filled all this Court with great admiration, every one knowing how much this Prelate did work against the interests of her King, in the re-benediction of the most Christian King, *Henry the Fourth*: Wherefore no man could imagine the reason, why so sharp-witted a Princess should desire to make use of a person so little to be trusted in a business of highest importance.

Those that most profess the knowledge of the Subtile Spaniard's manner of proceeding, did, even in this, observe the old cunning of the Spanish Kings; whose peculiar custom it is, never to give over, till with Pensions, with Honourable places of Command, and with all courteous demonstrations of Affection, they have brought over to their side, all those eminent persons whom they perceive to be estranged from their Interests, and from whom they know, that at a pinch they may receive Services.

They that are most inward with this great Cardinal, report, That his Grace cheerfully accepted of the Noble Charge propounded to him; but, upon this condition, though, which by the Spaniards was immediately rejected. For he said, That when by the Authority of Holy Scripture, by the Doctrine of the Holy Fathers, by the Institutions of the Canons, he had made it evident to the Council-Royal, That the results of it disagreed with the Laws of God and Man, he would then desire but power to hinder the execution of them; all to no other end, than to let the world know, That the King's Divine was in that Council only to assist the Conscience of his King, with knowledge of the will of his Lord God; not for a Vizard to settle upon him the Rule of Kingdoms over men: For, he conceived, it would be too shameful an action, that such a one as he should be employed to authenticate the diabolical impiety of modern Policy, and make silly Souls believe, that the nastiest *Affasida* that would out-stink a Pole-cat, is as pure Musk as ever came from the *Levant*.

---

*Apollo detesteth the means that are recommended to him for getting of Moneys.*

Extraordinary is the want of Money, which at this time is in *Par-nassus*; for not onely his Majesties Exchequer, and Treasures, and the greatest Princes of this Court, but likewise the Gentlemen, the Merchants, and the Artisans are in great distress for it; insomuch, that many dayes since, the Commissioners for *Apollo's* Royal Patrimony, and others deputed by his Majesty over this business, did a long time consider



sider and consult, what course was to be taken for the remedying of this disorder.

And it was resolved by all to be very expedient, That likewise into *Par-nassus* should be introduced that admirable Custom observed by many Princes in *Italy*, of selling the publick Revenues to private men, they which bought them, paying the honest Rent of Six in the Hundred; and that it should be lawful also for private men to put out their money to such as had need of it, at the return of Eight in the Hundred, by the name of *Consideration*.

This course which these Gentlemen so highly approved of, as soon as ever it was proposed to *Apollo*, was immediately rejected, as most pernicious to all Estates publick and private: And his Majesty then said, That he would not by any means, by the engaging to another the publick Revenues of his Estate, give an odious precedent to other Princes, for encumbering in their life-times, those in-comes, which as they had received free, so they ought to transmit them to their Successors. For, by such inventions as these, there was not only a door opened to the ruine of Estates, but the way was levelled for the avarice and malice of those Princes, who either because they Reign in States *Elective*; or, because, in *Hereditary*, they have no Successor of their own Race; would dismember those publick Rents, which are the true Store-houses, and the secure Magazines that preserve and aggrandize Kingdoms.

A disorder, which being by the excessive malice of some Princes introduced into their States, hath extreemly weakened them. And upon the very same subject his Majesty said further, That in many States, the Taxes and Imposts were now-adayes observed to be much encreased, because the new-entring Princes have found the publick Revenues mortgaged by their Predecessors; and that they themselves, to provide for the urgent necessities of their States, and the private exigents of their Families, were enforced to invent new Taxes, and even against their wills, with odious Impositions to overload their afflicted and tired Subjects.

Which errors men should so much the more fear that they would one day ruine their States, by how much the more Princes, not to run the manifest hazzard of enkindling great Commotions in their Jurisdictions, and being no longer able to charge the people with new Taxations, should at last be constrained to grow desperate, and to seize upon the Rents, colouring their rapacity with the pretence, That it was more than their Predecessors could do, to empawn them so prodigally and maliciously, to the prejudice of the State, and of their Successors.

And that States being subject to the sentence of the Sword, and the Tribunal of Violence, if it should happen that a Kingdom, where the disorder of engaging the publick Revenues, was practised, should be usurped and taken on him, by any Potentates; the new Prince by relinquishing the ordinary payments, would have, if not a just, at least a colourable reason to commit that cruel outrage of ruining the Patri-mony of infinitely many Widows, Orphans, and other poor Creatures that had had all their Estates laid out upon the purchase of the publick Revenues.

And that he knew, the abuse of alienating the publick Revenues, was gone so far, that many Princes with unheard-of avarice and greediness, had either ransacked their own Estates, or suffered them to run to ruine; and this horrid cruelty they would have to be taken for Politick Wit, so to weaken, in *Elective States*, a hated Successor; in *Hereditary*, a stranger.

And

And lastly, *Apollo* said, That it was most wickedly resolved upon, That private men by the purchase of the publick Revenues, and the mischievous bringing in of *Confideration-money*, should fetch gain out of meer and bare money, without putting it forth upon any Commodities; it being a most abominable thing, that men born to live by the sweat of their brows, to manure the earth, and attend upon the multiplication of Cattel, should be maintained by those Usuries which are got out of a dead heap of money. A piece of brutishness that is good for nothing but to make Industrious Men lean, and Usurers Fat.

---

FINIS.

---

